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THESAURUS BIBLICUS,

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HAND-BOOK

OF

SCRIPTURE REFERENCE,

COMPILED

FROM THE LATIN OF PHILIP PAUL MERZ;

—BY—

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Acc: 79

PREFACE.

The great utility of a Hand-book of Scripture reference will be recognized at once by those who have frequent occasion to consult the Sacred Writ. The practical advantages to be derived from such a book are, indeed, so apparent as to render it matter of astonishment that its publication in English should have been deferred until this late day.

The pioneer in this field of biblical literature was a native of England, named Allotto. The fruit of his labors was given to the world by an Antwerp publisher as far back as the year 1551. He was followed one hundred and fifty years later by Philip Paul Merz. Merz in early manhood a Lutheran theologian, subsequently became a devoted child of the Church. He is himself authority for the statement that his conversion to the Catholic faith was, under God, owing to the light shed upon his soul by a thorough reading of the Scriptures. Ordained to the priesthood, he rendered effective service in several parishes within the diocese of Augsburg, his death occurring in the year 1754. Besides several works of an ascetic and polemic character, he summarized upward of twenty ponderous Catechisms, publishing them in five quarto volumes under the title: *Quodlibet Catecheticum*. His fame rests chiefly, however, on his THESAURUS BIBLICUS—a work which he undertook at the instance of the great biblical scholar, Laurentius Veith S. J. Merz so improved upon the crude materials left by his predecessor, and made so many important additions, that he is rightly credited with the authorship of the work.

But, be this as it may, the THESAURUS BIBLICUS, as it came from his hands, was unquestionably superior to anything of the kind, which had as yet found its way into print.

His work was first published at Augsburg in the year 1731. Several editions followed: three at Augsburg (1738, 1751, 1791); two at Venice (1758, 1818); two at Paris (1822, 1825).

The work now offered to the public is a compilation from the latest Paris edition. The original, though generally adhered to, has not been slavishly followed. Numerous inaccuracies, which it was found to contain, have been corrected. The matter of some subjects has been condensed, and that of others considerably enlarged. The compiler also found not a few *lacunæ*, which he has been at pains to fill up from his own researches, thus contributing, he ventures to hope, to the value of the book.

He is under obligations to Messrs. James Joyes and Myles O'Sullivan for services rendered in the compilation of this work, and takes occasion here to tender them his acknowledgments.

WATERLOO, N. Y., January, 1881.

THE FOLLOWING LETTER OF HIS HOLINESS PIUS THE SIXTH, TO THE MOST REV. ANTHONY MARTINI, SHEWS THE BENEFIT WHICH THE FAITHFUL MAY REAP FROM THEIR HAVING THE HOLY SCRIPTURES IN THE VERNACULAR TONGUE.

POPE PIUS THE SIXTH.

BELOVED SON, *Health and Apostolical Benediction.*

At a time that a vast number of bad books, which most grossly attack the Catholic Religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times: This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity: especially when you show and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse: Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on this subject by BENEDICT XIV. that immortal Pope, our predecessor in the Pontificate, and formerly when We held a place near his person, our excellent Master in Ecclesiastical learning; circumstances which We mention as honourable to Us. We therefore applaud your eminent learning, joined with your extraordinary piety, and We return you our due acknowledgment for the books you have transmitted to Us, and which, when convenient, We will read over. In the mean time as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved Son, We very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI, *Latin Secretary.*

NAMES OF THE BOOKS OF THE OLD TESTAMENT.

Catholic Version.	Protestant Version.	Catholic Version.	Protestant Version.
Genesis	Genesis.	Can'icle of Canticles	The Song of Solomon.
Exodus	Exodus.	Wisdom	*Wanting.*
Leviticus	Leviticus.	Ecclesiasticus	*Wanting.*
Numbers	Numbers.	Isaias	Isaiah.
Deuteronomy	Deuteronomy.	Jeremias	Jeremiah.
Josue	Joshua.	Lamentations	Lamentations.
Judges	Judges.	Baruch	*Wanting.*
Ruth	Ruth.	Ezechiel	Ezekiel.
I. Kings	I. Samuel.	Daniel	Daniel.
II. Kings	II. Samuel.	Osee	Hosea.
III. Kings	I. Kings.	Joel	Joel.
IV. Kings	II. Kings.	Amos	Amos.
I. Paralipomenon	I. Chronicles.	Abdias	Obadiah.
II. Paralipomenon	II. Chronicles.	Jonas	Jonah.
I. Esdras	Ezra.	Micheas	Micah.
II. Esdras,	Nehemiah.	Nahum	Nahum.
Tobias	*Wanting.*	Habacuc	Habakkuk.
Judith	*Wanting.*	Sophonias	Zephaniah.
Esther	Esther.	Aggeus	Haggai.
Job	Job.	Zacharias	Zechariah.
*Psalms	*Psalms.	Malachias	Malachi.
Proverbs	Proverbs.	I. Machabees	*Wanting.*
Ecclesiastes	Ecclesiastes.	II. Machabees	*Wanting.*

*In the Psalms, from the 10th to the 146th there is a difference of one in the numbering—for example, the 10th in the Catholic Version is the 11th in the Protestant Version. This difference continues up to the 146th, inclusive.

The numbering of the verses in both Versions so nearly correspond, that there will be no difficulty in tracing the references.

The names of the books of the New Testament are the same in both Versins, with the exception of the Apocalypse, which in the Protestant Version is called Revelation.

THESAURUS BIBLICUS,

—OR—

HAND-BOOK OF SCRIPTURE REFERENCE.

ABNEGATION.

Abnegation of Self.

And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. Gen. 12—1.

He said to him (*Abraham*): take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. Gen. 22—2.

But he (*Eleazar*) choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. 2. Mach. 6—19.

And he saith to them: Come after me, and I will make you become fishers of men. And they immediately leaving their nets, followed him. Matth. 4—19, 20.

He that findeth his life, shall lose it: and he that shall lose his life, for my sake, shall find it. Ibid. 10—39.

Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. Ibid. 16—24.

For whosoever will save his life, shall lose it: for he that shall lose his life, for my sake, shall save it. Luke. 9—24.

Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me. Matth. 19—21. See also Mark. 10—21.

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. Luke. 14—26.

Whosoever shall seek to save his life,shall lose it: and whosoever shall lose it, shall preserve it. Ibid. 17—33.

He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting. John. 12—25.

But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—27.

Abnegation of Things.

And he (*Moses*) said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbor. Exod. 32—27.

(*Booz said to Ruth:*) All hath been told me, that thou hast done to thy mother-in-law after the death of thy husband; and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore. The Lord render unto thee for thy work; and mayest thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled. Ruth. 2—11, 12.

And Elias departing from thence, found Eliseus the son of Saphat,plowing with twelve yoke of oxen: and he was one of them that were plowing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him. And he forthwith left the oxen, and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother; and then I will follow thee. And he said to him: Go, and return back: for that which was my part I have done to thee. And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plow of the oxen, and gave to the people; and they ate: and rising up he went away, and followed Elias, and ministered to him. 3. Kings. 19—19 to 21.

And (*Job*) said: Naked I came out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. Job 1—21.

Then Peter, answering, said to him: Behold, we have left all things, and have followed thee: what, therefore, shall we have? And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting. Matth. 19—27 to 29.

And Jesus said to them (*Simon and Andrew*): Come after me, and I will make you to become fishers of men. And immediately,leaving their nets,they followed him. And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And forthwith he called them. And they left their father Zebedee in the ship with his hired men, and followed him. Mark. 1—17 to 20.

And Peter began to say to him : Behold, we have left all things, and have followed thee. Jesus answering, said : Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, who shall not receive a hundred

times as much, now in this time ; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come life everlasting. Ibid. 10—28 to 30.

And when they had brought their ships to land, leaving all things, they followed him. Luke. 5.—11.

So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Ibid. 14—33.

Now when Jesus had heard this, he said to him : Yet one thing is wanting to thee : sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. Ibid. 18—22.

This therefore I say, brethren : The time is short : it remaineth, that they also who have wives, be as those who have not. 1. Cor. 7—29.

To reveal his Son in me, that I might preach him among the Gentiles ; immediately I condescended not to flesh and blood. Galat. 1—16.

ABIDING.

Abiding in Christ.

Remain in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine ; so neither can you, unless you abide in me. I am the vine ; you the branches : he that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing. If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire ; and he burneth. If you remain in me, and my words remain in you ; you shall ask whatever you will, and it shall be done to you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Remain in my love. John. 15—4 to 9.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. Rom. 8—1.

For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond or free : and in one Spirit we have all been made to drink. 1. Cor. 12—13.

As therefore you have received Jesus Christ the Lord, walk ye in him, rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving. Coloss. 2—6, 7.

And now, little children, abide in him ; that when he shall appear, we may have confidence, and not be confounded by him at his coming. 1. John. 2—28.

And he that keepeth his commandments, abideth in him, and he in him: and in this we know that he abideth in us, from the Spirit which he hath given us. Ibid. 3—24.

By this we know that we abide in him, and he in us ; because he hath given us of his Spirit. Ibid. 4—13.

ABSTINENCE.

Abstinence from food.

And he (*God*) commanded him (*Adam*), saying : Of every tree of paradise thou shalt eat : but of the tree of knowledge of good and evil thou shalt not eat.

For in what day soever thou shalt eat of it, thou shalt die the death. Gen. 2—16, 17.

And he (*God*) said to him (*Adam*) : And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou should'st not eat? Ibib. 3—11.

But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat : and that we should not touch it, lest perhaps we die. Ibid. 3—3.

Saving that flesh with blood you shall not eat. Ibid. 9—4.

You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire : you shall eat the head with the feet and entrails thereof. Exod. 12—9.

Seven days shalt thou eat unleavened bread : and on the seventh day shall be the solemnity of the Lord. Unleavened bread shall you eat seven days : there shall not be seen anything leavened with thee, nor in all thy coasts. Ibid. 13—6, 7.

If an ox gore a man or a woman, and they die, he shall be stoned : and his flesh shall not be eaten, but the owner of the ox shall be quit. Ibid. 21—28.

You shall be holy men to me : the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs. Ibid. 22—31.

And if there remain of the consecrated flesh, or of the bread till the morning, thou shalt burn the remainder with fire : they shall not be eaten, because they are sanctified. Ibid. 29—34.

For every sacrifice of the priest shall be consumed with fire ; neither shall any man eat thereof. Levit. 6—23. See also Levit. Chap. 10.

If any man eat of the flesh of the victim of peace-offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer : yea, rather whatsoever soul shall defile itself with such meat, shall be guilty of transgression. Ibid. 7—18.

But whatsover cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others, that you shall not eat; but shall reckon it among the unclean. Ibid. 11—4.

For the life of all flesh is in the blood : therefore I said to the children of Israel : You shall not eat the blood of any flesh at all ; because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off. Ibid. 17—14.

You shall eat it on the same day it was offered, and the next day : and whatsoever shall be left until the third day, you shall burn with fire. If after two days any man eat thereof, he shall be profane and guilty of impiety. Ibid. 19—6, 7.

That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord. Ibid. 22—8.

No stranger shall eat of the sanctified things : a sojourner of the priests, or a hired servant, shall not eat of them. Ibid. 22—10.

You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof to your God. It is a precept forever throughout your generations, and all your dwellings. Ibid. 23—14.

Thou shalt eat it (*things sacrificed to the Lord*) in the sanctuary : the males only shall eat thereof, because it is a consecrated thing. Num. 18—10. See also 30—14.

Thou mayest not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor anything that thou

vowest, and that thou wilt offer voluntarily,and the first-fruits of thy hands. Deut. 12—17.

Eat not the things that are unclean. These are the beasts that you shall eat: the ox, and the sheep, and the goat, the hart and the roe, the buffle, and chamois, the pygarg, the wild goat, the camelopardalus. Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat. But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cherogril: because they chew the cud, but divide not the hoof, they shall be unclean to you. The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean: their flesh you shall not eat, and their carcasses you shall not touch. Ibid. 14—3 to 8.

Now therefore, beware, and drink no wine nor strong drink, and eat not any unclean thing. Judges. 13—4.

And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food. 1. Kings. 14—24.

And when the people came into the forest, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipped it in a honey-comb: and he carried his hand to his mouth, and his eyes were enlightened. 1. Kings. 14—26, 27.

And Saul said: Cast lots between me, and Jonathan my son. And Jonathan was taken. And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him and said: I did but taste a little honey with the end of the rod which was in my hand: and behold, I *must* die. Ibid. 14.—42, 43.

And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. 3. Kings. 21.—27.

And the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself for my sake, I will not bring the evil in his day; but in his son's days will I bring the evil upon his house. Ibid. 21.—28, 29.

And I (*Esdras*) proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance. 1. Esdras. 8—21.

And Josaphat being seized with fear, betook himself wholly to pray to the Lord: and he proclaimed a fast for all Juda. 2. Paral. 20—3.

Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening; and offered to him holocausts, and victims of peace-offerings. Judges. 20—26.

And in the four and twentieth day of the month, the children of Israel came together with fasting and with sackcloth, and earth upon them. 2. Esdras. 9—1.

And when he had gone, returning he told him that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body. Tobias. 2—3.

And when they heard it, they wept, and fasted, and prayed before the Lord. Baruch. 1—5.

And when I (*Nehemias*) had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven. 2. Esdras. 1—4.

And from his infancy he taught him to fear God, and to abstain from all sin. * * (When all ate of the meats of the Gentiles) he kept his soul, and never was defiled with their meats. Tobias. 1—10 and 12.

Prayer is good with fasting and alms, more than to lay up treasures of gold. Ibid. 12—8.

And all the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. Judith. 4—7.

And Judith answered him, and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought. Ibid. 12—2.

Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat, nor drink for three days and three nights: and I with my hand-maids will fast in like manner: and then I will go in to the king, against the law, not being called, and expose myself to death and to danger. Esther. 4—16.

The just eateth and filleth his soul: but the belly of the wicked is never to be filled. Prov. 13—25. See 27—7.

Blessed is the land, whose king is noble, and whose princes eat in due season, for refreshment, and not for riotousness. Eccles. 10—17.

A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success. Eccli. 3—32.

The chief thing for a man's life is water and bread, and clothing, and a house to cover shame. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. Be contented with little instead of much: and thou shalt not hear the reproach of going abroad. Eccli. 29—27, 28, 29.

Be not hasty in a feast. * * Use as a frugal man the things that are set before thee; lest if thou eatest much, thou be hated. Leave off first, for manners sake: and exceed not, lest thou offend. And if thou sittest amongst many, reach not thy hand out first of all: and be not the first to ask for drink. Ibid. 31—17, 19, 20, 21.

If a man love justice, her labors have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life. Wisdom. 8—7.

And take to thee wheat and barley, and beans, and lentils, and millet, and fitches: and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof. And thy meat that thou shall eat, shall be in weight twenty staters a day: from time to time thou shalt eat it. Ezech. 4—9, 10.

I ate no desirable bread, and neither flesh nor wine entered into my mouth; neither was I anointed with ointment; till the days of three weeks were accomplished. Dan. 10—3.

Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. * * And considering in what manner he was come to it, patiently bearing,

he determined not to do any unlawful things for the love of life. 2. Mach. 6—18, 20.

And John himself had his garment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Matth. 3—4.

Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter, coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered, and said: It is written: Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Matth. 4—1 to 4. See also Luke. 4—2.

It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. But one of them who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die rather than to transgress the laws of God, received from our fathers. Then the king being angry, commanded frying-pans and brazen chaldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off to chop off also the extremities of his hands and feet, the rest of his brethren, and his mother looking on. And when he was now maimed in all parts, he commanded him, being yet alive to be brought to the fire, and to be fried in the frying-pan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully, saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle: And in his servants he will take pleasure.

So when the first was dead after this manner, they brought the next to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout all the whole body in every limb. But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first: and when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life. After him the third was made a mocking-stock: and when he was required, he quickly put forth his tongue, and courageously stretched out his hands; and said with confidence: These I have from heaven, but for the laws of God, I now despise them, because I hope to receive them again from him. So that the king and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing. And after he was thus dead, they tormented the fourth in the like manner. And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee, thou shalt have no resurrection unto life. And when they had brought the fifth, they tormented him. But he looking upon the king, said: Whereas thou hast power among men, though thou art corruptible, thou doest what thou wilt: but think not that our nation is forsaken by God. But stay patiently awhile; and thou shalt see his great power, in what manner he will torment thee, and thy seed. After him they brought the sixth; and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our

God; and things worthy of admiration are done to us: but do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God: and she bravely exhorted every one of them in her own language, being filled with wisdom: And joining a man's heart to a woman's thought, she said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life; neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws. Now Antiochus thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath that he would make him a rich and happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary. But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life. And when he had exhorted her with many words, she promised that she would counsel her son. So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up into this age. I beseech *thee*, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also: so thou shalt not fear this tormentor; but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren. While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses. But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction; yet he will be reconciled again to His servants. But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants. 2. Mach. Chap. 7.

Blessed are they that hunger and thirst after justice: for they shall be filled. Matth. 5—6.

And she (*Anna*) was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Luke. 2—37.

And as they (*the Apostles*) were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them. Acts. 13—2.

For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Ibid. 15—28, 29.

And every one that striveth for the mastery refraineth himself from all

things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. * * But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—25 and 27.

But let us, who are of the day, be sober, having on the breast-plate of faith and charity, and for a helmet, the hope of salvation. 1. Thess. 5—8.

From all appearance of evil refrain yourselves. Ibid. 5—22.

To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. Young men in like manner exhort to be sober. Titus. 2—5, 6.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul. 1. Peter. 2—11.

And you, giving all diligence, join with your faith, virtue; and with virtue, knowledge; and with knowledge, abstinence; and with abstinence, patience; and with patience, piety. 2. Peter. 1—5, 6.

Abstinence from Wine.

The Lord also said to Aaron: You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations. Levit. 10—8, 9.

Any meat which you eat, if water *from such a vessel* be poured upon it, shall be unclean; and every liquor that is drunk out of any *such* vessel, shall be unclean. Ibid. 11—34.

They (*the Nazarites*) shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor anything that is pressed out of the grape: nor shall they eat grapes either fresh or dried. Num. 6—3.

Be not greedy in any feasting, and pour not out thyself upon any meat: for in many meats there will be sickness; and greediness will turn to choler. By surfeiting many have perished: but he that is temperate, shall prolong life. Eccli. 37—32 to 34.

And they answered: We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your children, forever. Jerem. 35—6.

And no priest shall drink wine when he is to go into the inner court. Ezech. 44—21.

For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost even from his mother's womb. Luke. 1—15.

Challenge not them that love wine: for wine hath destroyed very many. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. What is his life, who is diminished with wine? What taketh away life? death. Wine was created from the beginning to make men joyful, and not to make them drunk. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body. Wine drunken with excess raiseth quarrels, and wrath, and many ruins. Wine drunken with excess is bitterness of the soul. The heat of drunk-

enness is the stumbling block of the fool, lessening strength and causing wounds. Rebuke not thy neighbor in a banquet of wine: and despise him not in his mirth. Speak not to him words of reproach: and press him not in demanding again. Eccli. 31—30 to 42.

How sufficient is a little wine for a man well taught: and in sleeping thou shalt not be uneasy with it; and thou shalt feel no pain. Ibid. 31—22.

Abstinence to Avoid Scandal.

Destroy not the work of God for meat. All things, indeed, are clean; but it is evil for that man who eateth with giving offence. It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended, or scandalized, or made weak. Rom. 14—20, 21.

Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother. 1. Cor. 8—13.

He that is delighted in passing his time over wine, leaveth a reproach in his strongholds. Prov. 12—11.

Abstinence, the Precept not to be Violated.

See 2. Mach. Ch. 7, as above.

ABUSE.

Abuse of Dress.

A woman shall not be clothed with man's apparel: neither shall a man use woman's apparel: for he that doeth these things is abominable before God. Deut. 22—5.

In that day the Lord will take away the ornaments of shoes, and little moons. And chains and necklaces, and bracelets,and bonnets, and bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear-rings, and rings, and jewels hanging on the forehead, and changes of apparel, and short cloaks, and fine linen, and crisping pins, and looking-glasses, and lawns, and head bands, and fine veils. And instead of a sweet smell there shall be stench, and instead of a girdle a cord,and instead of curled hair baldness, and instead of a stomacher hair-cloth. Isa. 3—18 to 24.

And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations and idols: therefore I have made it an uncleanness to them. And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey : and they shall defile it. Ezech. 7—20, 21.

Thou knowest my necessity, that I abominate the sign of my pride and glory,which is upon my head in the days of my public appearance,and detest it as a menstruous rag, and wear it not in the days of my silence. Esther. 14—16.

But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. Matth. 11—8.

And he said to them in his doctrine : Beware of the Scribes, who love to walk in long robes, and to be saluted in the market-place ; and to sit in the first chairs in the synagogues,and to have the highest places at suppers. Mark. 12—38, 39.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. * * And the rich man also died: and was buried in hell. Luke. 16—19, 22.

In like manner women in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly array; but as it becometh women professing piety, with good works. 1. Tim. 2—9, 10.

Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel. 1. Peter. 3—3.

ACCUSATION.

False Accusation.

Now it happened on a certain day, that Joseph went into the house, and was doing some business without any man with him: and she, (*Potiphar's wife*) catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out. And when the woman saw the garment in her hands, and herself disregarded, she called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me: and when I cried out, and he heard my voice, he left the garment that I held, and got him out. For a proof therefore of her fidelity, she kept the garment, and showed it to her husband when he returned home; and said: The Hebrew servant, whom thou hast brought, came to me to abuse me. And when he heard me cry, he left the garment which I held, and fled out. His master hearing these things, and giving too much credit to his wife's words, was very angry, and cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. Gen. 39—11 to 20. See Esther Chap. 3; Daniel, Chapts. 6 and 13; Luke, Chap. 23—2, 10 and Acts. Chap. 24.

ACCOUNT.

Every one must render an Account.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned. Matth. 12—36, 37.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. Ibid. 18—23.

And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand; but the goats on the left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink? and when did we see thee a stranger, and took thee

in, or naked, and clothed thee? or when did we see thee sick or in prison, and came to thee? And the king, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty and you gave me not to drink. I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me. Then shall they also answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least ones, neither did you do it to me. And these shall go into everlasting punishment; but the just, into life everlasting. Ibid. 25—31 to 46.

So, then, every one of us shall render account for himself to God. Rom. 14—12.

For we must all appear before the judgment-seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. 2. Cor. 5—10.

But sanctify the Lord Christ in your heart, being always ready to satisfy every one that asketh you a reason of that hope which is in you. 1. Peter. 3—15.

ACQUISITION.

Acquisition, Unjust.

You shall not steal. Levit. 19—11.

Do not any unjust thing in judgment, in rule, in weight, or in measure. Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt. Ibid. 19—35, 36.

When thou shalt sell any thing to thy neighbor, or shalt buy of him, grieve not thy brother: but thou shalt buy of him according to the number of years from the jubilee. Ibid. 25—14.

Thou shalt not take nor remove thy neighbor's landmark, which thy predecessors have set in thy possession, which the Lord thy God will give thee in the land that thou shalt receive to possess. Deut. 19—14.

Thou shalt not have diverse weights in thy bag, a greater and a less: neither shall there be in thy house a greater bushel and a less. Thou shalt have a just and a true weight; and thy bushel shall be equal and true: that thou mayest live a long time upon the land which the Lord thy God shall give thee. For the Lord thy God abhorreth him that doeth these things; and he hateth all injustice. Ibid. 25—13 to 16.

Cursed be he that removeth his neighbor's landmarks: and all the people shall say: Amen. Ibid. 27—17.

So the ways of every covetous man destroy the souls of the possessors. Prov. 1—19.

A deceitful balance is an abomination before the Lord: and a just weight is his will. Ibid. 11—1.

Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want. Ibid. 11—24.

Substance got in haste shall be diminished: but that which by little and little is gathered with the hand shall increase. Ibid. 13—11.

He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death. The robberies of the wicked shall be their downfall; because they would not do judgment. Ibid. 21—6, 7.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Ibid. 22—16.

A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent. Ibid. 28—20.

A man, that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him. Ibid. 28—22.

What needeth a man to seek things that are above him, whereas he knoweth not, what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun? Eccles. 7—1.

Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil. Wisd. 15—12.

Let not thy hand be stretched out to receive, and shut when thou shouldst give. Eccli. 4.—36.

As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast. Ibid. 27—2.

He that gathereth together by wronging his own soul, gathereth for others: and another will squander away his goods in rioting. Ibid. 14—4.

Wo to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth? Isa. 5—8.

Wo to thee that spoilest; shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised. Ibid. 33—1.

Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Wo to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Habacuc. 2—6.

Wo to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil. Ibid. 2—9.

As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath. Micheas. 6—10.

For what doth it profit a man, if he gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul? Matth. 16—26.

For what shall it profit a man, if he gain the whole world, and lose his own soul? Mark. 8—36.

For what doth it profit a man, if he gain the whole world, and lose himself, and cast away himself? Luke. 9—25.

And that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified. 1. Thess. 4—6.

ADOLESCENCE.

And the Lord smelled a sweet savour, and said: I will no more curse the

earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. Gen. 8—21.

It is a proverb: A young man according to his way, even when he is old, he will not depart from it. Prov. 22—6.

Three things are hard to me; and the fourth I am utterly ignorant of. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth. Ibid. 30—18, 19.

Rejoice therefore, O young man, in thy youth: and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment. Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain. Eccles. 11—9, 10.

Young man, scarcely speak in thy own cause. If thou be asked twice, let thy answer be short. In many things be as if thou wert ignorant; and hear in silence, and withal seeking. In the company of great men take not upon thee: and when the ancients are present, speak not much. Eccli. 32—10 to 13.

ADORNMENT.

(*See Women, Adornment of.*)

ADORATION.

(*See also Worship.*)

See as follows: Genesis. 4—26; 18—2; 22—5; 24—26; Chaps.—48 & 52. Chap. 47.—31; 48—12. Exodus. 4—31; 12—27; 24—1; 33—10; 34—8. Deuteronomy. 26—10. Judges. 7—15. 1. Kings. 1—3; 1—16 to 28. See also Chapters 15, 25, 30, 31. 2 Kings. 15—32. 3. Kings. 1—43. 1 Paralepomenon. 29—20 to 22. 1. Esdras. 6—8. Tobias. 1—6. Judith. 6—14. 13—22; 16—22. Daniel. 14—2 to 24. 4. Kings. 17—26.

Adoration given to Angels and Men.

And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. Gen. 18—2.

And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground. Ibid. 19—1.

And let peoples serve thee, and tribes worship thee: be thou Lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Ibid. 27—29.

And he went forward and bowed down with his face to the ground seven times, until his brother came near. * * Lia also with her children came near, and bowed down in like manner, and last of all Joseph and Rachael bowed down. Ibid. 33—3 and 7.

I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood, and your sheaves standing about bowed down before my sheaf. * * He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? Ibid. 37—7, 9, 10.

And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him. Ibid. 42—6.

Then Joseph came into his house, and they offered him the presents, holding them in their hands, and they bowed down with their face to the ground. Ibid. 43—26.

And his brethren came to him: and worshipping prostrate on the ground, they said: We are thy servants. Ibid. 50—18.

And he (*Moses*) went out to meet his kinsman, and worshipped and kissed him. Exod. 18—7.

Forthwith the Lord opened the eyes of Balaam; and he saw the angel standing in the way with a drawn sword; and he worshipped him, falling flat on the ground. Num. 22—31.

Josue fell on his face to the ground. And worshipping, said: what saith my Lord to his servant? Josue. 5—15.

And when Abagail saw David, she made haste, and lighted off the ass, and fell before David, on her face, and adored upon the ground. 1. Kings. 25—23.

She (*Ruth*) fell on her face, and worshipped upon the ground. Ruth. 2—10.

And David also rose up after him: and going out of the cave, cried after Saul, saying: My Lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped. 1. Kings, 24—9.

And he (*Saul*) said to her (*the Witch of Endor*): What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel: and he bowed himself with his face to the ground, and adored. Ibid. 28—14.

And when Miphiboseth the son of Jonathan the son of Saul was come to David, he fell on his face, and worshipped. And David said: Miphiboseth? and he answered: Behold thy servant. * * He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am? 2 Kings. 9—6 and 8.

Then David arose from the ground, and washed, and anointed himself: and when he had changed his apparel, he went into the house of the Lord, and worshipped. Ibid. 12—20.

And when the woman of Thecua was come in to the king, she fell before him on the ground, and worshipped. Ibid. 14—4.

And going out he (*Areuna*) worshipped the king, bowing with his face to the earth. Ibid. 24—21.

Bethsabee bowed herself, and worshipped the king. 3. Kings. 1—16.

And they told the king, saying: Nathan the prophet is here. And when he was come in before the king, and had worshipped, bowing down to the ground. Ibid. 1—23.

And Bethsabee bowing with her face to the earth, worshipped the king, saying: May my Lord David live forever. Ibid. 1—31.

Then king Solomon sent and brought him out from the altar: and going in he worshipped king Solomon. Ibid. 1—53.

And the sons of the prophets at Jericho, who were over-against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground. 4. Kings. 2—15.

And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them; only Mardochai did not bend his knee, nor worship him. Esther. 3—2.

Then king Nabuchodonosor fell on his face, and worshipped Daniel. Dan. 2—46.

And it came to pass, when Peter was come in, Cornelius met him, and falling down at his feet worshipped. Acts. 10—25.

ADULATION.

(*See also Flattery.*)

And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: Why lift you up yourselves above the people of the Lord? Num. 16—3. See 2. Kings. 1—4; 1. Esdras. Chap. 4; and Judith. Chap. 2.

It is better to be rebuked by a wise man, than to be deceived by the flattery of fools. Eccles. 7—6.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. Psalm. 140—5.

My son, if sinners shall entice thee, consent not to them. Prov. 1—10.

An unjust man alluretlr his friend: and leadeth him into a way that is not good. Ibid. 16—29.

They that say to the wicked man: Thou art just; shall be cursed by the people; and the tribes shall abhor them. Ibid. 24—24.

He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth. Ibid. 27—14.

Better are the wounds of a friend, than the deceitful kisses of an enemy. Ibid. 27—6.

As silver is tried in the fining-pot, and gold in the furnace; so a man is tried by the mouth of him that praiseth. Ibid. 27—21.

They that forsake the law, praise the wicked man; they that keep it, are incensed against him. Ibid. 28—4.

He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*. Ibid. 28—23.

And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit. Eccli. 19—23.

As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps. Isa. 3—12.

Wo to you—that justify the wicked for gifts, and take away the justice of the just from him. Ibid. 5—23.

Their tongue is a piercing arrow; it hath spoken deceit; with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him. Jerem. 9—8.

They have made the king glad with their wickedness: and the princes with their lies. Osee. 7—3.

And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth: neither carest thou for any man: for thou dost not regard the person of men. Matth. 22—16.

And seeing that it pleased the Jews, he proceeded further to take Peter also. Acts. 12—3.

And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them. And the people with acclamations cried out: It is the voice of a god,and not of a man. Ibid. 12—21, 22.

If I did yet please men, I should not be the servant of Christ. Galat. 1—10.

For neither have we used at any time,the speech of flattery,as you know; nor taken an occasion of covetousness: God is witness. 1. Thess. 2—5.

ADULTERY.

And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Gen. 6—12, 13. *Luxury, or the sins of the flesh, appear to have been the cause for which God brought about the deluge.*

The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. Ibid. 6—2. See 19—33.

The sins of luxury, adultery and fornication were the cause of the destruction of Sodom. See Gen. Chap. 19.

The love of Sichem, the son of Hemor, for Diana, whom he ravished, was the cause of many evils. See Gen. Chap. 34 and 38—24; Judges. 19 and 20; 2 Kings. 3—8, and Chap. 11.

See Exod. 22—16; Levit. 19—29; 20—10 and 13; 21—9; Deut. 22—22 to 24; Num. Chap. 5, and Chap. 23—17; Tob. 4—13.

When thou walkest,let them (*the Commandments*) go with thee: when thou sleepest, let them keep thee: and when thou awakest, talk with them. Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life: that they may keep thee from the evil woman, and from the flattering tongue of the stranger. Let not thy heart covet her beauty; be not caught with her winks: for the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man. Can a man hide fire in his bosom,and his garments not burn? or can he walk upon hot coals, and his feet not be burnt? So he that goeth into his neighbour's wife, shall not be clean when he shall touch her. The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul: and if he be taken, he shall restore sevenfold, and shall give up all the substance of his house. But he that is an adulterer, for the folly of his heart shall destroy his own soul: he gathereth to himself shame and dishonor: and his reproach shall not be blotted out. Because the jealousy and rage of the husband will not spare in

the day of revenge. Nor will he yield to any man's prayers; nor will he accept for satisfaction ever so many gifts. Prov. 6—22 to 35.

The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face. Job. 24—15.

And behold, a woman meeteth him in harlot's attire, prepared to deceive souls; talkative and wandering, not bearing to be quiet, not able to abide still at home, now abroad, now in the streets, now lying in wait near the corners. * * Her house is the way to hell, reaching even to the inner chambers of death. Prov. 7—10, 11, 12, 27.

A harlot is a deep ditch: and a strange woman is a narrow pit. Ibid. 23—27.

A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance. Ibid. 29—3.

Such is also the way of an adulterous woman, who eateth, and wipeth her mouth, and saith: I have done no evil. Ibid. 30—20.

The children of adulterers shall not come to perfection; and the seed of the unlawful bed shall be rooted out. Wisd. 3—16.

I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner shall be caught by her. Eccles. 7—27.

We write to them, that they refrain themselves from the pollutions of idols, and from fornication. Acts. 15—20. See also Rom. 1—26 and 1. Cor. 5—1.

Know you not that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, * * shall possess the kingdom of God. 1. Cor. 6—9.

Neither let us commit fornication; as some of them committed fornication, and there fell in one day three and twenty thousand. Ibid. 10—.8

For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God. Ephes. 5—5.

Mortify, therefore, your members, which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols: for which things the wrath of God cometh upon the children of unbelief. Coloss. 3—5,6.

For this is the will of God, your sanctification; that you should abstain from fornication. 1. Thess. 4—3.

Marriage honorable in all, and the bed undefiled. For God will judge fornicators and adulterers. Hebr. 13—4.

Adultery, Carnal and Spiritual, Prohibited, and Punished if Committed.

And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband. Gen. 20—3. See 26—11.

Thou shalt not commit adultery. Exod. 20—14.

Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid. Ibid. 20—17. See Levit. 20—12.

Neither shalt thou commit adultery. Deut. 5—18.

Thou shalt not covet thy neighbor's wife. ——Nor his maid-servant. Ibid. 5—21. See 2. Kings. 11—12.

Why therefore hast thou despised the word of the Lord, to do evil in my

sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house. * * And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme for this thing, the child that is born to thee, shall surely die. 2. Kings. 12—9 to 14.

I made a covenant with my eyes, that I would not so much as think upon a virgin. Job. 31—1.

My son, attend to my wisdom, and incline thy ear to my prudence, that thou mayest keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman. For the lips of a harlot are like a honey-comb dropping: and her throat is smoother than oil. But her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down into death; and her steps go in as far as hell. They walk not by the path of life; her steps are wandering, and unaccountable. Now therefore, my son, hear me; and depart not from the words of my mouth. Remove thy way far from her; and come not nigh the doors of her house. Prov. 5—1 to 8.

How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house. * * Shall I not visit for these things, saith the Lord? and shall not my soul take revenge on such a nation? scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's. For the house of Israel and the house of Juda have greatly transgressed against me, saith the Lord. Jerem. 5—7 to 11.

I have seen thy adulteries, and thy neighing, the wickedness of thy fornication, and thy abominations, upon the hills in the field. Wo to thee, Jerusalem, wilt thou not be made clean after me? how long yet? Ibid. 13—27.

And I will not have mercy on her children: for they are the children of fornications. Osee. 2—4.

You have heard it was said to them of old: Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart. Matth. 5—27,28. See 1. Peter. 2—11.

For Herod had apprehended John, and bound him, and put him in prison, because of Herodias, his brother's wife. For John said to him: It is not lawful for thee to have her. Matth. 14—3, 4.

And I say to you: Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he who shall marry her that is put away, committeth adultery. Ibid. 19—9.

Adulterers, know you not that the friendship of this world, is the enemy of God? James. 4—4.

ADVENT.

Of Our Lord.

Watch ye, therefore; because you know not at what hour your Lord will come. Matth. 24—42.

Watch ye, therefore; because ye know not the day nor the hour. Ibid. 25—13.

And he cometh to his disciples, and findeth them asleep: and he saith to Peter: What! could you not watch one hour with me? Ibid. 26—40.

Take ye heed; watch and pray: for ye know not when the time is. Mark. 13—33.

Be you also ready: for at what hour you think not, the Son of man will come. Luke. 12—40.

Then let those that are in Judea flee to the mountains: and let those, who are in the midst thereof, depart out: and let not those who are in the countries enter into it. For these are the days of vengeance, that all things may be fulfilled that are written. * * And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life; and that day come upon you suddenly. Ibid. 21—21, 22 and 34.

The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Rom. 13—12.

Therefore let us not sleep, as others do: but let us watch, and be sober. 1. Thess. 5—6.

Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter rain. Be you, therefore, also patient, and strengthen your hearts: for the coming of the Lord draweth near. James. 5—7, 8.

Have in mind, therefore, in what manner thou hast received and heard, and observe and do penance. If then thou shalt not watch I will come to thee as a thief; and thou shalt not know at what hour I will come to thee. Apocal. 3—3.

Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. Ibid. 16—15.

ADVERSITY.

(*See Tribulation.*)

AFFECTION.

For Relatives. (*See Also Inclinations Carnal.*)

(*Joab said to David:*) Thou lovest them that hate thee; and thou hatest them that love thee: and thou hast shown this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee. 2. Kings. 19—6.

Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God. 2. Mac. 7—20.

But, he (*Jesus,*) answering him that told him, said: Who is my mother, and who are my brethren? and stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. Matth. 12—48 to 50.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting. Ibid. 19—29. The same is found in Luke. 14—26.

But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son, in me, that I might preach him among the Gentiles; immediately I condescended not to flesh and blood. Galat. 1—15.

AGE.

Virtuous Old Age to be Honored.

Rise up before the hoary head; and honor the person of the aged man: and fear the Lord thy God. I am the Lord. Levit. 19—32.

In the ancient is wisdom, and in length of days prudence. Job. 12—12.

So Eliu waited while Job was speaking, because they were his elders that were speaking. Job. 32—4.

Old age is a crown of dignity, when it is found in the ways of justice. Prov. 16—31.

The dignity of old men (*is*) their grey hairs. Ibid. 20—29.

For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs; and a spotless life is old age. Wisdom. 4—8, 9.

Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee. Eccli. 6—35.

Despise not a man in his old age: for we also shall become old. Ibid. 8—7.

Despise not the discourse of them that are ancient and wise; but acquaint thyself with their proverbs. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. Let not the discourse of the ancients escape thee; for they have learned of their fathers: for of them thou shalt learn understanding, and to give an answer in time of need. Ibid. 8—9 to 12.

O how comely is judgment for a grey head, and for ancients to know counsel! O how comely is wisdom for the aged, and understanding and counsel to men of honor! Much experience is the crown of old men; and the fear of God is their glory. Ibid. 25—6, 7, 8.

An ancient man rebuke not, but entreat him as a father. 1. Tim. 5—1.

But speak thou the things that become sound doctrine: that the aged men be sober, chaste, prudent, sound in faith, in charity, in patience; the aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well. Titus. 2—1, 2, 3.

Ye young men, be subject to the ancients. 1. Peter. 5—5.

Old Age, When Vicious, to be Reprobated.

Three sorts my soul hateth, and I am greatly grieved at their life: a poor man that is proud; a rich man that is a liar; an old man that is a fool, and doting. The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? Eccli. 25—3 to 5.

There shall no more be an infant of days there, nor an old man that shall

not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed. Isa. 65—20.

And there were two of the ancients of the people appointed judges that year, of whom the Lord had said: Iniquity came out from Babylon from the ancient judges that seemed to govern the people. * * O thou that art grown old in evil days, now are thy sins come *out* which thou hast committed before. Dan. 13—5 and 52.

AGRICULTURE.

If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's; he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage. If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss. Exod. 22—5, 6.

Six years thou shalt sow thy ground, and shalt gather the corn thereof, but the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so thou shalt do with thy vineyard and thy olive-yard. Ibid. 23—10, 11.

ALMS.

(*See also Riches and Mercy.*)

But the seventh year thou shalt let it (*the earth*) alone, and suffer it to rest, that the poor of the people may eat. Exod. 23—11.

If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries. Ibid. 22—25.

Neither shalt thou gather the bunches and grapes that fall down in thy vineyard, but shalt leave them to the poor and the strangers to take. Levit. 19—10.

And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain: but you shall leave them for the poor and for the strangers. Ibid. 23—22

If one of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee, come to poverty; thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man: thou shalt lend him, that which thou perceivest he hath need of. Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee. But thou shalt give to him: neither shalt thou do anything craftily in relieving his necessities; that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand. There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land. Deut. 15—7 to 11.

Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be

turned from thee. According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. Tobias. 4—7, 8, 9.

Eat thy bread with the hungry and the needy; and with thy garments cover the naked. Ibid. 4—17.

Alms delivereth from death; and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. Ibid. 12—9.

Because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor. Esther. 9—22.

Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Psalm. 40—2.

Judge for the needy and the fatherless: do justice to the humble and the poor. Rescue the poor; and deliver the needy out of the hand of the sinner. Ibid. 81—3, 4.

May they be before the Lord continually, and let the memory of them perish from the earth: because he remembered not to show mercy: but persecuted the poor man and the beggar, and the broken in heart to put him to death. Ibid. 108—15, 16.

Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment: because he shall not be moved forever. Ibid. 111—5.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. Ibid. 111—9.

Honor the Lord with thy substance, and give him of the first of all thy fruits: and thy barns shall be filled with abundance; and thy presses shall run over with wine. * * Say not to thy friend: Go, and come again: and to-morrow I will give to thee: when thou canst give at present. Prov. 3—9, 10, and 28.

Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want. Ibid. 11—24.

He that despiseth his neighbor, sinneth: but he that showeth mercy to the poor, shall be blessed. Ibid. 14—21.

He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoreth him. Ibid. 14—31.

He that hath mercy on the poor, lendeth to the Lord: and he will repay him. Prov. 19—17.

To do mercy and judgment, pleaseth the Lord more than victims. Ibid. 21—3.

He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard. Ibid. 21—13.

He that followeth justice and mercy, shall find life, justice, and glory. Ibid. 21—21.

He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor. Ibid. 22—9.

He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence. Ibid. 28—27.

She hath opened her hand to the needy, and stretched out her hands to the poor, she shall not fear for her house in the cold of snow. Ibid. 31—20, 21.

Cast thy bread upon the running waters: for after a long time thou shalt find it again. Eccles. 11—1.

Water quencheth a flaming fire: and alms resisteth sins: and God provideth for him that showeth favour: he remembereth him afterwards: and in the time of his fall he shall find a sure stay. Eccli. 3—33, 34.

Son, defraud not the poor of alms; and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy: and defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee, to curse thee behind thy back. For the prayer of him that curseth thee in the bitterness of *his* soul, shall be heard: for he that made him will hear him. Make thyself affable to the congregation of the poor; and humble thy soul to the ancient; and bow thy head to a great man. Bow down thy ear cheerfully to the poor; and pay what thou owest; and answer him peaceable words with mildness. Deliver him that suffereth wrong out of the hand of the proud; and be not faint-hearted in thy soul. Ibid. 4—1 to 9.

Neglect not to pray, and to give alms. Ibid. 7—10.

And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. Ibid. 7—36.

There is no good for him that is always occupied in evil, and that giveth no alms. Ibid. 12—3.

Help the poor because of the commandment: and send him not away empty-handed because of his poverty. Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. Ibid. 29—12, 13.

Shut up alms in the heart of the poor; and it shall obtain help for thee against all evil. Ibid. 29—15.

He that doeth mercy, offereth sacrifice. Ibid. 35—4.

Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Isa. 58—7.

Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor. Ezech. 16—49.

And if a man be just, and do judgment and justice, * * and hath not wronged any man: *but* hath restored the pledge to the debtor, hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment: * * he is just, he shall surely live, saith the Lord God. Ibid. 18—5, 7, 9.

Wherefore, O king, let my counsel be acceptable to thee; and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences. Dan. 4—24.

For I desired mercy, and not sacrifice. Osee. 6—6. The same will be found in Matth. 9—13.

But when thou doest alms, let not thy left hand know what thy right hand doeth. Matth. 6—3.

And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, Amen, I say to you, he shall not lose his reward. Ibid. 10—42.

Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and

give to the poor; and thou shalt have treasure in heaven: and come, follow me. Ibid. 19—21.

For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty,and gave thee drink? And when did we see thee a stranger, and took thee in, or naked, and clothed thee? * * And the king, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Ibid. 25—35 to 40.

And he answering, said to them: He that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner. Luke. 3—11. See also Luke. 6—33; and James. 2—13.

Give alms; and behold all things are clean unto you. Luke. 11—41.

Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where the thief approacheth not, nor the moth corrupteth. Ibid. 12—33.

When thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. Ibid. 14—13, 14.

And I say to you: Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings. Ibid. 16—9. See 2. Cor. Chap. 9, and Ephes. 4—23.

And do not forget to do good, and to impart: for by such sacrifices God's favor is obtained. Heb. 13—16.

He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him? 1. John. 3—17. See also James. 2—15.

Reward of Alms.

See Gen. Chap. 18—5 and following verses. Also 1. Kings. Chap. 25—27 and following verses. Also 3. Kings. Chap. 17; and 4 Kings 4—8 and following verses.

Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin,and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. Tob. 4—7 to 12. See also Luke. 14—13.

Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death; and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. Tob. 12—8, 9.

Water quencheth a flaming fire: and alms resisteth sins. Eccli. 3—33. See Dan. 4—24.

Shut up alms in the heart of the poor; and it shall obtain help for thee against all evil. Better than the shield of the mighty,and better than the spear;

it shall fight for thee against thy enemy. Eccli. 29—15, 16, 17. See Psalm. 111—5.

And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, Amen, I say to you, he shall not lose his reward. Matth. 10—42. See 25—33; and also Mark. 9—40.

Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor ; and thou shalt have treasure in heaven : and come, follow me. Matth. 19—21.

But yet that which remaineth, give alms ; and behold all things are clean unto you. Luke 11—41.

Cornelius the centurion, on account of his alms, received as a reward the true faith and salvation. See Acts. Chap. 10. See also Heb. 13—16 quoted above.

But Zacheus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor : and if I have wronged any man of any thing, I restore him four-fold. Luke. 19—8.

And when he (*Peter*) was arrived, they brought him into the upper chamber : and all the widows stood about him weeping, and showing him the coats and garments which Dorcas had made them. Acts. 9—39.

And the disciples every man according to his ability, resolved to send relief to the brethren who dwelt in Judea. Ibid. 11—29.

Now there was a certain man in Cesarea, named Cornelius, a centurion of the band, which is called the Italian, a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. Ibid. 10—1, 2. See Rom. 12—8.

For it hath pleased them of Macedonia and Achaia to make some contribution for the poor saints who are in Jerusalem. Rom. 15—26.

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also. 1. Cor. 16—1.

ALTAR.

Altar of Incense.

Thou shalt make also an altar to burn incense, of setim-wood. * * And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall make atonement upon it, in your generations. Exod. 30—1 and 10.

He made also the altar of incense of setim-wood, being a cubit on every side, four-square, and in height two *cubits:* from the corners of which went out horns. Ibid. 37—25.

And thou shalt take the oil of unction, and annoint the tabernacle with its vessels, that they may be sanctified. Ibid. 40—9

Altar of Holocaust.

And Noah built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. Gen. 8—20. See also 26—25, and 35—7; Exodus. 24—4; Josue. 8—30; Judges. 6—24; 1. Kings. 14—35; 2. Paral. 4—1 to 9; 15—9, and 1. Mach. 4—44.

Thou shalt make also an altar of setim-wood, which shall be five cubits

long, and as many broad, that is four-square, and three cubits high. Exod. 27—1.

He made also the altar of holocaust of setim-wood, five cubits square, and three in height. Ibid. 38—1. See also Num. Chap. 1.

And the king answered him, and said: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocausts free-cost. So David bought the floor, and the oxen, for fifty sicles of silver: and David built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land; and the plague was stayed from Israel. 2. Kings. 24—24, 25.

And King Achaz commanded Urias the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure. 4. Kings. 16—15.

And the altar of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord; and Solomon and all the assembly sought it. 2. Paral. 1—5.

He made also an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high. Ibid. 4—1.

And Josue the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren: and they built the altar of the God of Israel, that they might offer holocausts upon it, as it is written in the law of Moses, the man of God. 1. Esdras. 3—2.

And these are the measure of the altar by the truest cubit, which is a cubit and a hand-breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand breadth. Ezech. 43—13.

Then they took whole stones according to the law, and built a new altar according to the former. * * And they offered sacrifice according to the law upon the new altar of holocausts which they had made. 1. Mach. 4—47 and 53.

AMBITION.

And they said: Hath the Lord spoken by Moses only? hath he not also spoken to us in like manner? Num. 12—2.

And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: why lift you up yourselves above the people of the Lord? Ibid. 16—3.

For the ambition of Abimilech, see Judges. Chap. 9. *The ambition of Absalom*, see 2. Kings. 15—3.

And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him. 3. Kings. 1—5.

For ambition of Ahias, see 3. Kings. 11—29; *ambition of Zambri*, 3. Kings. Chap. 16; *ambition of Nabuchodonosor, king of Assyria, who wished to subjugate the whole world to his empire*, Judith. Chap. 2; *ambition of Aman*, Esther, Chap. 5; *ambition of Alcimus*, 1. Mach. Chap. 7; *ambition of Ptolemee*, 1. Mach. Chap. 11; *ambition of Jason*, 2. Mach. Chap. 4.

Said Joas, king of Israel, to Amasias, king of Juda: Thou hast beaten and prevailed over Edom; and thy heart hath lifted thee up: be content with the glory, and sit at home: why provoketh thou evil, that thou shouldst fall, and Juda with thee? 4. Kings. 14—10.

Seek not of the Lord a pre-eminence, nor of the king the seat of honour. Eccli. 7—4.

He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly, shall be hated. Ibid. 20—8.

Shalt thou reign, because thou comparest thyself to the cedar? Did not thy father eat and drink, and do judgment and justice, and it was then well with him? Jerem. 22—15.

It shall not be so among you: but whosoever will be greater among you, let him be your minister. Matth. 20—26.

And whosoever shall exalt himself, shall be humbled: And he that shall humble himself shall be exalted. Ibid. 23—12. The same words are found in Luke. 14—11.

And thou, Capharnaum, which art exalted unto heaven: thou shalt be thrust down to hell. Luke. 10—15.

And he said to them: You are they who justify yourselves before men: but God knoweth your hearts: for that which is high to men is an abomination before God. Ibid. 16—15.

When Jesus, therefore, perceived that they would come and take him by force, and make him king, he fled again into the mountain himself alone. John. 6—15.

For they loved the glory of men, more than the glory of God. Ibid. 12—43,

And when Simon saw, that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him: May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money. Acts. 8—18, 20.

(*Charity*) is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil. 1. Cor. 13—5.

Let us not become desirous of vain-glory, provoking one another, envying one another. Galat. 5—26.

Whose end is destruction; whose God is their belly; and *whose* glory is in their shame: who mind earthly things. Philip. 3—19.

Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee. Hebr. 5—4, 5.

AMENDMENT OF LIFE.

(*See Life.*)

ANGELS.

Their Ministry and Nature.

And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert, he said to her: Agar,

handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress. And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand. Gen. 16—7, 8, 9.

And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. Ibid. 18—1, 2.

And hospitality do not forget; for by this some, being not aware of it, have entertained angels. Hebr. 13—2.

And behold the men put out their hand, and drew in Lot unto them, and shut the door; and them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door. And they said to Lot: Hast thou here any of thine? son-in-law, or sons, or daughters, all that are thine bring them out of this city: for we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them. So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: Get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest. And when it was morning the Angels pressed him, saying: Arise, take thy wife,and the two daughters which thou hast: lest thou also perish in the wickedness of the city. Gen. 19—10, to 15.

And God heard the voice of the boy: and an Angel of God called to Agar from heaven, saying: What art thou doing, Agar? Fear not: For God hath heard the voice of the boy, from the place wherein he is. Ibid. 21—17.

And behold an Angel of the Lord from heaven, called to him, saying: Abraham, Abraham. And he answered : Here I am. * * And the Angel of the Lord called to Abraham a second time from heaven. Ibid. 22—11, 15.

And Abraham said: Beware thou never bring my son back again thither. The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land: he will send his Angel before thee. Ibid. 24—6, 7.

And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the Angels also of God ascending and descending by it. Ibid. 28—12.

And the Angel of God said to me in my sleep: Jacob? And I answered : Here I am. And he said : Lift up thy eyes. Ibid. 31—11.

Jacob also went on the journey he had begun; and the Angels of God met him. And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps. Ibid. 32—1, 2.

He remained alone : and behold, a man wrestled with him till morning. Ibid. 32—24. *This was an angel in human shape as we learn from Osee.* 12—4.

The Angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth. Gen. 48—16.

And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire ; that he might be the guide of their journey at both times. Exod. 13—21.

"And the Lord"—that is, an angel of the Lord, as appears from the following:—

And the Angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part. Ibid. 14—19.

Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him. Ibid. 23—20, 21.

But go thou, and lead this people whither I have told thee: my Angel shall go before thee. And I in the day of revenge will visit this sin also of theirs. Ibid. 32—34.

And I will send an Angel before thee, that I may cast out the Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite, that thou mayest enter into the land that floweth with milk and honey. Ibid. 33—2.

We cried to the Lord, and he heard us, and sent an angel, who hath brought us out of Egypt. Num. 20—16.

And God was angry. And an Angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him. The ass seeing the Angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way, the Angel stood in a narrow place between two walls, wherewith the vineyards were enclosed. And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again: and nevertheless the Angel going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him. And when the ass saw the Angel standing, she fell under the feet of the rider; who being angry, beat her sides more vehemently with a staff. And the Lord opened the mouth of the ass; and she said: What have I done to thee? why strikest thou me, lo, now this third time? Balaam answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee. The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? Tell me if I ever did the like thing to thee. But he said: Never. Forthwith the Lord opened the eyes of Balaam; and he saw the Angel standing in the way with a drawn sword; and he worshipped him, falling flat on the ground. And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me: and unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived. Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return. The Angel said: Go with these men, and see thou speak no other thing than what I shall command thee. Ibid: 22—22 to 35.

And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over-against him, holding a drawn sword: and he went to him, and said: Art thou one of ours or of our adversaries? And he answered: No: but I am prince of the hosts of the Lord, and now I am come. Josue. 5—13, 14.

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"Prince of the host," that is, St. Michael, who is called the prince of the people of Israel, by Daniel, in Chap. 10—21.

And an Angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you forever. Judges. 2—1.

Curse ye the land of Meroz, said the Angel of the Lord: curse the inhabitants thereof; because they came not to the help of the Lord, to help his most valiant men. Ibid. 5—23.

And an Angel of the Lord came, and sat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his son was threshing and cleansing wheat by the wine-press, to flee from Madian, the Angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men. * * And the Angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so, the Angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock. and consumed the flesh and the unleavened loaves: and the Angel of the Lord vanished out of his sight. And Gedeon seeing that it was the Angel of the Lord, said: Alas, my Lord God: for I have seen the Angel of the Lord face to face. Ibid. 6—11, 12, 20 to 22.

And an Angel of the Lord appeared to her, and said: Thou art barren, and without children: but thou shalt conceive, and bear a son. Ibid. 13—3. See 1 Kings. 29—9; 2 Kings. 14—17 and 20, and Chap. 19—27; Esther. 15—16; Zacharias. 12—8; and Galat. 4—14.

And when the Angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction; and said to the Angel that slew the people: It is enough: now hold thy hand. And the Angel of the Lord was by the threshing floor of Areuna the Jebusite. And David said to the Lord, when he saw the Angel striking the people: It is I, I am he that have sinned; I have done wickedly: these that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against me, and against my father's house. 2. Kings. 24—16, 17.

He said to him: I also am a prophet like unto thee: and an Angel spoke to me in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. 3. Kings. 13—18.

And he cast himself down, and slept in the shadow of the juniper-tree: and behold, an Angel of the Lord touched him, and said to him: Arise, and eat. Ibid. 19—5.

And an Angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria; and say to them: Is there not a God in Israel, that you go to consult Beelzebub the God of Accaron? * * and the Angel of the Lord spoke to Elias, saying: Go down with him; fear not. He arose therefore, and went down with him to the king. 4. Kings, 1—3 and 15.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. Ibid. 19—35.

And he (*the Lord*) sent an Angel to Jerusalem, to strike it: and as he was

striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the Angel that destroyed: It is enough; now stop thy hand. And the Angel of the Lord stood by the threshing-floor of Ornan the Jebusite. And David lifting up his eyes, saw the Angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in hair-cloth, fell down flat on the ground. I. Paral. 21—15, 16.

And the Lord sent an Angel, who cut off all the stout men and the warriors, and the captains of the army of the king of the Assyrians. 2. Paral. 32—21.

And the holy Angel of the Lord Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord. Tob. 3—25.

The Angel Raphael was the guide of Tobias, and rescued him from the devouring fish, and his wife from the demon, and restored the sight of the elder Tobias, etc. See Tob. chapters 5, 6, 7, 8, 9 and 12.

But as the same Lord liveth, his Angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me his handmaid to be defiled; but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance. Judith. 13—20.

If there shall be an Angel speaking for him, one among thousands, to declare man's uprightness. He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption. Job. 33—23, 24.

When he shall raise him up, the Angels shall fear, and being affrighted shall purify themselves. Ibid. 41—16.

The Angel of the Lord shall encamp round about them that fear him, and shall deliver them. Psalm. 33—8.

Let them become as dust before the wind: and let the Angel of the Lord straighten them. Let their way become dark and slippery; and let the Angel of the Lord pursue them. Ibid. 34—5, 6.

For he hath given his Angels charge over thee; to keep thee in all thy ways. Ibid. 90—11.

And (*the devil*) said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his Angels charge of thee, and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone. Matth. 4—6. See Luke 4—10.

Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders. Psalm. 102—20.

Who makest thy Angels spirits; and thy ministers a burning fire. Psalm. 103—4.

I will sing praise to thee in the sight of the Angels. Psalm. 137—1.

Praise ye him, all his Angels: praise ye him, all his hosts. Psalm. 148—2.

An evil man always seeketh quarrels: but a cruel angel shall be sent against him. Prov. 17—11.

Give not thy mouth to cause thy flesh to sin: and say not before the Angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands. Eccles. 5—5.

He overthrew the army of the Assyrians, and the Angel of the Lord destroyed them. Eccli. 48—24.

And one of the seraphims flew to me: and in his hand was a live coal, which he had taken with the tongs off the altar. Isa. 6—6.

Go ye swift Angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation, expecting and trodden under foot, whose land the rivers have spoiled. Ibid. 18—2.

At the voice of the Angel the people fled. * * Behold, they that see shall cry without: the Angels of peace shall weep bitterly. Ibid. 33—3 and 7.

And the Angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. Ibid. 37—36.

In all their affliction he was not troubled, and the Angel of his presence saved them. Ibid. 63—9.

For my Angel is with you: and I myself will demand an account of your souls. Baruch. 6—6.

But the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew: and the fire touched them not at all, nor troubled them, nor did them any harm. Dan. 3—49, 50.

O ye Angels of the Lord, bless the Lord: praise and exalt him above all for ever. Ibid. 3—58.

My God hath sent his Angel and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea and before thee, O king, I have done no offence. Ibid. 6—22.

And Daniel said: Well hast thou lied against thy own head: for behold, the Angel of God having received the sentence of him, shall cut thee in two. * * And Daniel said to him: Well hast thou also lied against thy own head: for the Angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. Ibid. 13—55 and 59.

And the Angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. * * And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. * * And Daniel arose, and ate. And the Angel of the Lord presently set Habacuc again in his own place. Ibid. 14—33, 35 and 38.

Thus also the Angels revealed to Daniel many and great mysteries. See Chapters 9. 10. 11.

In the womb he supplanted his brother: and by his strength he had success with an angel. Osee. 12—3.

And I said: What are these, my Lord? And the Angel that spoke in me, said to me: I will show thee what these are. * * And they answered the Angel of the Lord, that stood among the myrtle-trees, and said: We have walked through the earth; and behold, all the earth is inhabited, and is at rest. And the Angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem. * * And I said to the Angel that spoke to me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel and Jerusalem. Zach. 1.—9, 12, 19.

And behold, the Angel that spoke in me went forth; and another Angel went out to meet him. Ibid. 2—3.

And the Angel of the Lord protested to Jesus, saying: Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts: and I will give thee some of them that are now present here to walk *with thee.* Ibid. 3—6, 7.

And the Angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep. Ibid. 4—1.

And the Angel went forth that spoke in me: and he said to me: Lift up thy eyes, and see what this is, that goeth forth. * * And I said to the Angel that spoke in me: whither do these carry the vessel? Ibid. 5—5 and 10.

And I answered and said to the Angel, that spoke in me: What are these, my Lord? And the Angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth. Ibid. 6—4, 5.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. Malach. 2—7.

Behold, I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts. Ibid. 3—1.

And Judas prayed and said: O Lord, when they that were sent by King Sennacherib blasphemed thee, an Angel went out, and slew of them a hundred and eighty-five thousand. 1. Mach. 7—40, 41.

And in his prayer he said after this manner: Thou O Lord, who didst send thy Angel in the time of Ezechias King of Juda. 2. Mach. 15—22.

But while he thought on these things, behold, the Angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done that the word might be fulfilled, which the Lord spoke by the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. And Joseph, rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born son: and he called his name Jesus. Matth. 1—20 to 25.

And when they were departed, behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass, that Herod will seek the child, to destroy him. * * Now Herod being dead, behold, an Angel of the Lord appeared in sleep to Joseph in Egypt. Ibid. 2—13 and 19.

Then the devil left him; and, behold, Angels came and ministered to him. Ibid. 4—11.

And he was in the desert forty days, and forty nights; and was tempted by Satan: and he was with beasts; and the Angels ministered to him. Mark. 1—13.

For this is he of whom it is written: Behold, I send my Angel before thy face, who shall prepare thy way before thee. Matth. 11—10. See also Mark. 1—2; and Luke. 7—2, 7.

And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the Angels. * * The son of man shall send his angels: and they shall gather out of his kingdom all scandals, and them that work iniquity; and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. * * So shall it be at the end of the

world. The Angels shall go out, and shall separate the wicked from among the just. Matth. 13—39, 41, 42, 49.

And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark. 13—27.

For the Son of man shall come in the glory of his Father with his Angels. Matth. 16—27.

Take heed that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. Ibid. 18—10.

For in the resurrection they shall neither marry, nor be given in marriage; but shall be as the Angels of God in heaven. Ibid. 22—30. See also Mark. 12—25; and Luke. 20—36.

And he shall send his Angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds. Matth. 24—31.

But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone. Ibid. 24—36. See also Mark. 13—32.

And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty. Ibid. 25—31. See also Luke. 9—26; and 2. Thess. 1—7.

Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? Matth. 26—53.

And, behold, there was a great earthquake. For an Angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it. Ibid. 28—2.

But of that day or hour no man knoweth, neither the Angels in heaven, nor the Son, but the Father. Mark. 13—32.

But the Angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son; and thou shalt call his name John. * * And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings. * * And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: blessed *art* thou among women. Luke. 1—13, 19, 28.

And behold, an Angel of the Lord stood by them; and the brightness of God shone round about them: and they feared with a great fear. And the Angel said to them: Fear not: for behold, I bring you good tidings of great joy, that shall be to all the people. * * And it came to pass, that after the Angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us. * * And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the Angel, before he was conceived in the womb. Ibid. 2—9, 10, 15, 21.

And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. But he that shall deny me before men, shall be denied before the Angels of God. Luke. 12—8, 9.

So, I say to you, there shall be joy before the Angels of God upon one sinner doing penance. Ibid. 15—10.

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. Ibid. 16—22.

And there appeared to him an Angel from heaven, strengthening him. And being in an agony, he prayed the longer. Ibid. 22—43.

And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of man. John. 1—51.

And an Angel of the Lord went down at a certain time into the pond: and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under. Ibid. 5—4.

The multitude therefore that stood and heard, said that it thundered. Others said: An Angel spoke to him. Ibid. 12—29.

And she saw two Angels, in white, sitting one at the head, and one at the feet, where the body of Jesus had been laid. Ibid. 20—12.

And whilst they were beholding him going up to heaven, behold, two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? Acts. 1—10, 11.

But an Angel of the Lord by night opening the doors of the prison, and leading them out, said: Go, and standing speak in the temple to the people all the words of this life. And they having heard this, entered early in the morning into the temple, and taught. Ibid. 5—19, 20, 21.

And all they who sat in the council looking earnestly upon him, saw his face as if it were the face of an Angel. Ibid. 6—15.

And when forty years were expired, there appeared to him, in the desert of Mount Sina, an Angel in a flame of fire in a bush. Ibid. 7—30.

This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent a prince and redeemer, by the hand of the Angel, who appeared to him in the bush. Ibid. 7—35.

This is he who was in the Church in the wilderness, with the Angel, who spoke to him on Mount Sina, and with our fathers: who received the words of life to give to us. Ibid. 7—38.

And an Angel of the Lord spoke to Philip, saying: Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert. Ibid. 8—26.

He saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in to him, and saying to him: Cornelius. And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms have ascended for a memorial in the sight of God. Ibid. 10—3, 4.

And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter. Ibid. 11—13.

And behold, an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and knew not that it was true, which was done by the Angel: but thought he saw a vision. Ibid. 12—7, 9.

For the Sadducees say that there is no resurrection, nor Angel, nor spirit: but the Pharisees confess both. Now a great clamour was raised. And some of the Pharisees rising up, contended, saying: We find no evil in this man:

what if a spirit hath spoken to him, or an Angel? Ibid. 23—8, 9.

For an Angel of God, whose I am, and whom I serve, stood by me this night. Ibid. 27—23.

For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, etc. Rom. 8—38.

Know you not that we shall judge Angels? how much more things of this world ? 1. Cor. 6—3.

Therefore ought the woman to have a power over her head, because of the Angels. Ibid. 11—10.

And no wonder: for Satan himself transformeth himself into an Angel of light. 2. Cor. 11—14.

And lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, and Angel of Satan, to buffet me. Ibid. 12—7.

But though we, or an Angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema. Galat. 1—8.

I charge thee before God, and Christ Jesus, and the elect Angels,that thou observe these things. 1. Tim. 5—21.

Difference Between Christ and the Angels.

Being made so much better than the Angels, as he hath inherited a more excellent name above them. For, to which of the Angels hath he said at any time: Thou art my Son, this day have I begotten thee? And again: I will be to him a Father; and he shall be to me a Son? And again, when he introduceth the first begotten into the world, he saith: And let all the Angels of God adore him. And to the Angels indeed he saith: He that maketh his Angels, spirits; and his ministers, a flame of fire. But to the Son, Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee. And: Thou in the beginning,O Lord, hast founded the earth: and the heavens are the works of thy hands. They shall perish, but thou shalt continue; and they shall all grow old as a garment: and as a vesture shalt thou change them; and they shall be changed: but thou art the self-same; and thy years shall not fail. But to which of the Angels said he at any time: Sit on my right hand, until I make thy enemies thy foot stool? Are they not all ministering spirits, sent to minister for these, who shall receive the inheritance of salvation? Hebr. 1—4 to 14.

The Angels Subject to Christ.

Who is on the right hand of God, swallowing up death, that we might become heirs of life everlasting; he being gone into heaven, the Angels, and powers, and virtues, being made subject to him. 1. Peter. 3—22.

God Punishes Bad Angels.

For if God spared not the Angels that sinned, but having cast them down into the place of torments delivered them into the chains of hell to be tormented, to be reserved unto judgment. 2. Peter. 2—4.

And the Angels, who kept not their principality, but forsook their own

habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude. 1—6.

When Michael the Archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of malediction; but said: The Lord command thee. Ibid. 1—9.

God signified to John by an Angel what he should write in the Apocalypse.

The revelation of Jesus Christ, which God gave to him, to make known to his servants the things which must shortly come to pass; and signified, sending by his Angel to his servant John. Apoc. 1—1.

N. B.—This whole book is full of angelic revelation. See Chap. 5. Verse 2 and 11. Chap. 6. Verse 7. Chap. 7. Verse 1. Etc.

The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the Angels of the seven churches: and the seven candlesticks are the seven churches. Ibid. 1—20.

Good Angels Comfort the Afflicted.

An Angel showed the well of water to the bond-woman. See Gen. 21—19. *An Angel procured for Elias water and bread.* See 3. Kings. 19—5. See also Dan. Chap. 30.

The Angels Afflict Sinners.

God, by the Angels afflicted the people with pestilence on account of the sin of David: and there died of the people from Dan to Bersabee seventy thousand men. 2. Kings. 24—15.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. 4. Kings. 19—35.

Heliodorus, wishing to despoil the Temple, was Punished by Angels.

For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet: and he that sat upon him, seemed to have armour of gold. Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground: and they took him up covered with great darkness: and having put him into a litter they carried him out. 2. Mach. 3—25 to 27.

And forthwith an Angel of the Lord struck him, (*Herod*) because he had not given the honor to God: and eaten up by worms, he expired. Acts. 12—23.

Angels Assist those who Pray.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. Tobias. 12—12.

If there shall be an Angel speaking for him, one among thousands, to declare man's uprightness. He shall have mercy on him, and shall say: De-

liver him, that he may not go down to corruption: I have found wherein I may be merciful to him. Job. 33—23, 24.

Angels Offer our Prayers to God.

And another Angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel. Apoc. 8—3, 4.

Angels Honor the Departing Souls.

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died : and he was buried in hell. Luke. 16—22.

Angels Assist the Good in Combat.

And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over-against him, holding a drawn sword: and he went to him, and said: Art thou one of ours or of our adversaries? And he answered: No: but I am prince of the hosts of the Lord, and now I am come. Josue. 5—13, 14.

And the Angel of God, who went before the camp of Israel, removing, went behind them : and together with him the pillar of the cloud, leaving the fore-part, stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night. Exod. 14—19, 20.

But he answered: Fear not: for there are more with us than with them. And Eliseus prayed, and said : Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant ; and he saw : and behold, the mountain *was* full of horses, and chariots of fire round about Eliseus. And the enemies came down to him: but Eliseus prayed to the Lord, saying : Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus. 4. Kings. 6—16 to 18.

My God hath sent his Angel and hath shut up the mouths of the lions, and they have not hurt me : forasmuch as before him justice hath been found in me : yea and before thee, O king, I have done no offence. Dan. 6—22.

But when Machabeus and they that were with him, understood that the strong-holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel. * * And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear. 2. Mach. 11—6, 8.

Angels Liberated the Apostles from Prison,
See Acts. 5—22 and 12—17.

Bad Angels Deceive Men.

Now the serpent was more subtle than any of the beasts of the earth

which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, *saying*: Of the fruit of the trees that are in paradise, we do eat: but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Gen. 3—1 to 6.

That we may not be circumvented by Satan: for we are not ignorant of his devices. 2. Cor. 2—11.

Satan himself transformeth himself into an Angel of light. Ibid. 11—14.

They Tempt all Men, Even the Saints.

Now I will not speak many things with you. For the prince of this world cometh; and in me he hath not any thing. John. 14—30.

Then Jesus was led by the spirit into the desert, to be tempted by the devil. Matth. 4—1.

And when all the temptation was ended, the devil departed from him for a time. Luke. 4—13.

And when supper was done, the devil having now put into the heart of Judas *the son* of Simon the Iscariot, to betray him. John. 13—2.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour. 1. Peter. 5—8.

Bad Angels Afflict Men.

And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it. And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? And Satan answering, said: Doth Job fear God in vain? hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord. Now upon a certain day when his sons and daughters were eating and drinking wine in the house of their eldest brother, there came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them, and the Sabeans rushed in, and took all away, and slew the servants with the sword, and I alone have escaped to tell thee. And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them, and I alone have escaped to tell thee. And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee.

He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their elder brother, a violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead, and I alone have escaped to tell thee. Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped. Job. 1—7 to 20.

So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head: and he took a potsherd and scraped the corrupt matter, sitting on a dunghill. Ibid. 2—7, 8.

There is no power upon earth that can be compared with him who was made to fear no one. He beholdeth every high thing, he is king over all the children of pride. Ibid. 41—24, 25.

There are spirits that are created for vengeance, and in their fury they lay on grievous torments: in the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them. Eccli. 39—33, 34.

Evil Spirits Render Men Blind and Dumb.

Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, so that he both spoke and saw. Matth. 12—22.

And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him so that he foameth, and, bruising him, hardly departeth from him. Luke. 9—39.

Their Power Limited by God, lest they Would do all they Will.

Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord. Job. 1—12.

They could not Enter the Swine unless Permitted.

And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. And he said to them: Go. And they, going out, went into the swine; and behold, the whole herd ran violently down a steep place into the sea, and perished in the waters. Matth. 8—31, 32.

And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren. Luke. 22—31, 32.

They are Repelled by Men with the Assistance of Grace.

And may the God of peace crush Satan speedily under your feet. The grace of our Lord Jesus Christ be with you. Rom. 16—20.

Give not place to the devil. Ephes. 4—27.

Put you on the armour of God, that you may be able to stand against the snares of the devil. Ibid. 6—11.

Be subject, therefore, to God: but resist the devil, and he will fly from you. James. 4—7.

I write to you, infants, because you have known the Father. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. 1. John. 2—14.

They are Expelled by God.

And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirit with *his* word: and all that were sick he healed. Matth. 8—16.

And when they were gone out, behold, they brought to him a dumb man possessed with a devil. And the devil being cast out, the dumb man spoke, and the multitude wondered, saying: The like was never seen in Israel. Ibid. 9—32, 33.

Expelled by Men.

And when he had called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of sicknesses. Matth. 10—1.

And he gave them power to heal sicknesses and to cast out devils. Mark. 3—15.

Then, having called together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. Luke. 9—1.

And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. Ibid. 10—17.

Now, if I cast out devils in Beelzebub; in whom do your children cast them out? Therefore they shall be your judges. But if I, in the finger of God, cast out devils; doubtless the kingdom of God is come upon you. Ibid. 11—19, 20.

And God wrought special miracles by the hand of Paul. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. Now some of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva a Jew, a chief priest, who did this. But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. Acts. 19—11 to 16.

Ruin of Angels.

I have seen those who work iniquity, and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath. Job. 4—8, 9.

Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee. By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroy thee, O covering cherub, out of the midst of

the stones of fire. And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty: I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee. Ezech. 28—15 to 19.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. John. 8—44.

For if God spared not the Angels that sinned, but having cast them down into the place of torments delivered them into the chains of hell to be tormented, to be reserved unto judgment. 2. Peter. 2—4.

And the Angels, who kept not their principality, but forsook their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude. 1—6.

Doctors and Preachers Called Angels.

Behold, they that see shall cry without: the Angels of peace shall weep bitterly. Isa. 33—7.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of Hosts. Malach. 2—7.

Behold, I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple, Ibid. 3—1.

But what went you out to see? a prophet? yea, I tell you; and more than prophet. For this is he of whom it is written: behold, I send my Angel before thy face, who shall prepare thy way before thee. Matth. 11—9, 10.

To the Angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: * * and to the Angel of the church of Smyrna write: these things saith the First and the Last; who was dead, and liveth. * * And to the Angel of the church of Pergamus write: These things saith he that hath the sharp two edged-sword. * * And to the Angel of the church of Thyatira write: These things saith the Son of God. Apoc. 2—1, 8, 12, and 18. See also Chap. 3—1, 7 and 14.

ANGER.

Of God.

Thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble. Exod. 15—7.

In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up. And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them. Num. 11—1 to 4.

Neither is his (*God's*) indignation against the people to be wondered at, since the Lord was angry with me (*Moses*) also on your account, and said: Neither shalt thou go in thither (*to the promised land.*) Deut. 1—37.

Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them: and the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you. Ibid. 11—16, 17.

Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn. Josue. 9—20.

And the Lord was angry with Solomon: because his mind was turned away from the Lord the God of Israel, who had appeared to him twice. 3. Kings. 11—9.

Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord; and therefore thou didst deserve indeed the wrath of the Lord. 2. Paral. 19—2.

Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book. Ibid. 34—21.

All that belongeth to the rights of the God of heaven, let it be given diligently in the house of the God of heaven; lest his wrath should be enkindled against the realm of the king, and of his sons. 1. Esdras. 7—23.

And they ate, and were filled, and became fat, and abounded with delight in thy great goodness. But they provoked thee to wrath. 2. Esdras. 9—25, 26.

God, whose wrath no man can resist, and under whom they stoop that bear up the world. Job. 9—13.

And after the Lord had spoken these words to Job, he said to Eliphas the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath. Ibid. 42—7.

Then shall he speak to them in his anger. * * Embrace discipline, lest at any time the Lord be angry, and you perish from the just way. Psalm. 2—5 and 12.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath. Ibid. 6—2.

Who knoweth the power of thy anger, and for thy fear can number thy wrath. Ibid. 89—11.

Your mother is confounded exceedingly; and she that bore you is made even with the dust: behold, she shall be the last among the nations, a wilderness unpassable, and dry. Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues. Jerem. 50—12, 13. See Matth. 8—34; and Luke. 14—21.

He that believeth in the Son, hath life everlasting: But he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John. 3—36.

But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. Rom. 2—5. See Apocal. Chap. 6.

Anger of Man. Its Evil Effects.

But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell. Gen. 4—5.

And Saul was exceeding angry, and this word was displeasing in his eyes: and he said: They have given David ten thousands, and to me they have given *but* a thousand: what can he have more but the kingdom? And Saul did not look on David with a good eye from that day and forward. 1. Kings. 18—8, 9.

And Achab came into his house angry and fretting, because of the word that Naboth the Jesrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread. 3. Kings. 21—4.

Naaman was angry, and went away saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. 4. Kings. 5—11.

And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time. 2. Paral. 16—10.

And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there arose a leprosy in his forehead before the priests, and in the house of the Lord at the altar of incense. Ibid. 26—19.

And it came to pass, that when Sanaballat heard that we were building the wall, he was angry: and being moved exceedingly, he scoffed at the Jews. 2. Esdras. 4—1.

And when king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. Tobias. 1—21.

(*Tobias said to his wife:*) Take heed, lest perhaps it be stolen; restore ye it to its owner; for it is not lawful for us either to eat or to touch anything that cometh by theft. At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear. And with these, and other such like words she upbraided him. Ibid. 2—21 to 23.

Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceedingly angry. And he counted it as nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews; and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus. Esther. 3—5, 6.

Anger indeed killeth the foolish, and envy slayeth the little one. Job. 5—2.

And Eliu the son of Barachel the Buzite, of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God. And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job. Ibid. 32—2, 3.

Be ye angry, and sin not. Psalm. 4—5.

Cease from anger, and leave rage. Ibid. 36—8.

A fool immediately showeth his anger: but he that dissembleth injuries is wise. Prov. 12—16.

Soundness of heart *is* the life of the flesh: *but* envy *is* the rottenness of the bones. Ibid. 14—30.

A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up. Ibid. 15—18.

An evil man always seeketh quarrels: but a cruel angel shall be sent against him. * * He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin. Ibid. 17—11 and 19.

He that is impatient, shall suffer damage: and when he shall take away he shall add another thing. Ibid. 19—19.

Be not a friend to an angry man; and do not walk with a furious man: lest perhaps thou learn his ways, and take scandal to thy soul. Ibid. 22—24, 25.

It is better to dwell in a wilderness, than with a quarrelsome and passionate woman. Ibid. 21—19.

As coals are to burning coals, and wood to fire, so an angry man stirreth up strife. Ibid. 26—21.

A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both. Anger hath no mercy, nor fury when it breaketh forth: and who can bear the violence of one provoked? Ibid. 27—3, 4.

A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin. Ibid. 29—22.

And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife. Ibid. 30—33.

Be not quickly angry: for anger resteth in the bosom of a fool. Eccles. 7—10.

But when the unjust (*Cain*) went away from her in his anger, he perished by the fury wherewith he murdered his brother. Wisdom. 10—3.

For he that is without fear cannot be justified: for the wrath of his high spirits is his ruin. Eccli. 1—28.

There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace: he is wise. Ibid. 19—28.

How much better it is to reprove, than to be angry, and not to hinder him that confesseth in prayer? Ibid. 20—1.

There is no head worse than the head of a serpent: and there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. Ibid. 25—22, 23.

A woman's anger, and impudence, and confusion is great. Ibid. 25—29.

Remember thy last things, and let enmity cease: for corruption and death hang over in his commandments. Remember the fear of God; and be not angry with thy neighbour. Remember the covenant of the most High, and overlook the ignorance of thy neighbour. Refrain from strife; and thou shalt diminish *thy* sins: for a passionate man kindleth strife: and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace. For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be: and according to his riches he shall increase his anger. A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death. If thou blow the

spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth. Ibid. 28—6 to 14.

Envy and anger shorten a man's days: and pensiveness will bring old age before the time. Ibid. 30—26.

The princes of Juda thinking Jeremias was fleeing to the Chaldeans, were angry with him: and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison. Jerem. 37—14.

For the thing that thou askest, O king, is difficult: nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men. Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death. And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death. Dan. 2—11 12, 13.

Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. Ibid. 3—19, 20.

And Jonas was exceedingly troubled, and was angry. * * And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death. Jonas. 4—1 and 9.

And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. 2. Mach. 6—29.

Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it greviously that he was mocked. Ibid. 7—39.

Antiochus having failed to capture Persepolis: and swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews. Ibid. 9—4.

Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and, sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Matth. 2—16.

You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be guilty of the judgment: but I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire. Ibid. 5—21, 22.

Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like: of the which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. Galat. 5—20, 21.

Be angry, and sin not: let not the sun do down upon your anger. Ephes. 4—26.

But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. Coloss. 3—8.

For a bishop must be without crime, as a steward of God; not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre. Titus. 1—7.

You know, my dearest brethren: and let every man be swift to hear; but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. James. 1—19, 20.

Anger is easily Assuaged.

A mild answer breaketh wrath: but a harsh word stirreth up fury. Prov. 15—1.

He that putteth a fool to silence, appeaseth anger. Ibid. 26—10.

Anger to be Avoided.

Therefore let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside. Job. 36—18.

Be not a friend to an angry man; and do not walk with a furious man: lest perhaps thou learn his ways. Prov. 22—24, 25.

Be not quickly angry: for anger resteth in the bosom of a fool. Eccles. 7—10.

Remove anger from thy heart, and put away evil from thy flesh. Ibid. 11—10.

Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written: Revenge is mine, I will repay, saith the Lord. Rom. 12—19.

Let all bitterness,and anger,and indignation,and clamour,and blasphemy, be taken away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. Ephes. 4—31, 32.

Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight: and where there is no help he will overthrow thee. Eccli. 8—19.

Anger Arising from Zeal. (*See also Zeal.*)

When Moses spoke to Pharao who would not hear him: He went out from Pharao exceeding angry. But the Lord said to Moses: Pharao will not hear you, that many signs may be done in the land of Egypt. Exod. 11—9.

Moses commanded that none of the manna should be left till morning: and they hearkened not to him: but some of them left until the morning: and it began to be full with worms, and it putrified: and Moses was angry with them. Ibid. 16—19, 20.

And when he came nigh to the camp, he saw the calf,and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount. Ibid. 32—19.

While these things were a doing, when Moses sought for the buck-goat, that had been offered for sin, he found it burnt: and being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said: Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you,

that you may bear the iniquity of the people, and may pray for them in the sight of the Lord. Levit. 10—16, 17.

Moses seeing the rebellion of Core and his companions was very angry, and: said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them. Num. 16—15.

And Jonathan answering Saul his father, said: Why shall he die? what hath he done? and Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David. So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion. 1. Kings. 20—32 to 34.

When he heard the parable of Nathan: David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death. 2. Kings. 12—5.

And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: But now three times shalt thou smite it. 4. Kings. 13—19.

Nehemias hearing the complaints of the people on account of the usury of the rich, said: I was exceeding angry, when I heard their cry. 2. Esdras. 5—6.

ANTICHRIST.

And the word of the Lord came to me, saying: Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him; and say to him: Thus saith the Lord God: Behold, *I come* against thee, O Gog, the chief prince of Mosoch and Thubal. And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horse and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords. * * And thou shalt come upon my people of Israel like a cloud,to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God: Thou then art he,of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them. And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath. And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel. Ezech. Chap. 38—1 to 4 and 16 to 19. See also Chap. 39.

After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong: it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns. I considered the horns, and behold, another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold,eyes like the eyes of a man were in this horn, and a mouth speaking great things. * * After this I would diligently learn concerning the fourth beast, which was very different from all, and exceedingly terrible: his teeth and claws were of iron: he devóured and broke in pieces: and the rest

he stamped upon with his feet. Dan. 7—7, 8 and 19.

And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences. And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints, according to his will: and craft shall be successful in his hand: and his heart shall be puffed up; and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand. Ibid. 8—23 to 25.

And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end. Dan. 9—27.

But at that time shall Michael rise up, the great prince who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book. Ibid. 12—1.

For there shall arise false christs, and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Matth. 24—24.

And Jesus answering, began to say to them: Take heed lest any man deceive you. For many shall come in my name, saying: I am he: and they shall deceive many. Mark. 13—5, 6.

I am come in the name of my Father: and you receive me not. If another shall come in his own name, him you will receive. John. 5—43.

I know that, after my departure, ravenous wolves will enter in among you, not sparing the flock. And of your own selves will rise up men speaking perverse things, to draw away disciples after them. Acts. 20—29,30.

Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth,and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. Remember you not, that when I was with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him, whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish: because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie. 2. Thess. 2—3 to 10. See also Ephes. 5—6.

Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared. 1. Tim. 4—1, 2.

Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness,traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance, indeed, of piety, but denying the power thereof. 2. Tim. 3—2 to 5.

False Prophets will Seduce many, but they shall be Punished.

But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their luxuries, by whom the way of truth shall be blasphemed. 2. Peter. 2—1, 2.

Knowing this first, that in the last days there shall come scoffers with deceit, walking according to their own lusts. Ibid. 3—3.

Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are many Antichrists: whereby we know that it is the last hour. * * Who is a liar, but he who denieth that Jesus is the Christ? He is Antichrist, who denieth the Father and the Son. 1. John. 2—18 and 22.

And every spirit, that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world. Ibid. 4—3.

For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an Antichrist. 2. John. 1—7.

For there have crept in some men, (who were written of long ago unto this judgment) impious, turning the grace of our God into lasciviousness, and denying the only sovereign Ruler, and our Lord Jesus Christ. * * But these men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts. in these they are corrupted. Wo to them; for they have gone in the way of Cain, and have poured out themselves after the error of Balaam for a reward, and have perished in the gainsaying of Core. Jude. 1—4, 10, 11.

And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them. Apoc. 11—7.

And I saw a beast coming out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast, which I saw, was like to a leopard; and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power. And I saw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beast. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it? and there was given to it a mouth, speaking great things, and blasphemies: and power was given to it to act forty-two months. And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation: and all that dwell upon the earth, adored him; whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world. If any man have an ear, let him hear. He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints. And I saw another beast coming up out of the earth: and he had two horns, like a lamb's, and he spoke as a dragon. And he executed all the power of the former

beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose deadly wound was healed. And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men. And he seduced them that dwell on the earth, by the signs, which were given him to perform in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and lived. And it was given to him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain. And he shall make all, both little and great, rich and poor, free-men and bond-men, to have a mark in their right hand, or in their foreheads: and that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name. Here is wisdom. He that hath understanding, let him compute the number of the beast. For it is the number of a man: and his number is six hundred sixty-six. Ibid. Chap. 13.

And the third Angel followed them, saying with a loud voice: If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand: he also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath: and he shall be tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lamb. Ibid. 14—9, 10. See also Chap. 17.

APOSTATES.

And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed. * * And his (*Lot's*) wife looking behind her, was turned into a statue of salt. Gen. 19—17 and 26.

And the Lord appeared to him and said: Go not down into Egypt, but stay in the land that I shall tell thee. Ibid. 26—2.

And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth; but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me. 3. Kings. 2—30.

A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes; presseth with the foot; speaketh with the finger. With a wicked heart he deviseth evil: and at all times he soweth discord. To such a one his destruction shall presently come. Prov. 6—12 to 15.

As a bird that wandereth from her nest, so is a man that leaveth his place. Ibid. 27—8.

If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease. Eccles. 10—4.

Abide not in the works of sinners. But trust in God, and stay in thy place. Eccli. 11—22.

For thus saith the Lord of hosts the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt: and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more. This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day. Jerem. 42—18, 19.

They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt. Osee. 7—16.

And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel. Sophon. 1—8.

Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God. Luke. 9—62.

And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. Ibid. 10—7.

I wonder that you are so soon removed, from him who called you to the grace of Christ, to another gospel. Galat. 1—6.

Be mindful, therefore, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and I will remove thy candlestick out of its place, unless thou shalt have done penance. Apocal. 2—5.

APOSTLES.

Had Books.

The cloak, which I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments. 2. Tim. 4—13.

The Apostles and Prophets had the Spirit of God.

Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak. Exod. 4—12.

For it is not you that speak, but the spirit of your Father, that speaketh in you. Matth. 10—20.

The Spirit of the Lord hath spoken by me, and his word by my tongue. 2. Kings. 23—2.

As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. Dan. 9—21, 22.

Are not these the words, which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain? and the word of the Lord came to Zacharias, saying: Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother. Zach. 7—7, 8, 9.

And when they shall lead you and delivering you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. Mark. 13—11.

For the Holy Ghost shall teach you in the same hour what you ought to say. Luke. 12—12.

Lay it up, therefore, in your hearts, not to meditate before, how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. Ibid, 21—14, 15.

And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. John. 14—16.

And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Acts. 2—4.

And when they had prayed, the place was shaken, wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence. Ibid. 4—31.

And Ananias went his way, and entered into the house; and laying his hands on him, he said: Saul, brother, the Lord Jesus hath sent me, he who appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. Ibid. 9—17.

Do you seek a proof of Christ who speaketh in me, who towards you is not weak, but is mighty in you? 2. Cor. 13—3.

And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues, and prophesied. Acts. 19—6.

Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God. 1. Cor. 2—12.

He therefore that despiseth these things, despiseth not man, but God; who also hath given his Holy Spirit in us. 1. Thess. 4—8.

For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost. 2. Peter. 1—21.

Christ Conferred on the Apostles the Power of Orders.

And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said: Take ye and eat: This is my body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. Matth. 26—26, 27, 28.

And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me. Luke. 22—19. See also Mark. 14—22.

For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: do this for the commemoration of me. 1. Cor. 11—23, 24.

The Apostles Received Jurisdiction over Consciences.

Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. John. 20—23. See also Matth. 18—18.

They also Received Jurisdiction over External Acts.

(*See Excommunication.*)

The Apostles were Chosen from the Disciples.

Luke. 6—13.

Were Sent to Announce the Kingdom of God to the Jews.

Matth. 10—5.

Were Sent to the whole World.
Matth. 28—19.

APPARITIONS.

Of God, of Angels and of Men.

God appeared to Adam before the fall, to Adam, Eve and the serpent after the fall. Gen. Chapters 2 and 3.

God appeared to Cain before his fratricide, and after it, accused him. Ibid. Chap. 4.

God appeared to Noe, and commanded him to build the ark, and spoke to him at other times. Ibid. Chapters 6 and 9.

God appeared to Abraham, and said to him: Go forth out of thy country. Ibid. 12—1.

He appeared again to Abraham. Ibid. 12—7.

And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. Ibid. 18—1, 2.

Two Angels appeared to Lot sitting at the gate of the city. Ibid. 19—1.

An Angel appeared to Hagar and her son in the desert. Ibid. 21—17.

God tempted (that is tried Abraham's obedience) and said to him: Take thy only begotten son, etc. Ibid. 22—1, 2.

The Lord appeared to Isaac and said: Go not down into Egypt. Ibid. 26—2.

God appeared to Jacob many times. Ibid. Chap. 28.

And Laban saw in his sleep, God speaking to him. Ibid. Chap. 31.

He remained alone: and behold, a man wrestled with him till morning. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. Ibid. 32—24, 25.

The Lord appeared to him (*Moses*) in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burned. Exod. 3—2.

Apparition of the Angel to Balaam. Num. 22—21. See Josue. 5—13.

And an Angel of the Lord went up from Galgal to the place of weepers. Judges. 2—1.

The Angel of the Lord appeared to Gedeon. Ibid. Chap. 6.

And to Manue and his wife. Ibid. 13—20.

And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel. 1. Kings. 3—21.

And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee. 3. Kings. 3—5. See 2. Mach. 3—25.

But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews: two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fire-balls against the enemy; so that they fell down, being both confounded with blindness, and filled with trouble. 2. Mach. 10—29, 30. See Matth. Chapters 1 and 2; Mark. 1—10; and John. 1—32.

The Holy Ghost appeared in the form of a dove at the baptism of Christ. Mark. 1—10; and Luke. 3—22.

And, behold, there appeared to them Moses, and Elias. Matth. 17—3.

And the graves were opened: and many bodies of the saints that had slept, arose; and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Ibid. 27—52, 53.

And, behold, there was a great earthquake. For an Angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. Ibid. 28—2, 3, 4.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. * * But he rising early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils. * * And after that he appeared in another form to two of them walking, as they were going into the country. * * At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again. Mark. 16—5, 9, 12, 14.

And it came to pass, while they were astonished in mind at this, behold, two men stood by them in shining apparel. Luke. 24—4.

Christ appeared to his disciples going to Emmaus, and lastly to all his disciples, and destroyed their incredulity. See Luke. 24—13, and following verses.

And she saw two Angels, in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. * * When she had said these words, she turned herself back, and saw Jesus standing: and she knew not that it was Jesus. John. 20—12 and 14.

After this Jesus showed himself again to the disciples at the sea of Tiberias. Ibid. 21—1.

And whilst they were beholding him going up to heaven, behold, two men stood by them, in white garments. Acts. 1—10.

Christ appeared to Saul and Ananias. See Acts. Chap. 9.

An Angel appeared to Cornelius. Ibid. 10—30; *and also to Peter*, verse 9.

An Angel appeared to Peter, and liberated him. Ibid, 12—7 to 10.

And a vision was shown to Paul in the night: A man of Macedonia standing, and beseeching him, and saying: Pass over into Macedonia and help us. Acts. 16—9.

ARK.

Of Noe.

Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit thou shalt finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Gen. 6—14, 15, 16.

Noe enters the ark. See Gen. Chap. 7.

The waters subsiding, Noe sent out a raven and afterwards a dove. Noe

left the ark with all that were in it. Built an altar and offered sacrifice. Gen. Chap. 8.

For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood. Wisdom. 10—4.

And from the beginning also, when the proud giants perished, the hope of a world fleeing to a vessel, which was governed by thy hand, left the world seed of generation. Ibid. 14—6.

For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be. Matth. 24—38, 39.

They did eat and drink; they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all. Luke. 17—27.

By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his family, by the which he condemned the world; and was instituted heir of the justice which is by faith. Hebr. 11—7.

Who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: in which a few, that is, eight souls, were saved by water. 1. Peter. 3—20.

ARK OF THE COVENANT.

The Lord describes the Manner of its Preparation.

Frame an ark of setim-wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise a cubit and a half. And thou shalt overlay it with the purest gold within and without; and over it thou shalt make a golden crown round about: and four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other. Thou shalt make bars also of setim-wood, and shalt overlay them with gold. And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them: and they shall be always in the rings; neither shall they at any time be drawn out of them. And thou shalt put in the ark the testimony which I will give thee. Exod. 25—10 to 16.

The Ark is taken into Camp.

And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout; and the earth rang again. And the Philistines heard the noise of the shout: and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. 1. Kings. 4—5, 6.

The Ark is Captured.

And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain. Ibid. 4—11.

The Contents of the Ark.

And I will write on the tables the words that were in them, which thou brokest before; and thou shalt put them in the ark. Deut. 10—2.

Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. Ibid. 31—26.

Now in the ark there was nothing else but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. 3. Kings. 8—9.

Having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had manna, and the rod of Aaron that had blossomed, and the tables of the testament. Heb. 9—4.

ARROGANCE.

(*See also Vain-Glory.*)

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. Josue. 7—19.

Extol the eternal King of worlds in your works. Tobias. 13—6.

Scatter the proud in thy indignation, and behold every arrogant man, and humble him. Job. 40—6.

The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Prov. 8—13.

Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. Ibid. 16—5.

Extol not thyself in doing thy work; and linger not in the time of distress: better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. Eccli. 10—29, 30.

Because the day of the Lord of Hosts *shall be* upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled. Isa. 2—12,

And I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty. Ibid. 13—11.

The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. Ibid. 40—6.

I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things. Ibid. 42—8.

Let not the wise man glory in his wisdom. Jerem. 9—23.

That, as it is written, He that glorieth, may glory in the Lord. 1. Cor. 1—31. See 2. Cor. 10—17.

Thy arrogancy hath deceived thee, and the pride of the heart: O thou that dwellest in the clifts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldest make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord. Jerem. 49—16.

And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity; Juda also shall fall with them. Osee. 5—5.

So you also, when you shall have done all the things that are com-

manded you, say: We are unprofitable servants: we have done that which we ought to do. Luke. 17—10.

And I will visit in that day upon every one that entereth arrogantly over the threshold; them that fill the house of the Lord their God with iniquity and deceit. Sophon. 1—9.

How can you believe, who receive glory one from another; and the glory which is from God alone, you do not seek? John. 5—44.

For they love the glory of men, more than the glory of God. Ibid. 12—43.

For who distinguisheth thee? And what hast thou that thou hast not received? And if thou hast received, why dost thy glory, as if thou hadst not received *it*? 1. Cor. 4—7.

Your glorying is not good. Ibid. 5—6.

For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the gospel. Ibid. 9—16.

Let us not be made desirous of vain-glory, provoking one another, envying one another. Galat. 5—26.

For by grace you are saved through faith, and this not of yourselves: for it is the gift of God; not of works, that no man may glory. Ephes. 2—8, 9.

ASTROLOGY AND ASTRONOMY.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons and for days and years. Gen. 1—14.

All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease. Ibid. 8—22.

Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven. Deut. 4—19.

The sun to rule the day: for his mercy endureth for ever. The moon and the stars to rule the night: for his mercy endureth for ever. Psalm. 135—8, 9.

Why doth one day excel another, and one light another, and one year another year, when all come of the sun? By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment. Eccli. 33—7, 8.

And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth: And when *ye see* the south wind blow, you say: There will be heat: and it cometh to pass. Luke. 12—54, 55. See also Matth. 16—2.

Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth: and there is none with me: that make void the tokens of diviners, and make the soothsayers mad: that turn the wise backward, and that make their knowledge foolish. Isa. 44—24, 25.

Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee. Ibid. 47—13.

Thus saith the Lord: Learn not according to the ways of the Gentiles:

and be not afraid of the signs of heaven, which the heathens fear. Jerem. 10—2.

AVARICE.

And provide out of all the people, able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens. Exod. 18—21.

And Achan answered Josue, and said to him: Indeed, I have sinned against the Lord the God of Israel; and thus and thus have I done. For I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent: and the silver I covered with the earth that I dug up. Josue. 7—20, 21.

And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment. 1. Kings. 8—3.

But Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him. And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well? And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments. And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments; and laid them upon two of his servants: and they carried them before him. And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away; and they departed. But he went in, and stood before his master. And Eliseus said: Whence comest thou Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants and maid-servants. But the leprosy of Naaman shall also stick to thee, and to thy seed forever. And he went out from him a leeper as white as snow. 4. Kings. 5—20 to 27.

Better is a little to the just, than the great riches of the wicked. * * The sinner shall borrow and not pay again: but the just showeth mercy, and shall give. Psalm. 36—16 and 21.

So the ways of every covetous man destroy the souls of the possessors. Prov. 1—19.

He that trusteth in his riches shall fall: but the just shall spring up as a green leaf. Ibid. 11—28.

The deceitful man shall not find gain: but the substance of a just man shall be precious gold. Ibid. 12—27.

Better is a little with the fear of the Lord, than great treasures without content. * * He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. Ibid. 15—16 and 27.

A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days. * * A man, that maketh haste

to be rich, and envieth others, is ignorant that poverty shall come upon him. Ibid. 28—16 and 22.

The horse-leach hath two daughters that say: Bring, bring. Ibid. 30—15.

A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. * * Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep. There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner. Eccles. 5—9, 11, 12.

There is but one, and he hath not a second, no child, no brother: and yet he ceaseth not to labour; neither are his eyes satisfied with riches; neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation. Ibid. 4—8. See also Chap. 6.

He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil: he shall dwell on high. Isa. 33—15, 16.

And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Ibid. 56—11.

For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart. Ibid. 57—17.

I saw the Lord standing upon the altar: and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all; and I will slay the last of them with the sword: there shall be no flight for them; they shall flee; and he that shall flee of them shall not be delivered. Amos. 9—1.

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man. Mark. 7—22, 23.

But a certain man, named Ananias, with Saphira his wife, sold a field, and by fraud kept part of the price of the field, his wife being conscious of it; and bringing a certain part of it, laid it at the feet of the apostles. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him. And it came to pass, about the space of three hours after, his wife also, not knowing what had happened, came in. And Peter said to her: Tell me, woman, whether you sold the field for so much? And she said: Yea, for so much. And Peter *said* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried thy husband, are at the door; and they shall carry thee out. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband. Acts. 5—1 to 11. See Acts. 19—24, of the

avarice of Demetrius the silversmith. Also Acts. 24—26.

Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest, all deal deceitfully. Jerem. 8—10.

Behold, I have clapped my hands at thy covetousness, which thou hast exercised, and at the blood that hath been shed in the midst of thee. Ezech. 22—13.

Wo to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil. Habacuc. 2—9.

And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens. 2. Mach. 4—50.

Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers; and taking seventy thousand didrachmas, let some of them escape. Ibid. 10—20.

Lay not up for yourselves treasures on earth: where the rust, and the moth consume, and where thieves dig through, and steal. Matth. 6—19.

And he (*Judas*) said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. Ibid. 26—15, 16.

Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. John. 12—4, 5, 6.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients. Matth. 27—3.

For what shall it profit a man, if he gain the whole world, and lose his own soul? Mark. 8—36.

And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth. Luke. 12—15.

But Peter said to him (*Simon*): May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money. Acts. 8—19, 20.

Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—10.

But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints. Ephes. 5—3. See Coloss. 3—5.

For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils. 1. Tim. 6—9, 10.

For a bishop must be without crime, as the steward of God; not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre. * * Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus. 1—7 and 11.

Let your manners be without covetousness, contented with such things as

you have: for he hath said: I will not leave thee, neither will I forsake thee. Hebr. 13—5.

BABYLONISH CAPTIVITY.

And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof. And I will scatter you among the gentiles; and I will draw out the sword after you; and your land shall be desert, and your cities destroyed. Levitt. 26—32, 33.

I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you, and scatter you among all nations, and you shall remain a few among the nations, to which the Lord shall lead you. Deut. 4—26, 27.

The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not; and there thou shalt serve strange gods, wood and stone. And thou shalt be lost, as a proverb and a by-word to all people, among whom the Lord shall bring thee in. Ibid. 28—36, 37.

The Lord bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly: whose tongue thou canst not understand: a most insolent nation, that will show no regard to the ancient, nor have pity on the infant, and will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep; until he destroy thee, and consume thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land, which the Lord thy God will give thee. Ibid. 28—49, 50, 51, 52.

Behold, the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. 4. Kings. 20—17.

Therefore is my people led away captive, because they had not knowledge; and their nobles have perished from famine; and their multitude were dried up with thirst. Isa. 5—13.

The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity. *, * And I will scatter them as stubble, which is carried away by the wind in the desert. Jerem. 13—19 and 24.

For thus saith the Lord of Hosts, the God of Israel: Behold, I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. Ibid. 16—9.

For thus saith the Lord: Behold, I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see *it*, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword. And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon. But thou, Phassur, and all that

dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie. Ibid. 20—4, 5, 6.

And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death. He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out, and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil. For I have set my face against this city for evil and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. Ibid. 21—8, 9, 10.

Therefore thus saith the Lord of hosts: Because you have not heard my words: behold, I will send, and take all the kindreds of the north, saith the Lord, and Nabuchodonosor the king of Babylon my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are around about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations. And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp. And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years. Ibid. 25—8, 9, 10, 11.

Therefore, because of you, Sion shall be ploughed as a field; and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests. Mich. 3—12.

Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon: there thou shalt be delivered; there the Lord will redeem thee out of the hand of thy enemies. Ibid. 4—10.

For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own. Habacuc. 1—6.

For the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor the king of Babylon. And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace. Baruch. 6—1, 2.

The Captivity Accomplished.

Joachim became the servant of Nabuchodonosor king of Babylon, for three years. After his death, his son Joachim succeeded him and was taken with all the treasures of the temple and of the king's house, and led by Nabuchodonosor captive into Babylon. See 4. Kings. Chap. 24 and 25.

For he brought upon them the king of the Chaldeans; and he slew their young men with the sword in the house of his sanctuary: he had no compassion on young man, or maiden, old man, or even him that stooped for age; but he delivered them all into his hands. And all the vessels of the house of the Lord, great and small, and the treasures of the temple, and of the king, and of the princes, he carried away to Babylon. And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers; and whatsoever was precious they destroyed. 2. Paral. 36—17, 18, 19.

The End of the Captivity Promised and Foretold.

And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land, which, when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws. And yet for all that when they were in the land of their enemies, I did not cast them off altogether; neither did I so despise them that they should be quite consumed, and I should make void my covenant with them. For I am the Lord their God. And will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. *I am* the Lord. Levit. 26—42 to 45.

And there you shall serve gods, that were framed with men's hands; wood and stone; that neither see, nor hear, nor eat, nor smell. And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—28, 29.

And (*thou*) shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul: the Lord thy God will bring back again thy captivity, and will have mercy on thee,and gather thee again out of all the nations,into which he scattered thee before. If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from thence; and will take thee to himself, and bring thee into the land which thy fathers possessed; and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers. Ibid. 30—2 to 5.

Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers. 3. Kings. 8—34.

If thy people Israel be overcome by their enemies,(for they will sin against thee) and being converted shall do penance, and call upon thy name, and pray to thee in this place, then hear thou from heaven, and forgive the sin of thy people Israel, and bring them back into the land, which thou gavest to them, and their fathers. * * Then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have sinned. 2. Paral. 6—24. 25 and 39.

Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the strangers shall be joined with them, and shall adhere to the house of Jacob. Isa. 14—1.

Be comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end; her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins. Ibid. 40—1, 2.

Come forth out of Babylon; flee ye from the Chaldeans; declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: the Lord hath redeemed his servant Jacob. Ibid. 48—20.

And when I shall have plucked them out, I will return, and have mercy on them; and I will bring them back, every man to his inheritance, and every man into his land. Jerem. 12—15.

But, The Lord liveth,that brought the children of Israel out of the land of

the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers. Ibid. 16—15.

Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of the place into the land of the Chaldeans, for their good. And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck *them* up. Ibid. 24—5, 6.

And when the seventy years shall be expired, I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations. Ibid. 25—12.

For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favor, to bring you again to this place: Ibid. 29—10.

Therefore fear thou not, my servant Jacob, saith the Lord; neither be dismayed, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity; and Jacob shall return, and be at rest, and abound with all good things: and there shall be none whom he may fear. Ibid. 30—10.

They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my first-born. Ibid. 31—9.

Behold, I will gather them together out of all the lands to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely. And they shall be my people, and I will be their God. Ibid. 32—37, 38.

Therefore speak *to them*: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel. Ezech. 11—17.

I Daniel understood by books the number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem. Dan. 9—2.

And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace. Baruch. 6—2.

Liberation from Captivity Accomplished.

The seventy years of captivity being ended, Cyrus, divinely inspired, caused the return of the Israelites to Jerusalem. See 1. Esdras. Chap. 1.

Cause of the Captivity.

For so it was that the children of Israel had sinned against the Lord their God, who brought them out of the land of Egypt, from under the hand of Pharao king of Egypt; and they worshipped strange gods. And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner. * * And the Lord testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: Return from your wicked ways,

and keep my precepts, and ceremonies, according to all the law which I commanded your fathers; and as I have sent to you in the hand of my servants the prophets. * * And the Lord was very angry with Israel, and removed them from his sight: and there remained only the tribe of Juda. But neither did Juda itself keep the commandments of the Lord their God: but they walked in the errors of Israel, which they had wrought. 4. Kings. 17—7, 8, 13, 18, 19.

Prophecies Against Babylon.

And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors. * * Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased. Isa. 14—2, 4. See Chap. 13.

Behold, this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground. Ibid. 21—9.

BACCHANALIA.

All flesh had corrupted its way upon the earth. Gen. 6—12. *On account of which God said to Noe:* The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Ibid. 6—13. See Exod. 10—22, and 32—6.

BAPTISM.

Commanded by Christ.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28—19.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. John. 3—5.

Baptism Taught and Administered by the Apostles.

But Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. * * They, therefore, that received his word, were baptized: and there were addded *to them* in that day about three thousand souls. Acts. 2—38 and 41.

But when they had believed Philip preaching the kingdom of God, in the name of Jesus Christ, men and women were baptized. * * And he (*the eunuch*) commanded the chariot to stand still: and they both went down into the water, Philip and the eunuch; and he baptized him. Acts. 8—12 and 38.

And immediately there fell from his eyes as it were scales; and he received his sight; and rising up, he was baptized. Ibid. 9—18.

Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ. Ibid. 10—47, 48.

And when she (*Lydia*) was baptized, and her household, she besought us saying: If you have judged me to be faithful to the Lord, come into my house and there remain. Ibid. 16—15.

And he taking them the same hour of the night, washed their wounds: and he was baptized, and presently all his family. Ibid. 16—33.

Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus. Ibid. 19—4.

And now, why delayest thou? rise up, and be baptized, and wash away thy sins, calling upon his name. Ibid. 22—16.

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? Rom. 6—3.

I give God thanks, that I baptized none of you, but Crispus and Caius. 1. Cor. 1—14.

And Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed and were baptized. Acts. 18—8.

Baptism is the Laver of Regeneration.

Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ. 1. Peter. 3—21.

Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost. Titus. 3—5.

Baptism Takes Away all Sin.

The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. Gen. 17—14. *N. B.—Circumcision was a figure of baptism.*

For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. Isa. 44—3.

And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. Ezech. 36—25.

In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner. Zach. 13—1.

John was in the desert baptizing, and preaching the baptism of penance for the remission of sins. Mark. 1—4.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. John. 3—5.

And I knew him not; but he, who sent me to baptize in water, said

to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost. Ibid. 1—33.

But Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—38.

But when they had believed Philip preaching the kingdom of God, in the name of Jesus Christ, men and women were baptized: then Simon himself believed also: and being baptized, he adhered to Philip. Ibid. 8—12, 13.

And he taking them the same hour of the night, washed their wounds: and he was baptized, and presently all his family. Ibid. 16—33.

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. Rom. 6—3 to 6.

For as many of you as have been baptized in Christ, have put on Christ. Galat. 3—27.

And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

That he might sanctify it, cleansing it by the laver of water in the word of life. Ephes. 5—26.

Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead. And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences: blotting out the hand-writing of the decree which was against us, which was contrary to us. Collos. 2—12 to 14. See Luke. 3—3.

Let us draw near with a true heart in the fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. Hebr. 10—22.

Baptism Not to be Repeated.

One Lord, one faith, one baptism. Ephes. 4—5.

For it is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away; to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him. Hebr. 6—4, 5, 6.

For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins. Ibid. 10—26.

Baptism of John.

And they were baptized by him in the Jordan, confessing their sins. * * I, indeed, baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire. Matth. 3—6 and 11.

The baptism of John whence was it? from heaven or from men? But they thought within themselves, saying: If we shall say, From heaven, he will say to us: Why then did not you believe him? Ibid. 21—25, 26.

The baptism of John was it from heaven or from men? Answer me. But they thought with themselves, saying: If we say, from heaven: he will say: Why then did not you believe him? Mark. 11—30, 31.

John was in the desert baptizing, and preaching the baptism of penance for the remission of sins. * * I have baptized you with water: but he shall baptize you with the Holy Ghost. Mark. 1—4, 8.

And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins. * * John answered, saying to them all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire. Luke. 3—3 and 16.

And all the people hearing, and the publicans, justified God; being baptized with the baptism of John. Ibid. 7—29.

And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize in water: but there hath stood one in the midst of you, whom you know not. John. 1—25, 26.

And John also was baptizing in Ennon near Salim, because there was much water there: and they came, and were baptized. Ibid. 3—23.

For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence. Acts. 1—5.

Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus. Ibid. 19—4.

Baptism of Penance Preached.

Now in those days came John the Baptist preaching in the desert of Judea; and saying: Do penance: for the kingdom of heaven is at hand. Matth. 3—1, 2.

But Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. Acts. 2—38.

John first preaching before his coming the baptism of penance to all the people of Israel. Ibid. 13—24.

Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come. Ibid. 19—4.

By the Name Baptism, Passion or Suffering is Signified.

And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of; or be baptized with the baptism wherewith I am baptized? Mark. 10—38.

And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished? Luke. 12—50.

Baptism to be Administered to Children.

The male, whose flesh of his foreskin shall not be circumcised, that soul

shall be destroyed out of his people: because he hath broken my covenant. Gen. 17—14. *N. B.—Circumcision was a Figure of Baptism.*

And when he was in his journey, in the inn, the Lord met him, and would have killed him. Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me. And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision. Exod. 4—24 to 26.

Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. Matth. 18—14.

Then were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. Ibid. 19—13, 14.

And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them. And when Jesus saw it, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them. Mark. 10—13 to 16. See also Luke. 18—15, 17.

Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. John. 3—5.

For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. Acts. 2—39.

And when she (*Lydia*) was baptized, and her household. Ibid. 16—15.

And he taking them the same hour of the night, washed their wounds: and he was baptized, and presently all his family. Ibid. 16—33.

And I baptized also the household of Stephanas. 1. Cor. 1—16.

And as in Adam all die, so also in Christ all shall be made alive. Ibid. 15—22.

To be baptized, means sometimes in scripture, to be enlightened—illuminated—renovated. See Hebrews. 6—4, 5, 6.

Christ was Baptized, the Holy Ghost Descending upon Him.

And Jesus, being baptized, went up presently out of the water: and, behold, the heavens were opened to him: and he saw the Spirit of God descending, as a dove, and coming upon him. Matth. 3—16.

And it came to pass, in those days, that Jesus came to Nazareth of Galilee; and was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the spirit, as a dove, descending, and remaining on him. Mark. 1—9, 10.

Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him. Luke. 3—21, 22.

Persons Baptized Receive The Holy Ghost.

But Peter (*said*) to them: Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall

receive the gift of the Holy Ghost. Acts. 2—38.

Having heard these things they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and prophesied. Ibid. 19—5, 6.

The Baptized put on Christ.

For as many of you as have been baptized in Christ, have put on Christ. Galat. 3—27.

Christians are Baptized in Christ's Death.

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? Rom. 6—3.

Are Baptized in one Body.

For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond or free: and in one Spirit we have all been made to drink. * * Now you are the body of Christ, and members of member. 1. Cor. 12—13 and 27.

BEASTS.

Beasts and Brute Animals, not to be treated cruelly.

And Jacob said: My Lord, thou knowest that I have with me tender children, and sheep, and kine with young; which if I should cause to be overdriven, in one day all the flocks will die. Gen. 33—13.

Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed. Exod. 23—12. See also Deut. 5—14.

And when the ass saw the Angel standing, she fell under the feet of the rider; who being angry, beat her sides more vehemently with a staff. And the Lord opened the mouth of the ass; and she said: What have I done to thee? why strikest thou me, lo, now this third time? Num. 22—27, 28.

Thou shalt not muzzle the ox that treadeth out thy corn on the floor. Deut. 25—4.

The just regardeth the lives of his beasts: but the bowels of the wicked are cruel. Prov. 12—10.

Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Eccli. 7—24.

Be diligent to know the countenance of thy cattle; and consider thy own flocks: for thou shalt not always have power. Prov. 27—23, 24.

Their use.

Lambs *are* for thy clothing; and kids for the price of the field. Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids. Ibid. 27—26, 27.

BEAUTY.

An exceeding comely maid (*Rebecca*), and a most beautiful virgin, and

not known to man: and she went down to the spring, and filled her pitcher, and was coming back. Gen. 24—16.

And Joseph was of a beautiful countenance, and comely to behold. Ibid. 39—6.

Samson, otherwise a strong man, was attracted by the beauty of Dalila: she deceived him and gave him into the hands of his enemies. Judges. 16—6.

The beauty of Thamar excited the passions of Ammon, and was ultimately the cause of his death. 2. Kings. Chap. 13.

But in all Israel there was not a man so comely, and so exceeding beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him. 2. Kings. 14—25.

Absalom was vain of his beauty and of his hair. Ibid. 18—9.

And she (*Judith*) was exceedingly beautiful: *but loving chastity, she, by her beauty, liberated her city.* Judith. 8—7.

And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely. Ibid. 10—4.

For she (*Esther*) was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all. Esther. 2—15.

Give not the power of thy soul to a woman; lest she enter upon thy strength, and thou be confounded. Look not upon a woman that hath a mind for a many; lest thou fall into her snares. Use not much the company of her that is a dancer, and hearken not to her; lest thou perish by the force of her charms. Gaze not upon a maiden; lest her beauty be a stumbling-block to thee. Give not thy soul to harlots in any point; lest thou destroy thyself and thy inheritance. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up; and gaze not about upon another's beauty. For many have perished by the beauty of a woman; and hereby lust is enkindled as a fire. Every woman that is a harlot, shall be trodden upon as dung in the way. Many by admiring the beauty of another man's wife, have become reprobate; for her conversation burneth as fire. Sit not at all with another man's wife, nor repose upon the bed with her: and strive not with her over wine; lest thy heart decline towards her, and by thy blood thou fall into destruction. Eccli. 9—2 to 13. See also Gen. 6—2.

BEATITUDE.

Eternal Life.

The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people; and their Lord shall reign forever. They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect. Wisdom. 3—7 to 9.

O! how beautiful is the chaste generation with glory! for the memory thereof is immortal: because it is known both with God and with men. * * That the grace of God and his mercy is with his saints, and that he hath re-

spect to his chosen. But the just that is dead, condemneth the wicked that are living; and youth soon ended, the long life of the unjust. Ibid. 4—1, 15, 16.

And they shall say in that day: Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have patiently waited for him; we shall rejoice and be joyful in his salvation. Isa. 25—9.

You shall have a song as in the night of the sanctified solemnity, and joy of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel. Ibid. 30—29.

They shall not hunger, nor thirst; neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd: and at the fountains of waters he shall give them drink. Ibid. 49—10. See also Chap. 60.

Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and will make them joyful after their sorrow. Jerem. 31—13.

But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot until the end of the days. Dan. 12—13.

Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. Matth. 13—43.

And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on the twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall possess life everlasting. Ibid. 19—28, 29.

For when they shall rise again from the dead, they shall neither marry, nor be given in marriage; but are as the Angels in heaven. Mark. 12—25.

And I appoint to you, as my Father hath appointed to me, a kingdom. That you may eat and drink at my table in my kingdom; and may sit upon thrones, judging the twelve tribes of Israel. Luke. 22—29, 30.

Father, I will that where I am, they also whom thou hast given me, may be with me: that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world. John. 17—24.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Ibid. 12—26.

And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. 8—30.

But, as it is written: The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. 1. Cor. 2—9.

From the beginning of the world they have not heard nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Isa. 64—4.

For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day; and not to me only, but to them also, who love his coming. Make haste to come speedily to me. 2. Tim. 4—8.

Blessed be the God and Father of our Lord Jesus Christ, who, according

to his great mercy, hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you. 1. Peter. 1—3, 4.

And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. Ibid. 5—4.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—12.

He that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God. Apocal. 2—7.

He that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give the hidden manna, and will give him a white stone; and in the stone a new name written, which no man knoweth but he that receiveth it. Ibid. 2—17.

And he that shall overcome, and keep my works unto the end, to him I will give power over the nations; and he shall rule them with the rod of iron; and as the vessel of a potter they shall be broken; even as I received from my Father: and I will give him the morning star. Ibid. 2—26, 27, 28.

He that shall overcome, shall thus be clothed in white garments: and I will not blot out his name out of the book of life: and I will confess his name before my Father, and before his Angels. Ibid. 3—5.

He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God. Ibid. 3—12.

To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne. Ibid. 3—21.

After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands. * * Therefore, they are before the throne of God, and serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them. They shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat: for the Lamb which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes. Ibid. 7—9, 15, 16, 17.

He that shall overcome, shall possess these things: and I will be his God, and he shall be my son. Ibid. 21—7.

And I saw: and, behold, a Lamb stood on mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads. Ibid. 14—1.

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb. In the midst of the street thereof, and on both sides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations. And no curse shall be any more: but the throne of God, and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be on their foreheads. And night shall be no more: and they shall not need the light of a lamp, nor the light of the

sun: for the Lord God shall enlighten them; and they shall reign for ever and ever. And he said to me: These words are most faithful and true. Ibid. 22—1 to 7.

Beatitude How Obtained.

He saith to them: Of my chalice, indeed, you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father. Matth. 20—23. See Mark. 10—46.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Ibid. 25—34 to 36.

For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. * * He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John. 3—16, and 36.

Amen, amen I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life. Ibid. 5—24.

Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Ibid. 20—29.

And they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house. Acts. 16—31.

But by the grace of the Lord Jesus Christ we believe to be saved, even as they.—Ibid. 15—11.

And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved. Ibid. 2—21.

For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. Rom. 1—16.

And when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved,) and hath raised us up together; and hath made us sit together in the heavenly *places* in Christ Jesus. Ephes. 2—5, 6.

For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ. 1. Thes. 5—9.

Who hath delivered us, and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the times of the world. 2. Tim, 1—9.

That being justified by his grace, we may be heirs according to the hope of life everlasting. Titus. 3—7.

BEGGARS.

(*See Poor.*)

BEL AND THE DRAGON, HISTORY OF.

(*See Dan. Chap.* 14.)

Its Origin and Use.

And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven. Exod. 17—14.

And the Lord said to Moses: Write thee these words by which I have made a covenant both with thee and with Israel. Ibid. 34—27.

And now, O Israel, hear the commandments and judgments which I teach thee; that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you. You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you. Deut. 4—1, 2.

But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe: and he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law. Ibid. 17—18, 19.

And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel. Ibid. 31—9.

The Lord said to Josue: Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it. Josue. 1—8.

Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book. 2. Esdras. 8—2, 3.

Now therefore go in *and* write for them upon box, and note it diligently in a book; and it shall be in the latter days for a testimony for ever. Isa. 30—8.

Search ye diligently in the book of the Lord, and read: not one of them was wanting; one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded; and his spirit it hath gathered them. Ibid. 34—16.

Take thee a roll of a book, thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day. * * And Baruch read out of the volume the words of Jeremias in the house of the Lord, in the treasury of Gamarias the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people. Jerem. 36—2 and 10.

The word that Jeremias the prophet spoke to Baruch the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda. Ibid. 45—1.

And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to *hear* the book. Baruch. 1—3.

And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts and proper days. Ibid. 1—14.

This is the book of the commandments of God, and the law, that is forever: all they that keep it shall come to life; but they that have forsaken it, to death. Ibid. 4—1.

But I will tell thee what is set down in the Scripture of truth: and none is my helper in all these things, but Michael your prince. Dan. 10—21.

We, thought we needed none of these things, having for our comfort the holy books that are in our hands. 1. Mach. 12—9. See also Deut. 8—3. and Luke. 4—4.

Christ said to the Sadducees who denied the resurrection: You err, not knowing the Scriptures, nor the power of God. Matth. 22—29.

Jesus said to the Jews: Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me. John. 5—39.

(NOTE.—*Or, You search the Scriptures.* It is not a command for all to read the Scriptures, but a reproach to the Pharisees, that, reading the scriptures as they did, and thinking to find everlasting life in them, they would not receive him, to whom all those scriptures gave testimony, and through whom alone they could have that true life.)

Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the son of God: and that believing you may have life in his name. John. 20—30, 31.

For Moses from ancient times hath in every city them that preach him in the synagogues, where he is read every sabbath. Acts. 15—21.

Now these were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so. Ibid. 17—11.

(NOTE.—The Jews of Berea are justly commended, for their eagerly embracing the truth, and searching the Scriptures, to find out the text alleged by the Apostle: which was a far more generous proceeding than that of their countrymen at Thessalonica who persecuted the preachers of the gospel: without examining the grounds they alleged for what they taught.)

For what things soever were written, were written for our instruction: that, through patience and the comfort of the Scriptures, we might have hope. Rom. 15—4. See also 4—23; and 1. Cor. 9—9; and 10—1.

For I delivered to you first of all, which I also received: how that Christ died for our sins, according to the Scriptures: and that he was buried; and that he rose again the third day, according to the Scriptures. 1. Cor. 15—3,5,

And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God.) Ephes. 6—17.

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth? 2.Tim. 2—15.

But continue thou in the things which thou hast learned, and which have been committed to thee; knowing of whom thou hast learned. And because from thy infancy thou hast known the Holy Scriptures. Which can instruct thee unto salvation, through the faith which is in Christ Jesus. All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished unto every good work. Ibid. 3—14 to 17.

Understanding this first, that no prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost. 2. Peter. 1—20, 21.

(NOTE.—*No prophecy of Scripture, etc.* This shows plainly that the Scriptures are not to be expounded by any one's private judgment or private spirit; because every part of the holy Scriptures was written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the spirit of God, which he hath left, and promised to remain with his Church to guide her in all truth to the end of the world. Some may tell us, that many of our divines interpret the Scriptures. They may do so: but they do it always with a submission to the judgment of the Church, and not otherwise.)

The Scriptures Difficult to be understood.

And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven who shall search out? And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above; and so the ways of them that are upon earth may be corrected, and men may learn the things that please thee? Wisdom. 9—16, 17, 18.

And beginning from Moses, and all the prophets, he (*Christ*) expounded to them,in all the Scriptures,the things that were concerning him. * * Then he opened their understanding, that they might understand the Scriptures. Luke 24—27 and 45.

And an Angel of the Lord spoke to Philip, saying: Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up,he went. And,behold,a man of Ethiopia,a eunuch,of great authority under Candace queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore: and he was returning, sitting on his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to that chariot. And Philip running thither, heard him reading the prophet Isaias: and he said: Thinkest thou that thou understandest what thou readest? and he said: How can I, unless some one show me? And he desired Philip to come up, and sit with him. And the place of the Scripture, which he read was this: As a sheep he was led to the slaughter: and like a lamb without a voice before his shearer, so opened he not his mouth. In humility his judgment was taken away. Who shall declare his generation; for his life shall be taken away from the earth? And the eunuch, answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other? And Philip, opening his mouth, and beginning at that Scripture, preached to him Jesus. And as they went on the way, they came to a certain water: and the eunuch saith: See; here is water; what hindereth me from being baptized? And Philip said: If thou believest with thy whole heart, thou mayest. And he answering,said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, Philip and the eunuch; and he baptized him. Acts. 8—26 to 38.

No prophecy of the Scripture is made by private interpretation. 2. Peter. 1—20.

As also in all *his* (*St. Paul's*) epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition. You, therefore, brethren, knowing these things before, beware; lest, being led away by the error of the unwise, you fall from your own steadfastness. Ibid. 3—16, 17.

And he (*the Lord*) said: Go, Daniel, because the words are shut up, and sealed until the appointed time.—And none of the wicked shall understand; but the learned shall understand. Dan. 12—9, 10.

For the letter killeth; but the Spirit giveth life. 2. Cor. 3—6.

And if our gospel be also hidden, it is hidden to them who perish: in whom the God of this world has blinded the minds of unbelievers; that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. Ibid. 4—3, 4.

All that was Revealed not written in the Scriptures.

But the rest of the words of the wars of Judas, and of the noble acts he did, and of his greatness, are not written; for they were very many. 1. Mach. 9—22.

Many other signs also did Jesus in the sight of his disciples, which are not written in this book. John. 20—30.

But there are also many other things, which Jesus did: which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written. Ibid. 21—25.

If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come. 1. Cor. 11—34.

Therefore, brethren, stand *firm:* and hold the traditions which you have learned, whether by word or by our epistle. 2. Thess. 2—14.

Neither the Scripture nor the Law, is the Judge of Controversies, but the Priest.

But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in volume, taking the copy of the priests of the Levitical tribe: and he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law. Deut. 17—18. 19.

Ezechiel, speaking of the priests, says: And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean. And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my Sabbaths. Ezech. 44—23, 24.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts. Malach. 2—7. 8.

Books of the Bible, which are Lost.

There are many books mentioned in the Holy Scriptures, which have not come down to us. They are as follows:

The Book of the Covenant, cited in Exod. 24—7.
The Book of Wars, Num. 21—14.
The Book of the Just, Josue. 10—13; and 2. Kings. 1—18.
The Book of Samuel on the Law of the Kingdom, 1. Kings. 10—25.
The Three Thousand Parables of Solomon, 3. Kings. 4—32.
The Thousand and Five Poems of Solomon. Ibid.
Solomon's Natural History, Ibid. verse 33.
The Book of the Words of the Days of Solomon, Ibid. 11—41.
The Book of the Words of the Days of the Kings of Juda, Ibid. 14—29.
The Book of the Words of the Days of the Kings of Israel, Ibid. 14—19.
The Book of Samuel the Seer, 1.Paral. 29—29.
The Book of Nathan the Prophet, Ibid.
The Book of Gad the Seer, Ibid.
The Books of Ahias the Silonite, 2. Paral. 9—29.
The Vision of Addo the Seer, or the Books of Addo the Seer, Ibid. and Ibid. 12—15.
The Books of Semeias the Prophet, Ibid. 12—15.
The Book of Jehu the Son of Hanani, Ibid. 20—34.
The Words of Hozai, Ibid. 33—19.
The Epistle of Elias the Prophet to the King of Israel, Ibid. 21—12.
The Book of the Days of the Priesthood of Hiram, 1. Mach. 16—24.
The Descriptions of Jeremias the Prophet, 2. Mach. 2—1.
The Prophecy of Enoch, Jude. verse 14.

In all twenty-two; the same number that remain in the Old Testament, half the original number having been lost.

BISHOPS.

Their Election and Duties.
(See also Preachers.)

I am the good shepherd; and I know mine, and mine know me. John. 10—14.

Therefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts. 6—3.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. I know that, after my departure, ravenous wolves will enter in among you,not sparing the flock. And of your own selves will rise up men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you. Ibid. 20—28 to 31.

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. 1. Cor. 4—1, 2.

Who also hath made us fit ministers of the New Testament; not in the

letter, but in the Spirit: for the letter killeth; but the Spirit giveth life. 2. Cor. 3—6.

For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. Ibid. 4—5.

But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned. Ibid. 6—4, 5, 6.

For if I also should boast somewhat more of our power, which the Lord hath given us for edification, and not for your destruction; I should not be ashamed. Ibid. 10—8.

A faithful saying: If a man desire the office of a bishop, he desireth a good work. 1. Tim. 3—1.

Proposing these things to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained to. But avoid foolish and old wives' fables: and exercise thyself to piety. Ibid. 4—6, 7.

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. 2. Tim. 2—15.

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee. Titus. 1—5.

Feed the flock of God which is among you; taking care *thereof* not by constraint, but willingly according to God: neither for the sake of filthy lucre, but voluntarily: neither as domineering over the clergy, but being made a pattern of the flock from the heart. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. 1. Peter. 5—2, 3, 4.

BLASPHEMY.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Exod. 20—7.

And the Lord spoke to Moses, saying: Bring forth the blasphemer without the camp; and let them that heard him, put their hands upon his head; and let all the people stone him. And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin: and he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die. Levit. 24—13 to 16.

If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? 1. Kings. 2—25.

Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme for this thing, the child that is born to thee, shall surely die. 2. Kings. 12—14.

A man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and

you shall know that I am the Lord. 3. Kings. 20—28. See 4. Kings. 18—22; and Chapter 19.

But when the fifth day appeared, twenty young men, of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it: moreover others also getting up after them went to set fire to the towers and the gates, and to burn the blasphemers alive. 2. Mach. 10—35, 36.

Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the Holy One of Israel. * * And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. 4. Kings. 19—22 and 35.

And it came to pass when they had left off speaking, that Holofernes being in a violent passion, said to Achior: Because thou hast prophesied unto us, saying that the nation of Israel is defended by their God, to show thee that there is no God, but Nabuchodonosor: when we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians: and all Israel shall perish with thee. Judith. 6—1, 2, 3.

For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers. Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee. Job. 15—5, 6.

Cease not from the man of iniquity. Because he addeth blasphemy upon his sins, let him be tied fast in the mean time among us: and then let him provoke God to judgment with his speeches. Ibid. 34—36, 37.

A man that sweareth much, shall be filled with iniquity; and a scourge shall not depart from his house. Eccli. 23—12.

And now what have I here, saith the Lord; for my people is taken away gratis? They that rule over them treat them unjustly, saith the Lord: and my name is continually blasphemed all the day long. Isa. 52—5,

And he said to me: This is the curse, that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it. Zach. 5—3.

Therefore I say to you: Every sin and blasphemy shall be forgiven men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Matth. 12—31, 32.

Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: but he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. Mark. 3—28, 29.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. Luke. 12—10.

For the name of God through you is blasphemed amongst the Gentiles, as it is written. Rom. 2—24.

Wherefore I give you to understand, that no man speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. 1. Cor. 12—3.

But now put you also all away: anger,—blasphemy, filthy speech out of

your mouth. Coloss. 3—8.

When Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of malediction; but said: The Lord command thee. Jude. 1—9.

And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. Apocal. 13—6.

And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works. Ibid. 16—11. See also verses 9 and 21.

BLESSING.

Blessing of God on the Just.

And God created man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply. Gen. 1—27, 28.

And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth. Ibid. 9—1.

And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. Ibid. 12—2.

God said also to Abraham: Sarai thy wife, thou shalt not call Sarai, but Sara. And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him. * * And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation. Ibid. 17—15, 16 and 20.

By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. Ibid. 22—16, 17.

I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries:—and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice. Ibid. 26—3, 4, 5.

And they shall invoke my name upon the children of Israel; and I will bless them. Num. 6—27.

And the Lord blessed the latter end of Job more than his beginning. Job. 42—12.

For thou wilt bless the just. Psalm. 5—13.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God his Saviour. Psalm. 23—4, 5.

The blessing of the Lord *is* upon the head of the just: but iniquity covereth the mouth of the wicked. Prov. 10—6.

He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing. Eccli. 32—18.

When the Lord was about to ascend into heaven:—He led them (*his disciples*) out as far as to Bethania:—and lifting up his hand he blessed them. Luke 24—50.

The blessing of God maketh haste to reward the just: and in a swift hour

his blessing beareth fruit. Eccli. 11—24.

His blessing hath overflowed like a river. Ibid. 39—27.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. Matth. 25—34.

Therefore, they who are of the faith shall be blessed with the faithful Abraham. Galat. 3—9.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ. Ephes. 1—3.

Man should Bless God.

And blessed be the most high God, by whose protection, the enemies are in thy hands. Gen. 14—20.

O, you of Israel, that have willingly offered your lives to danger, bless the Lord. Judges. 5—2.

Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people. 3. Kings. 5—7.

And Solomon said: Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say: Amen, and a hymn to God. 1. Paral. 16—36.

Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord. Eccli. 39—41.

Bless the Lord, O my soul: and let all that is within me bless his holy name. Bless the Lord, O my soul, and never forget all he hath done for thee. Psalm. 102—1, 2.

And Zachary his father was filled with the Holy Ghost: and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people. Luke 1—67, 68.

Bless ye the God of heaven; give glory to him in the sight of all that live; because he hath shown his mercy to you. Tob. 12—6.

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. Job. 1—21.

Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him. Tob. 4—20.

I will bless the Lord at all times, his praise shall be always in my mouth. Psalm. 33—2.

Blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him, put forth all your strength, and be not weary: for you can never go far enough. Who shall see him, and declare him? and who shall magnify him as he is from the beginning? Eccli. 43—33 to 35.

Blessings with which Men should Bless Each Other.

But (*Melchisedech*) blessed him (*Abram*), and said: Blessed be Abram by the most high God, who created heaven and earth. Gen. 14—19. *Jacob is blessed instead of Esau.* See Gen. Chap. 27,

And God Almighty bless thee, and make thee to increase, and multiply thee: that thou mayst be a multitude of people. And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land

of thy sojournment, which he promised to thy grandfather. Gen. 28—3, 4.

And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan. Ibid. 28—1.

After this Joseph brought in his father to the king, and presented him before him: and he blessed him. Ibid. 47—7. Jacob blessed his son Joseph and his sons. See Gen. 48—15, and 49—1.

Said Pharao to Moses and Aaron: Your sheep and herds take along with you, as you demanded; and departing, bless me. Exod. 12—32.

And when Moses saw all things finished, he blessed them. Ibid. 39—43.

And stretching forth his hands to the people, he (*Aaron*) blessed them. Levit. 9—22.

And the Lord spoke to Moses, saying: Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee, and keep thee. The Lord show his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace. And they shall invoke my name upon the children of Israel: and I will bless them. Num. 6—22 to 27.

I (*Balaam*) was brought to bless; the blessing I am not able to hinder. Ibid. 23—20.

He that blesseth thee, shall also himself be blessed; he that curseth thee, shall be reckoned accursed. Ibid. 24—9.

Balaam blessed and foretold the prosperity of Israel and of Christ. See Num. Chap. 24.

At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day. Deut. 10—8.

But if he be poor, the pledge shall not lodge with thee that night, but thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment, and bless thee. And thou mayst have justice before the Lord thy God. Ibid. 24—12, 13.

Moses, when about to die, blessed the twelve tribes of Israel. See Ibid. Chap. 33.

And first he blessed the people of Israel. After this he read all the words of the blessing and the cursing, and all things that were written in the book of the law. Josue. 8—33, 34.

And as they were going together, she (*Axa*) was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee? But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a *land* that is watered. And Caleb gave her the upper and the nether watery ground. Ibid. 15—18, 19.

Josue blessed the Rubenites, and the Gadites, and a part of the tribe of Manasses. Ibid. 22—6.

Blessed among women be Jahel the wife of Haber the Cinite, and blessed be she in her tent. Judges. 5—24.

The Lord render unto thee for thy work; and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled. * * And Noemi answered her: Blessed be he of the Lord: because the same kindness which he showed to the living, he hath kept also to the dead. Ruth. 2—12 and 20.

And he said: Blessed art thou of the Lord, my daughter; and thy latter kindness has surpassed the former: because thou hast not followed young

men either poor or rich. Ibid. 3—10.

And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home. 1. Kings. 2—20.

David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shown this mercy to your master Saul, and have buried him. 2. Kings. 2—5.

And when he (*David*) had made an end of offering holocausts and peace-offerings, he blessed the people in the name of the Lord of hosts. Ibid. 6—18.

And when David had made an end of offering holocausts, and peace-offerings, he blessed the people in the name of the Lord. 1. Paral. 16—2.

And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. Tob. 7—7.

And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you; and may he join you together, and fulfil his blessing in you. Ibid. 7—15.

And Gabelus wept, and blessed God, and said: The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doeth alms-deeds: and may a blessing come upon thy wife, and upon your parents. Ibid. 9—8 to 10.

And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Judith. 13—23.

And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people. Ibid. 15—10.

The father's blessing established the houses of the children: but the mother's curse rooteth up the foundation. Eccli. 3—11.

And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed *art* thou among women. Luke. 1—28.

And she (*Elizabeth*) cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. Ibid. 1—42.

And Simeon blessed them. Ibid. 2—34.

Bless them that curse you; and pray for them that calumniate you. Ibid. 6—28.

Bless them that persecute you: bless, and curse not. Rom. 12—14.

Blessings by which Creatures are Blessed and Consecrated.

And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty. Exod. 28—2.

And thou shalt put the mitre upon his head, and the holy plate upon the mitre. Ibid. 29—6.

And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram. Ibid. 29—27.

The high-priest, that is to say, the priest that is the greatest among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head, he shall not rend his garments. Levit. 21—10.

Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold, neither may it be redeemed. Whatsoever is once consecrated shall be holy of holies to the Lord. Ibid. 27—28.

And he shall take holy water in an earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it. Num. 5—17.

But they burned the city, and all things that were therein: except the gold and silver, and vessels of brass and iron, which they consecrated into the treasury of the Lord. Josue. 6—24.

So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten *god:* so now I deliver it to thee. Judges. 17—3.

And all the vessels of gold, and silver, and brass, king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec. 1. Paral. 18—11.

For every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God and prayer. 1. Tim. 4—4, 5.

For the first tabernacle was made, wherein were the candlesticks and the table, and the setting forth of loaves, which is called the Holy. Hebr. 9—2.

BLINDNESS.

The Blind are Made to See.

Then Tobias taking of the gall of the fish, anointed his father's eyes. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg. And Tobias took hold of it, and drew it from his eyes: and immediately he recovered his sight. And they glorified God, both he and his wife, and all that knew him. Tob. 11—13 to 16.

And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him, Yea, Lord. Then he touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened. Matth. 9—28, to 30.

And they came to Bethsaida: and they bring to him a blind man: and they besought him to touch him. And taking the blind man by the hand, he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing. And looking up, he said: I see men as trees, walking. After that he laid his hands again upon his eyes; and he began to see, and was restored, so that he saw all things clearly. Mark. 8—22 to 25.

And when they went out of Jericho, a great multitude followed him. And, behold, two blind men, sitting by the way-side, heard that Jesus passed by: and they cried out, saying: O Lord, Son of David, have mercy on us. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: * * Lord, that our eyes may be opened. And Jesus, having compassion on them, touched their eyes. And immediately they received sight, and followed him. Matth. 20—29 to 34.

And they came to Jericho: and as he went out of Jericho, with his disciples and a very great multitude, Bartimeus the blind man, the son of

Timeus, sat by the wayside begging. And when he had heard, that it was Jesus of Nazareth, he began to cry out, and to say: Jesus, Son of David, have mercy on me. And many rebuked him, that he might hold his peace. But he cried a great deal the more: Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. And he casting off his garment, leaped up, and came to him. And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. And Jesus saith to him: Go thy way; thy faith hath made thee whole. And immediately he saw, and followed him in the way. Mark. 10—46 to 52. See same in Luke. 18—33.

I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes: and said to him: Go, wash in the pool of Siloe (which is interpreted, Sent.) He went, therefore, and washed; and he came seeing. John. 9—4 to 7.

Blindness, Corporal and Spiritual.

And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door. Gen. 19—11.

The Lord strike thee with madness and blindness and fury of mind, and mayst thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. Deut. 28—28, 29.

And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus. 4. Kings. 6—18. *Tobias was struck blind.* See Tob. 2—11.

Let their eyes be darkened that they see not; and their back bend thou down always. Psalm. 68—24.

The Lord looseth them that are fettered: the Lord enlighteneth the blind. Ibid. 145—7, 8.

Blind the heart of this people, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them. Isa. 6—10. See also Matth. 13—14; Mark. 4—12; Luke. 8—10; John. 12—40; Acts. 28—26; and Rom. 11—8, 9.

And in that day the deaf shall hear the words of the book; and out of darkness and obscurity the eyes of the blind shall see. Isa. 29—18.

Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Ibid. 35—5.

That thou mightest open the eyes of the blind, and bring forth the prisoner out of the prison, and them that sit in darkness out of the prison house. Ibid. 42—7.

And I will lead the blind into the way which they know not: and in the paths which they were ignorant of, I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them. Ibid. 42—16.

Hear, ye deaf; and ye blind, behold that you may see, Ibid. 42—18.

Bring forth the people that are blind, and have eyes; that are deaf, and have ears. Ibid. 43—8.

His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeking vain things, sleeping, and loving dreams. Ibid. 56—10.

We have groped for the wall: and like the blind we have groped, as if we had no eyes: we have stumbled at noon day as in darkness: *we are* in dark places as dead *men*. Ibid. 59—10.

These things they thought, and were deceived: for their own malice blinded them. Wisdom. 2—21.

Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. Matth. 15—14.

Having eyes you see not? and having ears you hear not? Neither do you remember. Mark. 8—18.

To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward. Luke. 4—19.

And immediately there fell from his eyes as it were scales; and he received his sight; and rising up he was baptized. Acts. 9—18.

And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness, and going about, he sought some one to lead him by the hand. Ibid. 13—11.

Because that, when they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their foolish heart was darkened. Rom. 1—21.

In whom the God of this world hath blinded the minds of unbelievers; that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. 2. Cor. 4—4.

Having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart. Ephes. 4—18.

He that saith he is in the light, and hateth his brother, is in darkness even until now. 1. John. 2—9.

For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins. 2. Peter. 1—9.

BLOOD.

Sprinkling of.

And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning. Exod. 12—22.

Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar. Ibid. 24—6.

And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot: and thou shalt pour the blood upon the altar round about. And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. Ibid. 29—20, 21. See Levit. 1—6 and 11, and Chap. 3—2, 3, 13. Exod. 29—20, 21.

And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary. * * * The priest that is anointed, shall carry of the blood into the tabernacle of the testimony, and shall dip his finger in it, and sprinkle it seven times before the veil. Levit. 4—6, 16, 17.

And where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar. Ibid. 7—2.

He (*Aaron*) shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east. Ibid. 16—14.

And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony, and shall burn the fat for a sweet odour to the Lord. Ibid. 17—6.

And they stood in their order, according to the disposition and law of Moses the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites. 2. Paral. 30—16.

For if the blood of goats and oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? Hebr. 9—13, 14.

For when every commandment of the law had been read by Moses to all the people,he took the blood of calves and goats, with water and scarlet wood and hyssop; and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God hath enjoined unto you. The tabernacle also, and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood: and without the shedding of blood there is no remission. Ibid. 9—19, to 22.

Sprinkling of the Blood of Christ.

Having, therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ. Hebr. 10—19.

But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels. * * And to Jesus the Mediator of the New Testament, and to the sprinkling of blood, which speaketh better than Abel. Ibid. 12—22, 24.

According to the foreknowledge of God the Father unto the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 1. Peter. 1—2. See 1. John. 1—7 and Apocal. 1—5.

Blood, its use Prohibited.

Saving that flesh with blood you shall not eat. Gen. 9—4.

By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all. Levit. 3—17.

Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts. Ibid. 7—26.

If any man whosoever of the house of Israel, and of the strangers that

sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people. * * For the life of all flesh is in the blood: therefore I said to the children of Israel: You shall not eat the blood of any flesh at all; because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off. Ibid. 17—10, 14.

But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect; or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it: only the blood thou shalt not eat: but thou shalt pour it out upon the earth as water. Deut. 12—15, 16.

Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh. Ibid. 12—23.

Only thou shalt take heed not to eat their blood, but pour it out on the earth as water. Ibid. 15—23.

And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood. And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed; roll here to me now a great stone. And Saul said; Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat; and you shall not sin against the Lord in eating with the blood. So all the people brought every man his ox with him till the night, and slew them there. 1. Kings. 14—32 to 34.

But that we write to them, that they refrain themselves from the pollutions of idols,—and from blood. Acts. 15—20.

As for those of the Gentiles who have believed, we have written, decreeing that they should refrain themselves from that which has been offered to idols, and from blood, and from things strangled. Ibid. 21—25.

The Blood of the Innocent Cries to Heaven for Vengeance.

(*See also Homicide.*)

And he (*the Lord*) said to him (*Cain*): What hast thou done? the voice of thy brother's blood crieth to me from the earth. Gen. 4—10. See also Hebr. 12—4.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth? Apocal. 6—9, 10.

If through hatred any one push a man, or fling anything at him with ill design: or being his enemy, strike him with his hand, and he die; the striker shall be guilty of murder: the kinsman of him that was slain, as soon as he findeth him, shall kill him. Numb. 35—20, 21.

That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of blood. But if any man hating his neighbor lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, the ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into

the hand of the kinsman of him whose blood was shed; and he shall die. Deut. 19—10,12.

Cursed be he that secretly killeth his neighbor: and all the people shall say: Amen. Ibid. 27—24.

And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him. But Amasa did not take notice of the sword, which Joab had: and he struck him in the side, and shed out his bowels to the ground. 2. Kings. 20—9, 10, See remainder of 2. Kings. Chap. 20, from verse 10. See also Chap. 4—7, 11, of the killing of Isboseth.

And bringing two men sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him (*Naboth for denying his vineyard to King Achab*) before the people, saying: Naboth hath blasphemed God and the king: wherefore they brought him forth without the city, and stoned him to death. (*It was by the orders of Jezabel that the accused was stoned.*) 3. Kings. 21—13.

The Lord said to Elias: Thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain, moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. Ibid. 21—19.

Moreover Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth. 4. Kings. 21—16.

And King Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died, he said: The Lord see, and require it. 2. Paral. 24—22.

Six things there are, which the Lord hateth, and the seventh his soul detesteth : haughty eyes, a lying tongue, hands that shed innocent blood. Prov. 6—16, 17.

For behold, the Lord will come out of his place, to visit the iniquity of the inhabitants of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more. Isa. 26—21.

If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt ; I will dwell with you in this place. Jerem. 6—6, 7.

Thou (*Jerusalem*) art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries. Ezech. 22—4.

Therefore, behold, I send to you phrophets, and wise men, and Scribes: And some of them you will put to death, and crucify: and some you will scourge in your synagogues, and persecute them from city to city: that upon you may come all the just blood, that hath been shed upon the earth,from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee? how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Math. 23—34 to 37.

And in her (*Babylon*) hath been found the blood of prophets and of saints, and of all, who were slain upon the earth. Apocal. 18—24.

We are Purified by the Blood of Christ.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. Acts. 20—28.

For you are bought with a great price. Glorify and bear God in your body. 1. Cor. 6—20.

Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled. 1 Peter. 1—18. 19.

And they sung a new canticle, saying: thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. Apocal. 5—9.

BOASTING.

(*See Also Arrogance.*)

And Gaal the son of Obed cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant ruler over the men of Emor, the father of Sichem? Why then shall we serve him? Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come. Judges. 9—28, 29.

Do not multiply to speak lofty things, boasting: let old matters depart from your youth: for the Lord is a God of all knowledge, and to him are thoughts prepared. 1. Kings. 2—3.

And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand. Ibid. 17—10.

Benedad king of Syria, sent messengers to the king of Israel: and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me. *But he was properly answered, thus:* And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded. 3. Kings. 20—10, 11. See the whole Chapter. See also Isaias Chapter 10 and 14 and Jeremias. 48—7.

Have any of the gods of the nations delivered their land from the hand of the king of Assyria? 4. Kings. 18—33.

Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning. Tob. 4—14.

Holofernes said to Achior: When we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians: and all Israel shall perish with thee. Judith. 6—3.

And he (*Aman*) declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him

above all his princes and servants. Esther. 5—11.

He said that he alone was worthy to eat with the king and queen; he was hanged on the same gibbet he had prepared for Mardochai. See Ibid. 7—10.

They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart have they spoken. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things. Who have said: we will magnify our tongue; our lips are our own; who is Lord over us? Psalm. 11—3 to 5.

Let another praise thee, and not thy own mouth; a stranger and not thy own lips. Prov. 27—2.

Who is the God that shall deliver you out of my hand? Dan. 3—15.

In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters: and thou shalt no more be lifted up because of my holy mountain. Sophon. 3—11.

And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him: and he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king. 1. Mach. 3—13, 14.

But Seron and his hosts were overthrown by the Jews. See Ibid. 3—23.

Demetrius sent to Jonathan, saying: Thou alone standest against us: and I am laughed at, and reproached, because thou showest thy power against us in the mountains. Now therefore if thou trustest in thy forces come down to us into the plain, and there let us try one another: for with me is the strength of war. Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face; for thy fathers have twice been put to flight in their own land: and now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to? Ibid. 10—70 to 73. *But he was soon after defeated.*

Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty. 2. Mach. 8—11.

And swelling with anger, he (*Antiochus*) thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord the God of Israel that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. Ibid. 9—4, 5.

That unhappy man (*Nicanor*) asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept. And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept. Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design. So Nicanor, being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas. Ibid. 15—3 to 6.

The Pharisee said: I am not as the rest of men. Luke. 18—11.

For professing themselves to be wise, they became foolish. Rom. 1—22.

For we dare not rank or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves. But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you. * * For not he that commendeth himself, is approved; but he whom God commendeth. 2. Cor. 10—12, 13 and 18.

Even so the tongue is, indeed, a little member, and boasteth great things. Behold how small a fire kindleth a great wood. James. 3—5.

BODY.

Body Mystical, Referring to Christ.

For as in one body we have many members, but all the members have not the same office: so we being many, are one body in Christ, and each one members one of another, Rom. 12—4, 5.

For none of us liveth to himself: and no man dieth to himself. For, whether we live, we live to the Lord; or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living. Ibid. 14—7 to 9.

For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body; so also *is* Christ. For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond or free: and in one Spirit we have all been made to drink. 1. Cor. 12—12, 13.

And he hath put all things under his feet; and hath made him head over all the church, which is his body, and the fulness of him, who is filled all in all. Ephes. 1—22.

Body Mystical, as Referring to the Body Itself.

For the body also is not one member, but many. If the foot shall say: Because I am not the hand, I am not of the body: is it, therefore, not of the body? And if the ear should say: Because I am not the eye, I am not of the body: is it, therefore, not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members, every one of them in the body as it hath pleased him. And if they all were one member, where would be the body? But now *there are* many members, indeed, yet one body. And the eye cannot say to the hand: I need not thy help: nor again the head to the feet: I have no need of you. Yea, much more those that seem to be the more feeble members of the body, are more necessary: and such as we think to be the less honourable members of the body, upon these we bestow more abundant honour: and those that are uncomely parts, have more abundant comeliness. But our comely parts have no need: but God hath tempered the body together, giving the more abundant honour, to that which wanted it, that there might be no schism in the body, but the members might be mutually careful one for another. And if one member suffer anything, all the

members suffer with it.—You are the body of Christ, and members of member. And God, indeed, hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretation of speeches. 1. Cor. 12—14 to 28.

One body, and one Spirit: as you are called in one hope of your vocation. * * And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ. Ephes. 4—4, 11 and 12.

BONDAGE.

(*See Servitude.*)

BOOK OF LIFE.

Moses said to the Lord, when praying for the people who had adored the golden calf; Either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written. And the Lord answered him: He that hath sinned against me, him will I strike out of my book. Exod. 32—31 to 33.

Let them be blotted out of the book of the living: and with the just let them not be written. Psalm. 68—29.

And I entreat thee, my sincere companion, help those women who have laboured with me in the gospel with Clement, and the rest of my fellow-labourers, whose names are in the book of life. Philip. 4—3.

He that shall overcome, shall thus be clothed in white garments: and I will not blot out his name out of the book of life: and I will confess his name before my Father, and before his Angels. Apocal. 3—5.

And I saw the dead great and small, standing before the throne; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged by those things which were written in the books, according to their works. Ibid. 20—12.

There shall not enter into it any thing defiled, or any one that worketh abomination, or a lie; but they who are written in the book of life of the Lamb. Ibid. 21—27.

BORROWING.

Beneficial to the Lender.

If one of thy brethren that dwelleth within the gates of the city in the land which the Lord thy God will give thee, come to poverty; thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man: thou shalt lend him, that which thou perceivest he hath need of. Deut. 15—7, 8.

From him that would borrow of thee, turn not away. Matth. 5—42.

And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, and lend; hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil. Luke. 6—34, 35.

Borrowing Dangerous to the Borrower.

The sinner shall borrow and not pay again: but the just showeth mercy, and shall give. Psalm. 36—21.

The rich ruleth over the poor: and the borrower is servant to him that lendeth. Prov. 22—7.

BOWELS.

For they that are such serve not Christ or Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent. Rom. 16—18.

The meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body. 1. Cor. 6—13.

For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly; and *whose* glory is in their shame; who mind earthly things. Philip. 3—18, 19.

BOY.

(*See Son.*)

BRAZEN SERPENT.

Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people: and the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed. Num. 21—7 to 9.

He (*Ezechias*) destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan. 4. Kings. 18—4.

Whom the Serpent Typified.

And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him may not perish, but may have life everlasting. John. 3—14, 15.

BREAD.

Taken for any Kind of Food.

In the sweat of thy face shalt thou eat bread till thou return to earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—19.

Abraham said to his guests: I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are ye come aside

to your servant. And they said: Do as thou hast spoken. Ibid. 18—5.

So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her (*Agar's*) shoulder, and delivered the boy and sent her away. And she departed, and wandered in the wilderness of Bersabee. Ibid. 21—14.

And after he (*Jacob*) had offered sacrifices in the mountain, he called his brethren to eat bread. Ibid. 31—54.

The brothers of Joseph, after having cast him into the pit, sat down and eat bread. See Ibid. 37.—25.

But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there. Ibid. 43—25.

But he (*Raguel the Median priest*) said: Where is he? why have you let the man go? call him that he may eat bread. Exod. 2—20.

So Jethro the kinsman of Moses offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came to eat bread with him before God. Ibid. 18—12.

Moses said to the Israelites: He (*God*) afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word that proceedeth from the mouth of God. Deut. 8—3. Compare this verse with Matth. 15—2. See also Mark. 7—2.

The Pharisees said to Jesus: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. Matth. 15—2.

And when his disciples were come over the water, they had forgotten to take bread. Ibid. 16—5.

And they come to a house: and the multitude cometh together again, so that they could not so much as eat bread. Mark. 3—20.

And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. Mark. 7—2.

Give us this day our daily bread. Luke. 11—3.

And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Acts. 2—46.

Neither did we eat any man's bread for nothing, but in labour and in toil working night and day, lest we should be burdensome to any of you. 2. Thess. 3—8.

Bread to be Earned by Labour.

(*See also Idleness, to be Avoided.*)

In the sweat of thy face shalt thou eat bread. Gen. 3—19.

He that tilleth his land shall be satisfied with bread. Prov. 12—11.

Man is born to labour. Job. 5—7.

In the morning sow thy seed, and in the evening let not thy hand cease. Eccles. 11—6.

He that tilleth his land shall make a high heap of corn. Eccli. 20—30.

Give not place to the devil. Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need. Ephes. 4—27, 28.

For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more: and that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you. 1. Thess. 4—10, 11.

For also, when we were with you, we declared this to you: that if any man will not work, neither let him eat. For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling. Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread. But you brethren, be not weary in well doing. 2. Thess. 3—10 to 13.

And let our men also learn to excel in works for necessary uses: that they may be not unfruitful. Titus. 3—14.

BRETHREN AND SISTERS OF JESUS CHRIST.

(*See Also Fraternity.*)

And stretching forth his hand towards his disciples, he said : Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. Matth. 12—49, 50.

Then Jesus said to them : Be not afraid. Go, tell my brethren that they go into Galilee; there they shall see me. Ibid. 28—10.

And it was told him: Thy mother and thy brethren stand without, desiring to see thee. And he answered, and said to them: My mother and my brethren are they who hear the word of God, and do it. Luke 8—20, 21.

Jesus said to her: Do not touch me; for I have not yet ascended to my Father: but go to my brethren; and say to them; I ascend to my Father and to your Father, to my God and to your God. John 20—17.

I will declare thy name to my brethren: in the midst of the church I will praise thee. Hebr. 2—12.

BRIBES.

(*See Gifts.*)

BURDENS.

Taken for Affliction.

The burden of Babylon, which Isaias the son of Amos saw. Isa. 13—1.

The burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent. Ibid. 15—1.

The burden of Damascus. Behold Damascus shall cease to be a city , and shall be as a ruinous heap of stones. Ibid. 17—1.

The burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert, from a terrible land. Ibid. 21—1.

The burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the house tops ? Ibid. 22—1.

The burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them. Ibid. 23—1.

Bear ye one another's burdens. Galat. 6—2.

For every one shall bear his own burden. Ibid 6—5.

Wherefore receive one another as Christ hath also received you. Rom. 15—7.

BURIAL OF THE DEAD.

(See Sepulture.)

BUYING AND SELLING.

When and how Lawful.

Do not any unjust thing in judgment, in rule, in weight, or in measure. Let the balance be just, and the weights equal, the bushel just, and the sextary equal. Levit. 19—35, 36.

When thou shalt sell any thing to thy neighbor, or shalt buy of him, grieve not thy brother: but thou shalt buy of him according to the number of years from the jubilee. And he shall sell to thee according to the computation of the fruits. Ibid 25—14, 15. See also Gen. 25—9.

Thou shalt not have diverse weights in thy bag, a greater and a less. * * Thou shalt have a just and a true weight; and thy bushel shall be equal and true: that thou mayst live a long time upon the land, which the Lord thy God shall give thee. Deut. 25—13 and 15.

A deceitful balance is an abomination before the Lord : and a just weight *is* his will. Prov. 11—1.

He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell. Ibid. 11—26.

Weight and balance are judgments of the Lord: and his work all the weights of the bag. Ibid. 16—11.

Diverse weights and diverse measures, both are abominable before God. * * Diverse weights are an abomination before the Lord: a deceitful balance is not good. Ibid. 20—10 and 23.

As a stake sticketh fast in the midst of joining stones, so also in the midst of selling and buying, sin shall stick fast. Eccli. 27—2.

You shall have just balances, and a just ephi, and a just bate. The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core. Ezech. 45—10, 11.

As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath. Shall I justify wicked balances, and the deceitful weights of the bag? Micheas. 6—10, 11.

For with what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again. Matth. 7—2.

And that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified. 1. Thess. 4—6.

CALAMITIES.

The deluge was a terrible calamity to all on earth, except the eight persons

in the ark. See Gen. 7—21; also 1. Peter. 3—20.

The number of those who perished by the plagues in Egypt, and those who were submerged in the Red Sea cannot be estimated. See Exod. Chap. 7 to 10 and Chap. 14.

Of the six hundred thousand, from twenty years old and upwards, who set out with Moses through the desert, for the Promised Land, all perished but two, Caleb and Josue. See Num. 11—21.

The Medianites (all save the virgins) were slain by command of Moses, for having drawn the Israelites into sin. See Num. 31—7 and 17.

For the destruction of the city of Jericho and its inhabitants. See Josue. 6—21 to 24.

Twenty cities with their inhabitants were destroyed by Jephte. See Judges. 11—33.

Samson, deprived of sight by his enemies, killed more at his death, than he had before in his life. Judges. 16—27.

On account of the death of the wife of the Levite, 25,000 *fighting men of the tribe of Benjamin were slain, together with the women and children.* See Judges. 20—43.

In the days of Heli, when the ark was captured, there were killed of the Israelites 30,000 *footmen.* See 1. Kings. 4—10.

When Jonathan attacked the Philistines there was a very great slaughter. See Ibid. 14—14 and 20.

Saul took Agag, the king of Amalec, alive, but all the common people he slew with the edge of the sword. See Ibid. 15—7, 8.

After David slew Goliath, many of the Philistines were slain. See Ibid. 17—53.

At the death of Saul and his sons, many Israelites were slain. See Ibid. 31—1, 2.

On account of the sin of David, in taking the census of his people: The Lord sent a pestilence upon Israel, from the morning unto the time appointed: and there died of the people from Dan to Bersabee, seventy thousand men. 2. Kings. 24—15.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. 4. Kings. 19—35 and following.

And Abia and his people slew them with a great slaughter: and there fell wounded of Israel five hundred thousand valiant men. 2. Paral. 13—17.

And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa. * * And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled. And Asa and the people that were with him, pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them; and his army fought against them; and they were destroyed. Ibid. 14—9, 12, 13.

For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord the God of their fathers. * * And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty. Ibid. 28—6 and 8.

Moreover through all the provinces which were subject to the king's do-

minion the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods. Esther. 9—16.

When Antiochus took Jerusalem, he commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay. Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants. And there were slain in the space of three whole days four score thousand; forty thousand were made prisoners, and as many sold. 2. Mach. 5—12 to 14.

And of the battle that they had fought against the Galatians in Babylonia, how they, being in all but six thousand, when it came to the point, and the Macedonians their companions were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven; and for this they received many favors. Ibid. 8—20.

And the Almighty being their helper, they slew above nine thousand men, and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly. * * Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them: and they made themselves masters of the high strongholds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also. Ibid. 8—24 and 30.

CALUMNY.

Thou shalt not calumniate thy neighbor. Levit. 19—13.

I have done judgment and justice: give me not up to them that slander me. Uphold thy servant unto good: let not the proud calumniate me. * * Redeem me from the calumnies of men: that I may keep thy commandments. Psalm. 118—121, 122 and 134.

A prince void of prudence shall oppress many by calumny. Prov. 28—16.

Of three things my heart hath been afraid; and at the fourth my face hath trembled: the accusation of a city, and the gathering together of the people. And a false calumny, all *are* more grievous than death. Eccli. 26—5, 7.

The people of the land have used oppression, and committed robbery: they afflicted the needy and poor: and they oppressed the stranger by calumny without judgment. Ezech. 22—29.

Do violence to no man: neither calumniate any man. Luke. 3—14.

CANDLESTICKS AND LAMPS.

Use of, in the Temple.

And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition, the candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner. And certain flowers, and lamps, and golden tongs: all were made of the finest gold. 2. Paral. 4—19, to 21.

CAPTIVES.

To be Visited.

He (*Tobias*) therefore went to all that were in captivity, and gave them

wholesome admonitions. Tob. 1—15.

For I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Matth. 25—35, 36.

Peter therefore was kept in prison. But prayer was made without ceasing by the church to God for him. Acts. 12—5.

The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and was not ashamed of my chain: but when he was come to Rome, he carefully sought me out, and found me. The Lord grant to him to find mercy of the Lord in that day. And how many things he ministered to me at Ephesus, thou very well knowest. 2. Tim. 1—16 to 18.

Remember them that are in bands, as if you were bound with them; and them that are afflicted, as being yourselves also in the body. Hebr. 13—3.

Captives Not Deserted by God.

But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison: who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him. Neither did he himself know anything, having committed all things to him: for the Lord was with him, and made all that he did to prosper. Gen. 39—21 to 23.

She (*Wisdom*) forsook not the just (*Joseph*) when he was sold, but delivered him from sinners: she went down with him into the pit. Wisdom. 10—13.

And they laid hands upon the apostles, and put them in the common prison. But an Angel of the Lord by night opening the doors of the prison, and leading them out, said: Go, and standing speak in the temple to the people all the words of this life. Acts. 5—18 to 20.

But he (*Peter*) beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. Ibid. 12—17.

Who having received such a charge, thrust them into the inner prison, and made their feet fast to the stocks. And at midnight Paul and Silas praying, praised God: and they who were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed. Ibid. 16—24 to 26.

CARNAL INCLINATIONS.

(*See Inclinations Carnal.*)

CENSUS.

(*See Exaction.*)

CEREMONIES.

Ecclesiastical, or External Worship.

(*See also Worship.*)

And Noe built an altar unto the Lord: and taking of all cattle and fowls

that were clean, offered holocausts upon the altar. Gen. 8—20.

And raising an altar there, he invoked upon it the most mighty God of Israel. Ibid. 33—20.

But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God, blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. Ibid. 14—18, 19.

This is my covenant which you shall observe between me and you, and thy seed after thee: All the male-kind of you shall be circumcised: and you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you. Ibid. 17—10, 11.

And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws. Ibid. 26—4, 5.

But hear my words and counsels; and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him: and to show the people the ceremonies and manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do. Exod. 18—19, 20. See also the whole of Levit. and Numb., particularly Levit. Chap. 10; and Exod. Chap. 12, on the pascal lamb.

But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle, and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacles. Num. 1—50.

For the ceremonies and duties of the Levites, see Num. Chap. 4 *to* 15. *See also* 1. *Paral. Chap.* 23 *and Esdras, Chap.* 6.

Ceremonies and Rites in Prayer.

And Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven; and said: Lord God of Israel, there is no God like thee in heaven above, or on earth beneath: who keepest covenant and mercy with thy servants that have walked before thee with all their heart. * * And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands toward heaven. 3. Kings. 8—22, 23 and 54.

And he stretched, and measured himself upon the child three times; and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias, and the soul of the child returned into him: and he revived. Ibid. 17—21, 22.

Achab went up to eat and drink: and Elias went up to the top of Carmel: and casting himself down upon the earth, put his face between his knees. Ibid. 18—42.

Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets. 2. Paral. 5—12.

And going into the house,they found the child with Mary his mother: and falling down they adored him: and opening their treasures,they offered to him gifts, gold, frankincense, and myrrh. Matth. 2—11.

And when he had gone forward a little, he fell flat on the ground: and he prayed, that if it were possible, the hour might pass from him. Mark. 14—35.

As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes: And said to him: Go, wash in the pool of Siloe (which is interpreted, Sent.) He went, therefore, and washed; and he came seeing. John. 9—5, 7.

And he was withdrawn away from them a stone's cast: and kneeling down, he prayed. Luke. 22—41.

Every man, praying or prophesying with his head covered, disgraceth his head. But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven. For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or shaven,let her cover her head. The man, indeed, ought not to cover his head: because he is the image and glory of God; but the woman is the glory of the man. 1. Cor. 11—4 to 7.

I will, therefore, that men pray every place, lifting up pure hands, without anger and strife. 1. Tim. 2—8.

CHALICE.

Chalice of the Passion.

But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can. Matth. 20—22. See Mark. 10—38

Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. Matth. 26—38.

Father, if thou wilt, remove this chalice from me: nevertheless, not my will, but thine be done. Luke. 22—42.

Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? John. 18—11.

CHARITY.

(*See also Love.*)

Jacob served seven years for Rachel: and they seemed *but* a few days because of the greatness of his love. Gen. 29—20.

So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising. Judges. 5—31:

Hatred stirreth up strifes: and charity covereth all sins. Prov. 10—12.

He that despiseth his neighbour,sinneth. Ibid. 14—21.

He set in order charity in me. Canticle of Canticles. 2—4.

Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: jealousy is hard as hell; the lamps thereof *are* fire and flames. Many waters cannot quench charity; neither can the floods drown it: if a man

should give all the substance of his house for love, he shall despise it as nothing. Ibid. 8—6, 7.

Turn not away thy face from thy neighbour. Eccli. 41—26.

Thou shalt love thy neighbour as thyself. Matth. 22—39.

And because iniquity hath abounded, the charity of many shall grow cold. Ibid. 24—12.

And the Scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him: and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as himself, is a greater thing than all holocausts and sacrifices. Mark. 12—32, 33.

Greater love than this no man hath, that a man lay down his life for his friends. John. 15—13.

And hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost who is given to us. Rom. 5—5.

Love without dissimulation.—Loving one another with brotherly love. * * Communicating to the necessities of the saints. Ibid. 12—9, 10, 13.

By charity of the Spirit serve one another. Galat. 5—13.

Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. 1. Cor. 13—4 to 8.

If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. * * And now there remain, faith, hope,and charity, these three: but the greatest of these is charity. Ibid. 13—1 to 3, and 13.

Follow after charity; be zealous for spiritual gifts. Ibid. 14—1.

Let all your actions be done in charity. Ibid. 16—14.

But the fruit of the Spirit is charity. Galat. 5—22.

That Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God. Ephes. 3—17 to 19.

But performing the truth in charity, we may in all things grow up in him who is the head, Christ. Ibid. 4—15.

Brethren, and if a man be overtaken in any fault you,who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted. Galat. 6—1.

Walk in love, as Christ also hath loved us. Ephes. 5—2.

Bear ye one another's burdens; and so shall you fulfil the law of Christ. Galat. 6—2.

And this I pray, that your charity may more and more abound in knowledge, and in all understanding. Philip. 1—9.

But, above all these things, have charity, which is the bond of perfection. Colos. 3—14.

Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. 1. Tim. 1—5.

Let us consider one another to provoke unto charity and to good works. Hebr. 10—24.

Let fraternal charity abide in you. Ibid. 13—1.

But before all things have a mutual charity among yourselves: for charity covereth a multitude of sins. 1. Peter. 4—8.

And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. 1. John. 4—16.

Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him. In this we know that we love the children of God, when we love God, and keep his commandments. For this is the charity of God, that we keep his commandments: and his commandments are not heavy. Ibid. 5—1, 3.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. By this hath appeared the charity of God in us; because God hath sent his only begotten Son into the world, that we might live through him. In this is charity: not as if we have loved God, but because he first loved us, and sent his Son a propitiation for our sins. My dearest, if God hath so loved us, we ought also to love one another. Ibid. 4—7 to 11.

Fear is not in charity: but perfect charity casteth out fear; because fear hath pain: and he that feareth, is not perfect in charity. Let us, therefore, love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother. Ibid. 4—18 to 21.

Charity, Preferable to Faith.

Hatred stirreth up strifes: and charity covereth all sins. Prov. 10—12.

Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. Matth. 22—37, 38. *And in Chap. 25, those were excluded from the nuptials, who had not the oil of charity.*

And that he (*God*) should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as himself, is a greater thing than all holocausts and sacrifices. Mark. 12—33.

If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1. Cor. 13—1.

And now there remain, faith, hope, and charity, these three: but the greatest of these is charity. Ibid. 13—13.

But, above all these things, have charity, which is the bond of perfection. Coloss. 3—14.

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Before all things have a mutual charity among yourselves: for charity

covereth a multitude of sins. 1. Peter. 4—8.

God is charity: and he that abideth in charity, abideth in God, and God in him. 1. John. 4—16.

Charity, Fraternal.

Thou shalt not hate thy brother in thy heart. Levit. 19—17.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes. 1. John. 2—11.

Whosoever hateth his brother, is a murderer. Ibid. 3—15.

Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother. Deut. 22—1.

With three things my spirit is pleased, which are approved before God and men: the concord of brethren, and the love of neighbours, and man and wife that agree well together. Eccli. 25—1, 2.

Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm. 132—1.

Why seest thou a mote in thy brother's eye and seest not a beam in thy own eye. Matth. 7—3.

Thou shalt love thy neighboour as thyself. Ibid. 19—19.

If I, then, being Lord and Master, have washed your feet; you also ought to wash one another's feet. John. 13—14.

I give you a new commandment: That you love one another; as I have loved you, that you also love one another. Ibid. 13—34.

This is my commandment, that you love one another, as I have loved you. Ibid. 15—12.

Loving one another with brotherly love. Rom. 12—10. See 1. Cor. Chapter 13, where St. Paul shows the necessity of charity, its obligations, perpetuity and excellence over faith and hope and the other gifts of God.

For all the law is fulfilled in one sentence: Thou shalt love thy neighbour as thyself. Galat. 5—14.

Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Philip. 2—2.

Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But, above all these things, have charity which is the bond of perfection. Coloss. 3—13, 14.

Now concerning fraternal charity, we have no need to write to you: for yourselves have learned of God to love one another. 1. Thess, 4—9.

Let fraternal charity abide in you. Hebr. 13—1.

But before all things, have a mutual charity among yourselves: for charity covereth a multitude of sins. 1. Peter. 4—8.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. 1. John. 4—7.

CHASTITY.

Chastity of the Celebate Preferable to Conjugal Chastity.

As long as our first parents were in the terrestrial paradise they remained virgins: but when cast out, it is said: Adam knew Eve his wife. Gen. 4—1.

After the conquest of the Medianites by Phinees and others, Moses ordered the women that had carnally know men to be put to death. But the girls and all the women that are virgins he saved. Num. 31—17, 18.

And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women 1. Kings. 21—4.

Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Tob. 3—16.

Incorruption bringeth near to God. Wisdom. 6—20.

He said to them: All receive not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb, and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. Matth. 19—11, 12.

For in the resurrection they shall neither marry, nor be given in marriage; but shall be as the Angels of God in heaven. Ibid. 22—30.

Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. * * But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. * * Therefore both he that giveth his virgin in marriage, doeth well: and he that giveth her not, doeth better. 1 Cor. 7—25, 32 to 34, and 38.

These are they who are not defiled with women: for they are virgins. These follow the Lamb withersoever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb. Apocal. 14—4.

I made a covenant with my eyes, that I would not so much as think upon a virgin. For what part should God from above have in me, and *what* inheritance the Almighty from on high? Job 31—1, 2.

Chastity counseled as Evangelical Perfection.

(*See* 1 *Cor.* 7—25, *as above.*)

(*See also Vow of Chastity.*)

Chastity Praised.

Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people: for thou hast done manfully, and thy heart has been strengthened: because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever. Judith. 15—10, 11.

And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband. Ibid. 16—26.

He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. Prov. 22—11,

O how beautiful is the chaste generation with glory; for the memory

thereof is immortal: because it is known both with God and with men. Wisdom. 4—1,

And no price is worthy of a continent soul. Eccli. 26—20,

Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel. Isa. 7—14.

And let not the son of the stranger, that adhereth to the Lord, speak,saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold, I am a dry tree. * * I will give to them in my house and within my walls, a place and a name better than sons and daughters: I will give them an everlasting name, which shall never perish. Ibid. 56—3 and 5,

And Jesus said to them: The children of this world marry, and are given in marriage: but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more: for they are equal to Angels, and are the children of God, since they are the children of resurrection. Luke. 20—34 to 36.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. Cor. 11—2.

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Galat 5—22, 23.

CHILDREN.

Duties of Children.

But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness. Gen. 9—23.

Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? Ibid. 22—7.

Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau his elder son, and said to him: My son. And he answered: Here I am. Ibid. 27—1.

And that Jacob obeying his parents was gone into Syria. Ibid. 28—7.

Israel said to him (*Joseph*): Thy brethren feed the sheep in Sichem: Come, I will send thee to them. And when he answered: I am ready. Ibid. 37—13, 14.

Honor thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee. Deut. 5—16.

He that curseth his father, or mother, shall die the death. Exod. 21—17.

Let every one fear his father, and his mother. Keep my sabbaths. I am the Lord your God. * * Rise up before the hoary head; and honor the person of the aged man: and fear the Lord thy God. Levit. 19—3 and 32.

He that curseth his father, or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him. Ibid. 20—9.

If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

they shall take him, and bring him to the ancients of his city, and to the gate of judgment, and shall say to them: This our son is rebellious and stubborn; he slighteth hearing our admonitions; he giveth himself to revelling, and to debauchery and banquetings: the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. Deut. 21—18 to 21, and following verses.

Cursed be he that honoreth not his father and mother; and all the people shall say: Amen. Ibid. 27—16.

Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother: and she sat on his right hand. 3. Kings. 2—19.

And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city, and mocked him, saying: Go up, thou bald-head: go up, thou bald-head. And looking back, he saw them, and cursed them in the name of the Lord: And there came forth two bears out of the forest, and tore of them two and forty boys. 4. Kings. 2—23, 24.

Therefore when Tobias thought that his prayer was heard, that he might die, he called to him Tobias his son; and said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. Tob. 4—1, 2.

My son, hear the instruction of thy father, and forsake not the law of thy mother: that grace may be added to thy head, and a chain of gold to thy neck. My son, if sinners shall entice thee, consent not to them. If they shall say: Come with us; let us lie in wait for blood; let us hide snares for the innocent without cause: let us swallow him up alive like hell, and whole as one that goeth down into the pit. We shall find all precious substance; we shall fill our houses with spoils. Cast in thy lot with us; let us all have one purse. My son, walk not thou with them: restrain thy foot from their paths. For their feet run to evil, and make haste to shed blood. Prov. 1—8 to 16.

Hear, ye children, the instruction of a father; and attend that you may know prudence. Ibid. 4—1.

My son, keep the commandments of thy father, and forsake not the law of thy mother. Bind them in thy heart continually, and put them about thy neck. When thou walkest, let them go with thee: when thou sleepest, let them keep thee: and when thou awakest, talk with them. Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life. Ibid. 6—20 to 23.

A wise son maketh the father glad: but a foolish son is the sorrow of his mother. Ibid. 10—1.

A wise son *heareth* the doctrine *of his* father: but he that is a scorner, heareth not when he is reproved. Ibid. 13—1.

He that afflicteth his father, and chaseth away his mother, is infamous and unhappy. Ibid. 19—26.

He that curseth his father and mother, his lamp shall be put out in the midst of darkness. Ibid. 20—20.

The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him. Let thy father and thy mother be joyful; and let her rejoice that bore thee. Ibid. 23—24, 25.

He that stealeth any thing from his father or from his mother, and saith: this is no sin, is the partner of a murderer. Ibid. 28—24.

The eye that mocketh at his father, and that despiseth the labour of his

mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. Ibid. 30—17.

The sons of wisdom *are* the church of the just; and their generation, obedience and love. Children, hear the judgment of your father, and so do that you may be saved. For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed *it* upon the children. * * He that feareth the Lord honoureth his parents, and will serve them as his masters that brought him into the world. Honour thy father, in work, and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. Glory not in the dishonour of thy father: for his shame is no glory to thee. For the glory of a man is from the honour of his father: and a father without honour is the disgrace of his son. Son, support the old age of thy father; and grieve him not in his life: and if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. For good shall be repaid to thee for the sin of thy mother: and in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh his father? and he is cursed of God that angereth his mother. Eccli. 3—1 to 3, and 8 to 18.

My son, from thy youth up receive instruction; and even to thy grey hairs thou shalt find wisdom. Ibid. 6—18.

Honour thy father, and forget not the groanings of thy mother: remember that thou hadst not been born but through them: and make a return to them as they have done for thee. Ibid. 7—29, 30.

A son ill taught is the confusion of the father; and a foolish daughter shall be to his loss. Ibid. 22—3.

Remember thy father and thy mother; for thou sittest in the midst of great men: lest God forget thee in their sight, and thou, by thy daily custom, be infatuated, and suffer reproach; and wish that thou hadst not been born, and curse the day of thy nativity. Ibid. 23—18, 19.

My son, do thou nothing without counsel: and thou shalt not repent when thou hast done. Ibid. 32—24.

So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me. * * And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you: therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever. Jerem. 35—16, 18 and 19.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Matth. 10—35 to 37.

(NOTE.—*I am come, etc.* Not that this was the end or design of the coming of our Saviour; but that his coming and his doctrine would have this effect,

by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him.)

Honour thy father and thy mother: And he that shall curse father or mother, let him die the death. Ibid. 15—4. See also 19—19.

Thou knowest the commandments:—Honour thy father and mother. Mark. 10—19. The same words are found in Luke. 18—20.

Children, obey your parents in the Lord: for this is just. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayst be long-lived upon earth. Ephes. 6—1 to 3.

Children, obey your parents in all things: for this is pleasing to the Lord. Coloss. 3—20.

An ancient man rebuke not, but entreat him as a father; young men as brethren; old women, as mothers; young women, as sisters, in all chastity. 1. Tim. 5—1, 2.

In like manner, ye young men, be subject to the ancients. 1. Peter. 5—5,

Children are to be Instructed to Fear God.

(*See also Duty of Parents, and Education of Youth.*)

Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee. Exod. 20—12.

And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Tob. 4—6.

Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him: and command your children that they do justice and alms-deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power. Ibid. 14—10, 11.

And he set up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, that they should make the same known to their children: that another generation might know them. The children that should be born, and should rise up, and declare them to their children, that they may put their hope in God, and may not forget the works of God: and may seek his commandments. Psalm. 77—5 to 7.

My son, hear the instruction of thy father, and forsake not the law of thy mother: that grace may be added to thy head, and a chain of gold to thy neck. My son, if sinners shall entice thee, consent not to them. Prov. 1—8, 9, 10.

In the fear of the Lord is confidence of strength; and there shall be hope for his children. Ibid. 14—26.

The just that walketh in his simplicity shall leave behind him blessed children. Ibid. 20—7.

Hear thou, my son, and be wise: and guide thy mind in the way. Ibid. 23—19.

Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them. Trust not to their life; and respect not their labours. For better is one, that feareth God, than a thousand ungodly children. And it is better to die without children, than to leave ungodly children. Eccli. 16—1 to 4.

The father shall make thy truth known to the children. Isa. 38—19.

And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord. Ephes. 6—4.

Children Should be Brought up to Avoid Evil.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight. Prov. 14—15.

A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren. * * A fool is born to his own disgrace: and even the father shall not rejoice in a fool. * * A foolish son is the anger of the father, and the sorrow of the mother that bore him. Ibid. 17—2, 21, 25.

He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father. Ibid. 28—7.

Hast thou children? instruct them, and bow down their neck from their childhood. Hast thou daughters? have a care of their body: and show not thy countenance gay towards them. Eccli. 7—25, 26.

A son ill taught is the confusion of the father; and a foolish daughter shall be to his loss. Ibid. 22—3.

And beware of thy own children; and take heed of them of thy household. Ibid. 32—26.

Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. Give him not liberty in his youth; and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee. Ibid. 30—9 to 13.

Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another: lest thou repent, and thou entreat for the same. As long as thou livest, and hast breath in thee, let no man change thee. For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. In all thy works keep the preeminence. Ibid. 33—20 to 23.

The father waketh for the daughter when no man knoweth: and the care for her taketh away his sleep when she is young, lest she pass away the flower of her age; and when she is married, lest she should be hateful: in her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren. Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing stock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude. Eccli. 42—9 to 11.

Again I hated all my application wherewith I had earnestly laboured under the sun; being like to have an heir after me, whom I know not, whether he will be a wise man or a fool: and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain? Eccles. 2—18, 19.

Praise not any man before death; for a man is known by his children. Eccli. 11—30.

Children should be Corrected.

See Deut. 21—18, and following verses.

CHOICE.

Choice of Good and Evil.

(*See Election.*)

CHRIST.

(*See also David.*)

A true God and true Man is Promised.

I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. Gen. 3—15.

I will bless them that bless thee, (*Abraham*) and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed. Ibid. 12—3.

And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him. Ibid. 17—19.

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Ibid. 22—18.

The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Ibid. 49—10.

I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel; and shall strike the chiefs of Moab, and shall waste all the children of Seth. Num. 24—17.

I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him. Deut. 18—18.

The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth: and he shall give empire to his king, and shall exalt the horn of his Christ. 1. Kings. 2—10.

And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed. Ibid. 2—35.

He shall build a house to my name; and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. 2. Kings. 7—13, 14.

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. * * The Lord hath said to me: Thou art my son, this day have I begotten thee. Psalm. 2—2 and 7. See the rest of the Chapter, and also the whole of Psalm. 21.

The Lord said to my Lord: Sit thou at my right hand. Until I make thy enemies thy footstool. Psalm. 109—1.

Get thee up upon a high mountain, thou that bringest good tidings to Sion:

lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up; fear not. Say to the cities of Juda: Behold your God: behold, the Lord God shall come with strength; and his arm shall rule: behold, his reward is with him, and his work is before him. He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom: and he himself shall carry them that are with young. Isa. 40—9 to 11.

For A CHILD IS BORN to us; and a son is given to us; and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied; and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this. Ibid. 9—6, 7.

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. * * In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious. Ibid. 11—1 and 10.

Therefore thus saith the Lord God: Behold, I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten. Ibid. 28—16.

I beheld therefore in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed. Dan. 7—13, 14.

Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou therefore, and take notice: *that* from the going forth of the word, to build up Jérusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straightness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste; and after the end of the war the appointed desolation. Ibid. 9—24 to 26.

They shall not hunger, nor thirst; neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd: and at the fountains of waters he shall give them drink. Isa. 49—10. See Chap. 53, where he prophesies the birth and death of Christ for our sins. See also Chap. 61.

Behold, the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold, thy Saviour cometh: behold, his reward is with him, and his work before him. Ibid. 62—11.

For thus saith the Lord God: Behold, I myself will seek my sheep, and will visit them. * * AND I WILL SET UP ONE SHEPHERD OVER THEM: and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. Ezech. 34—11, 23.

Now shalt thou be laid waste, O daughter of the robber: they have laid

siege against us: with a rod shall they strike the cheek of the judge of Israel. AND THOU BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth *is* from the beginning, from the days of eternity. Micheas. 5—1, 2. See Matth. 2—6 and John. 7—42.

And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts. Aggeus. 2—8.

Behold, I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts. Melach, 3—1.

Sing praise, and rejoice, O daughter of Sion: for behold, I come, and I will dwell in the midst of thee, saith the Lord. Zach. 2. 10.

Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I WILL BRING MY SERVANT THE ORIENT. Ibid. 3—8.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and Saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass. Ibid. 9—9.

Christ According to the Promise of God was Made Man and Dwelt Among us.

And the word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth. John. 1—14.

And evidently great is the mystery of piety, which was manifested in the flesh, was justified in the Spirit, appeared to Angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory. 1. Tim. 3—16.

By this is the Spirit of God known: every spirit, that confesseth Jesus Christ to come in the flesh, is of God. 1. John. 4—2.

Christ is the True Son of God.

And, behold, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased. Matth. 3—17. The same is found in Mark. 1—11. and Luke. 3—22.

Then they that were in the ship came and worshipped him, saying: Thou art truly the Son of God. Matth. 14—33.

And crying with a loud voice, he said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. Mark. 5—7.

And the centurion who stood over-against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. Ibid. 15—39.

And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary; for thou hast found grace with God: behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. Luke. 1—29 to 31. See also Rom. 1—4, and Hebr. 10—20.

She (*Martha*) saith to him: Yea, Lord, I have believed that thou art Christ,

the Son of the living God, who art come into this world. John. 11—27.

For what the law could not do, in that it was weak through the flesh: God, sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh. Rom. 8—3.

He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. 1. John. 3—8.

By this hath appeared the charity of God in us; because God hath sent his only begotten Son into the world, that we might live through him. Ibid. 4—9.

Christ was Conceived by the Holy Ghost.

Behold the Angel of the Lord appeared to him in *his* sleep, saying: Joseph son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is, of the Holy Ghost. Matth. 1—20.

And the Angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the most High shall over-shadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. Luke. 1—35.

Christ was Born of the Virgin Mary.

Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel. Isa. 7—14.

And he knew her not till she brought forth her first-born son: and he called his name Jesus. Matth. 1—25.

And the Angel said to her: Fear not, Mary; for thou hast found grace with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. Luke. 1—30, 31.

And she brought forth her first-born Son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. Ibid. 2—7.

And the Angel said to them: Fear not: for behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. Ibid. 2—10, 11.

Christ was Without Sin.

Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors. Isa. 53—12.

Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him. 2. Cor. 5—21.

Who did no sin, neither was guile found in his mouth. 1. Peter. 2—22.

And you know that he appeared to take away our sins: and in him there is no sin. 1. John. 3—5.

Christ was Circumcised.

And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the Angel, before he was conceived in the womb. Luke. 2—21.

Christ was Baptized in the Jordan.

Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee; and comest thou to me? And Jesus, answering, said to him: Suffer it now: for so it becometh us to fulfil all justice. Then he suffered him: and Jesus, being baptized, went up presently out of the water: and, behold, the heavens were opened to him: and he saw the Spirit of God descending, as a dove, and coming upon him. Matth. 3—13 to 16.

And it came to pass, in those days, that Jesus came to Nazareth of Galilee; and was baptized by John in the Jordan. Mark. 1—9.

Christ was Made Known by Certain Testimony.

The book of the generation of JESUS CHRIST, the son of David, the son of Abraham. * * And Jacob begot Joseph, the husband of Mary; of whom was born Jesus, who is called Christ. * * Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. Matth. 1—1, 16 and 23.

I (*John*) indeed, baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire. Ibid. 3—11.

And behold, they (*the demons*) cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time? Ibid. 8—29.

And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. Ibid. 11—4, 5.

Simon Peter answering, said: Thou art Christ, the Son of the living God. Ibid. 16—16.

And as he was yet speaking, behold, a bright cloud overshadowed them. And, behold, a voice out of the cloud, saying; This is my beloved Son, in whom I am well pleased: hear ye him. Ibid. 17—5.

But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said *it*. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Ibid. 26—63, 64.

And the graves were opened: and many of the bodies of the saints that had slept, arose; and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Ibid. 27—52, 53.

And he called the twelve; and began to send them two and two, and gave them power over unclean spirits. Mark. 6—7.

Search the scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me: And you will not come to me, that you may have life. John. 5—39, 40.

And we have believed, and have known that thou art the Christ the Son of God. Ibid. 6—70.

When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. Ibid. 11—43, 44.

The multitude, therefore, gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. Ibid. 12—17.

But when the fulness of the time was come, God sent his son, made of a woman, made under the law; that he might redeem those who were under the law; that we might receive the adoption of sons. Galat. 4—4, 5.

For let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought no robbery himself to be equal to God. Phillip. 2—5, 6.

For the grace of God our Saviour hath appeared to all men. Titus. 2—11.

And we know that the Son of God is come, and hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God, and eternal life. 1. John. 5—20.

Christ, the Lamb of God.

He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. Isa. 53—7.

Behold the Lamb of God; behold, he who taketh away the sin of the world. John. 1—29.

Purge out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our pasch, is sacrificed. 1. Cor. 5—7.

And I saw, and I heard the voice of many Angels,—saying, with a loud voice: Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. Apocal. 5—11, 12.

For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes. Ibid. 7—17.

They shall fight with the Lamb; and the Lamb shall overcome them; because he is Lord of lords, and King of kings; and they that are with him are called, and elect, and faithful. Ibid. 17—14.

Christ, the Lamb of God and King of Kings.

And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them. And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt: and they shall dwell in it, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever. Ezech. 37—24, 25.

I am appointed king by him over Sion his holy mountain, preaching his commandment. Psalm. 2—6.

The earth is the Lord's, and the fulness thereof: the world and all they that dwell therein. * * Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in. Who is this King of glory? the Lord who is strong and mighty: the Lord, mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord of hosts he is the King of Glory. Psalm. 23—1, and 7 to 10.

Which in his times he shall show, who is the Blessed and only Mighty, the King of kings, and Lord of lords. 1. Tim. 6—15.

And he hath on his garment and on his thigh written: King of kings, and Lord of lords. Apocal. 19—16.

Christ, the Image of God.

In whom the god of this world hath blinded the minds of unbelievers; that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. 2. Cor. 4—4.

Christ, the Light of the Gentiles and of the World.

O house of Jacob, come ye, and let us walk in the light of the Lord. Isa. 2—5.

The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Ibid. 9—2.

I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles. Ibid. 42—6.

And he (*the Lord*) said: It is a small thing that thou shouldst be my servant to rise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Ibid. 49—6.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. Ibid. 60—1.

Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Ibid. 60—19.

The people that sat in darkness, saw great light: and to them that sat in the region of the shadow of death, light is sprung up. Matth. 4—16.

A light to the revelation of the Gentiles, and the glory of thy people of Israel. Luke. 2—32.

In him was life; and the life was the light of men. John. 1—4.

And again Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. Ibid. 8—12.

As long as I am in the world, I am the light of the world. Ibid. 9—5.

I the light am come into the world; that whosoever believeth in me may not remain in darkness. Ibid. 12—46.

And the city needeth not sun nor moon to shine in it: for the glory of God hath enlightened it: and the Lamb is the lamp thereof. Apocal. 21—23.

Christ, the True Pastor.

He shall feed his flock like a shepherd: he shall gather together the lambs

with his arm, and shall take them up in his bosom: and he himself shall carry them that are with young. Isa. 40—11.

And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord his God: and they shall be converted; for now shall he be magnified even to the ends of the earth. Micheas. 5—4.

And Jesus saith to them: You will all be scandalized in me this night: for it is written: I will strike the shepherd; and the sheep shall be dispersed. Mark. 14—27.

I am the good shepherd. The good shepherd giveth his life for his sheep. John. 10—11.

Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament. Hebr. 13—20.

For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls. 1. Peter. 2—25.

And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. Ibid. 5—4.

Christ Taught and Preached.

From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand. Matth. 4—17. See Chap. 5, for the sermon on the mount.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all diseases and infirmities among the people. Ibid. 4—23.

And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark. 1—14.

Christ Healed the Sick.

And Jesus went about all Galilee,—healing all diseases and infirmities among the people. And his fame went throughout all Syria, and they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, those that had the palsy, and he healed them. Matth. 4—23, 24.

And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. Ibid. 9—2.

And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. * * But Jesus turning about, and seeing her, said: Take courage, daughter: thy faith hath made thee whole. And the woman was made whole from that hour. Ibid. 9—20 and 22.

And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him, Yea, Lord. Then he touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened: and Jesus strictly charged them, saying: See that no man know *it*. Ibid. 9—28 to 30.

Christ is Transfigured.

And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. Matth. 17—2.

And after six days Jesus taketh with him Peter and James and John; and leadeth them up into a high mountain apart by themselves; and was transfigured before them. And his garments became shining, and exceeding white as snow, so as no fuller on earth can make white. Mark. 9—1, 2.

And whilst he prayed, the appearance of his countenance was altered: and his raiment became white and shining. Luke. 9—29.

Christ was Betrayed by Judas.

(*See Betrayal of Judas.*)

Christ Suffered.

O God my God, look upon me: why hast thou forsaken me? Psalm. 21—2.

Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense: God himself will come, and will save you. Isa. 35—4. See whole Chapter.

And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste; and after the end of the war the appointed desolation. Dan. 9—26.

From that time forth Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and the scribes and the chief priests, and be put to death, and the third day rise again. Matth. 16—21.

But I say to you, that Elias has already come; and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. Ibid. 17—12.

And while they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men: and they shall kill him: and the third day he shall rise again. And they were troubled exceedingly. Ibid. 17—21, 22.

Behold, we go up to Jerusalem: and the Son of man shall be betrayed to the chief priests and to the Scribes: and they shall condemn him to death; and shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified. Ibid. 20—18, 19.

But those things which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Acts. 3—18.

And the place of the Scripture, which he read, was this: As a sheep he was led to the slaughter: and like a lamb without a voice before his shearer, so opened he not his mouth. Ibid. 8—32.

He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things? Rom. 8—32.

For unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps. 1. Peter. 2—21.

Christ, therefore, having suffered in the flesh, be you also armed with the

same thought: for he that hath suffered in the flesh, hath ceased from sins. Ibid. 4—1.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Hebr. 13—12.

Christ Crucified.

And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots. Matth. 27—34, 35.

And the Angel answering said to the women: Fear not you: for I know that you seek Jesus who was crucified. Ibid. 28—5.

And when they were come to the place, which is called Calvary, they crucified him there. Luke. 23—33.

If we are examined this day concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. Acts. 4—9, 10.

For I judge not myself to know any thing among you, but Jesus Christ, and him crucified. 1. Cor. 2—2.

Christ's Passion Predicted and Prefigured.

He said to him: Take thy only begotten Son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. * * And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. Gen. 22—2 and 6.

Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people: and the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed. Num. 21—7 to 9.

They have dug my hands and feet. They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots. Psalm. 21—17 to 19.

He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. Isa. 53—7.

And after sixty-two weeks Christ shall be slain. Dan. 9—26.

But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? Matth. 20—22.

And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him may not perish, but may have life everlasting. John. 3—14, 15.

Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me. Ibid. 8—28.

Christ Died on Account of Our Sins, and was Buried.

And the others said: Stay; let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the Ghost. * * He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth; and laid it in his own new monument, which he had hewed out in a rock. Matth. 27—49, 50, 58, 59, 60.

And when they had fulfilled all things that were written by him, taking him down from the tree, they laid him in a sepulchre. Acts. 13—29.

For in that he died to sin, he died once: but in that he liveth, he liveth unto God. Rom. 6—10.

For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living. Ibid. 14—9.

For I delivered to you first of all, which I also received: how that Christ died for our sins, according to the Scriptures: and that he was buried; and that he rose again the third day, according to the Scriptures. 1. Cor. 15—3, 4.

Christ Descended into Hell.

(*See Limbo.*)

Christ Rose the Third Day from the Dead.

Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption. Psalm. 15—10.

He is not here; for he is risen, as he said: Come and see the place where the Lord was laid. Matth. 28—6.

For as yet they knew not the Scripture, that he must rise again from the dead. John. 20—9.

Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be detained by it. * * Foreseeing he spoke of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised up again, whereof we are all witnesses. Acts. 2—24, 31, 32.

Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained of God, even to us, who eat and drank with him after he rose again from the dead. Ibid. 10—40, 41.

Who is he that shall condemn? Christ Jesus who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us. Rom. 8—34.

For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living. Ibid. 14—9.

Be mindful that the Lord Jesus Christ is risen from the dead, of the seed of David, according to my gospel, in which I labour even unto chains, as an evil doer. 2. Tim. 2—8, 9.

Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights. Jonas. 2—1.

But he answering, said to them: An evil and adulterous generation seeketh for a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights:

so shall the Son of man be in the heart of the earth three days and three nights. Matth. 12—39, 40.

For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation. Luke. 11—30.

And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients, and by the high priests, and the Scribes, and be killed; and after three days rise again. Mark. 8—31.

And he taught his disciples, and said to them: The Son of man shall be delivered into the hands of men: and they shall kill him: and after that he is killed, he shall rise again the third day. Ibid. 9—30.

Jesus answered, and said to them: Destroy this temple; and in three days I will raise it up. John. 2—19.

Christ Ascended into Heaven.

And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. Mark. 16—19.

And he led them out as far as to Bethania: and lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven. Luke. 24—50, 51.

And no man hath ascended into heaven, but he that descended from heaven, the Son of man, who is in heaven. John. 3—13.

And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And whilst they were beholding him going up to heaven, behold, two men stood by them, in white garments. Acts. 1—9, 10.

Wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men. Ephes. 4—8.

Having, therefore, a great high-priest who hath penetrated the heavens, Jesus the Son of God; let us hold fast our confession. Hebr. 4—14.

Christ is God and Son of God from all Eternity.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things. Prov. 8—22 to 30.

And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth *is* from the beginning, from the days of eternity. Micheas. 5—2.

In the beginning was the Word, and the Word was with God, and the

Word was God. The same was in the beginning with God. John. 1—1, 2.

I am one that give testimony of myself; and the Father that sent me giveth testimony of me. Ibid. 8—18.

And now glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was. Ibid. 17—5.

Father, I will that where I am, they also whom thou hast given me, may be with me; that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world. Ibid. 17—24.

The invisible God, the first born of every creature: for in him were all things created in the heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him, and in him: and he is before all; and by him all things consist. Coloss. 1—15 to 17.

Christ, the Mediator, Reconciler, and Advocate.

No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day. John. 6—44.

Jesus, therefore, said to them again: Amen, amen, I say to you, I am the door of the sheep. Ibid. 10—7.

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. Ibid. 14—6.

Nor is their salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. Acts. 4—12.

Being justified gratis by his grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood, to the showing of his justice, for the remission of past sins. Rom. 3—24, 25.

Who is he that shall condemn? Christ Jesus who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us. Ibid. 8—34.

Now a mediator is not of one: but God is one. Galat. 3—20.

My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins; and not for ours only, but also for those of the whole world. 1. John. 2—1, 2.

Christ Sits at the Right Hand of God the Father.

The Lord said to my Lord: Sit thou at my right hand. Psalm. 109—1.

And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. Mark. 16—19.

But hereafter the Son of man shall be sitting on the right hand of the power of God. Luke. 22—69.

But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Acts. 7—55.

Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God. Coloss. 3—1.

Let all the earth be moved at his presence. Say ye among the Gentiles: The Lord hath reigned. For he hath corrected the world, which shall not be

moved: he will judge the people with justice. Psalm. 95—9, 10.

For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. Matth. 16—27.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with great power and majesty. Ibid. 24—30.

For as the lightning, that lighteneth from under heaven,—so shall the Son of man be in his day. Luke. 17—24.

And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves. Ibid. 21—25.

For neither doth the Father judge any man; but hath committed all judgment to the Son. John. 5—22.

Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, so shall he come as you have seen him going into heaven. Acts. 1—11.

And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead. Ibid. 10—42.

I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom. 2. Tim. 4—1.

Who shall render an account to him, who is ready to judge the living and the dead. 1. Peter. 4—5.

Behold, he cometh with the clouds: and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him: Even so: Amen. Apocal. 1—7.

All Things are Subjected to Christ by God the Father.

All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom the Son will reveal *him*. Matth. 11—27.

And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Ibid. 28—18.

The Father loveth the Son: and he hath given all things into his hand. John. 3—35.

As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him. Ibid. 17—2.

And he hath put all things under his feet; and hath made him head over all the church. Ephes. 1—22.

All Things were Created by Christ.

All things were made by him: and without him was made nothing that was made. John. 1—3.

For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him, and in him: and he is before all; and by him all things consist. Coloss. 1—16, 17.

Christ Lives for all Eternity.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Psalm. 109—4.

His empire shall be multiplied; and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever. Isa. 9—7.

And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed. Dan. 7—14.

We have heard out of the law, that Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of man? John. 12—34.

Christ, a Lion.

Weep not: behold, the lion of the tribe of Juda, the root of David, hath conquered to open the book. Apocal. 5—5.

Christ One with the Father.

Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? John. 14—10, 11.

I and the Father are one. Ibid. 10—30.

In that day you shall know that I am in my Father, and you in me, and I in you. Ibid. 14—20.

That they may all be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. Ibid. 17—21.

To Those Who Say: Christ is Here or There we are Not to Give Credence.

Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false christs, and false prophets: and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Matth. 24—23, 24.

And they will say to you: Lo here, and lo there. Go ye not after, nor follow them: for as the lightning, that lighteneth from under heaven, shineth unto the part that are under heaven, so shall the Son of man be in his day. Luke. 17—23, 24.

Christ Knows all Things.

Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee: in this we believe that thou camest forth from God. John. 16—30.

He saith to him the third time: Simon *son* of John, lovest thou me? Peter

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was grieved, because he said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. Ibid. 21—17.

Christ Reputes What is Done to Christians as Done to Himself.

O Sion, flee thou that dwellest with the daughter of Babylon: for thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye. Zach. 2—7, 8.

He that despiseth the poor, reproacheth his maker; and he that rejoiceth at another man's ruin, shall not be unpunished. Prov. 17—5.

He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, Amen, I say to you, he shall not lose his reward. Matth. 10—41,42.

And he that shall receive one such little child in my name, receiveth me. Ibid. 18—5.

For I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Ibid. 25—35.

He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. Luke. 10—16.

He therefore that despiseth these things, despiseth not man, but God; who also hath given his holy Spirit in us. 1. Thess. 4—8.

CHRISTIANS.

The Faithful, called Christians.

And Barnabas went to Tarsus, to seek Saul: whom when he had found he brought to Antioch. And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians. Acts. 11—25, 26.

Then Agrippa said to Paul: In a little thou persuadest me to become a Christian. And Paul said: I would to God that, both in little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these chains. Ibid. 26—28, 29.

Christians called Saints, because They Professed Christianity.

And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive. Acts. 9—41.

To all that are at Rome, the beloved of God, called *to be* saints. Grace to you and peace from God our Father, and from the Lord Jesus Christ. Rom. 1—7.

Communicating to the necessities of the saints: pursuing hospitality. Ibid. 12—13.

But now I shall go to Jerusalem, to minister to the saints. Ibid. 15—25.

Salute Philologus, and Julia, Nereus, and his sister, and Olympias: and all the saints who are with them. Ibid. 16—15.

To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. 1. Cor. 1—2.

Dare any of you, having a matter against another, go to law, before the unjust, and not before the saints? Ibid. 6—1.

For he is not the God of dissension, but of peace: as also I teach in all the churches of the saints. Ibid. 14—33.

Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother: to the church of God that is at Corinth, with all the saints who are in all Achaia. 2. Cor. 1—1.

All the saints salute you. Ibid. 13—12.

Paul, an apostle of Jesus Christ by the will of God, to all the saints who are at Ephesus. Ephes. 1—1.

To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ. * * You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. Ibid. 3—8 and 18.

Salute all your prelates, and all the saints. The brethren of Italy salute you. Hebr. 13—24.

False Christians.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Exod. 20—7.

But whosoever shall deny me before men, I will also deny him before my Father. Matth. 10—33.

Then the servants of the master of the house came, and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest, while ye gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest: and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but gather the wheat into my barn. Ibid. 13—27 to 30.

They confess that they know God, but in their deeds they deny *him* ; being abominable, and incredulous, and to every good work reprobate. Titus. 1—16.

Thou believest that there is one God. Thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? James. 2—19, 20.

And you, giving all diligence, join with your faith, virtue; and with virtue, knowledge; and with knowledge, abstinence; and with abstinence, patience; and with patience, piety; and with piety, brotherly love; and with brotherly love, charity. For if these things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ. For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins. 2. Peter. 1—5 to 9.

If we say that we have fellowship with him (*Christ*), and walk in darkness, we lie, and do not the truth. 1. John. 1—6.

Christians should Live as Christ Lived.

For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross. Galat. 2—19.

But if we walk in the light, as he also is also in the light; we have fellowship one towards another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1. John. 1—7.

He that saith he abideth in him, ought himself also to walk, even as he walked. Ibid. 2—6.

And every man that hath this hope in him, sanctifieth himself, as he also is holy. Ibid. 3—3.

Christians will Live in Christ.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honor. John 12—26.

In my Father's house there are many mansions: If not, I would have told you; because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. Ibid. 14—2, 3.

Father, I will that where I am, they also whom thou hast given me, may be with me; that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world. Ibid. 17—24.

CHURCH.

Church, taken for a Material Temple.

And afterwards all the people were called together; and they prayed all the night long within the church, desiring help of the God of Israel. Judith. 6—21.

In the churches bless ye God the Lord, from the fountains of Israel. Psalm. 67—27.

The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church. Lamentations. 1—10.

Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the law saith. 1. Cor. 14—34.

For first of all I hear that when you come together in the church, there are divisions among you, and in part I believe it. Ibid. 11—18.

Church taken for the Society of the Faithful, both Good and Bad.

If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification. Num. 19—20.

And making a sedition, they said: Would God we had perished among

our brethren before the Lord. Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die. Ibid. 20—3. 4.

And all this assembly shall know, that the Lord saveth not with the sword and spear: for it is his battle, and he will deliver you into our hands. 1. Kings. 17—47.

And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood. 3. Kings. 8—14.

And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great; for a house is prepared not for man, but for God. 1. Paral. 29—1.

And the altar of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it. 2. Paral. 1—5.

With thee is my praise in a great church: I will pay my vows in the sight of them that fear him. Psalm. 21—26.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord. Psalm. 25—12.

I will give thanks to thee in a great church; I will praise thee in a strong people. Psalm. 34—18.

And let them exalt him in the church of the people: and praise him in the chair of the ancients. Psalm. 106—32.

And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16—18.

(Note.—*Thou art Peter, etc.* As St. Peter, by divine revelation, here made a solemn profession of his faith in the divinity of Christ; so, in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him, namely, that he to whom he had already given the name of Peter, signifying a *Rock*. (John. 1—42.) should be a rock indeed, of invincible strength for the support of the church, in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler and governor; and should have accordingly, all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven.)

And there came great fear upon the whole Church, and upon all that heard these things. Acts. 5—11.

All the churches of Christ salute you. Rom. 16—16.

Caius, my host, and the whole church, saluteth you. Ibid. 16—23.

And God, indeed, hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. 1. Cor. 12—28.

And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated to me as concerning giving and receiving, but you only. Philip. 4—15.

And he (*Christ*) is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he may hold the primacy. Coloss. 1—18.

But if a man know not how to rule his own house, how shall he take care of the church of God? 1. Tim. 3—5.

Is any man sick among you? Let him bring in the priests of the church,

and let them pray over him, anointing him with oil, in the name of the Lord. James. 5—14.

Church, taken for a Particular Congregation.

And the king turned his face, and olessed all the assembly of Israel. 3. Kings. 8—14.

The Church, indeed, had peace throughout all Judea and Galilee and Samaria, and was increased, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. Acts. 9—31.

And when Peter was come up to Jerusalem, they who were of the circumcision disputed against him. Ibid. 11—2.

And at the same time Herod the king stretched forth his hands to afflict some of the church. Ibid. 12—1.

Now there were in the church, which was at Antioch, prophets and teachers, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the tetrarch, and Saul. Ibid. 13—1.

And sending from Miletus to Ephesus, he (*Paul*) called the ancients of the church. Ibid. 20—17.

And I commend to you Phebe, our sister, who is in the ministry of the church that is in Cenchrea; that you receive her in the Lord, as becometh saints. Rom. 16—1, 2.

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also. 1. Cor. 16—1.

Now we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia. 2. Cor. 8—1.

The church which is in Babylon, elected together, saluteth you. 1. Peter 5—13.

To the Angel of the church of Ephesus, write. Apocal. 2—1.

Church, taken for the Prelates and Ecclesiastical Superiors.

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Matth. 18—17.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. Acts. 20—28.

The Church is One and Visible,—Prefigured by the One and Visible Ark of Noe.

Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. Gen. 6—14.

Who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: in which a few, that is, eight souls, were saved by water. 1. Peter. 3—20.

Keep the unity of the Spirit in the bond of peace. One body, and one Spirit; as you are called in one hope of your vocation. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. Ephes. 4—3 to 6.

The Church Prefigured by the Holy City of Jerusalem.

And I John, saw the holy city the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Apocal. 21—2.

The Church Prefigured by an Inclosed Garden.

My sister, *my* spouse, is a garden inclosed, a garden inclosed, a fountain sealed up. Canticle of Canticles. 4—12.

The Church Prefigured by a Vineyard.

Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles, and planted it. Psalm. 79—9.

Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness. Jerem. 12—10.

The kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard. Matth. 20—1.

And he began to speak to them in parables: A man planted a vineyard, and made a hedge round it, and dug a place for the wine-vat, and built a tower, and let it to husbandmen, and went into a far country. Mark. 12—1.

The Church Compared to a Ship.

And going up into one of the ships, that was Simon's he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship. Luke. 5—3.

The Church, a Net Containing Good and Bad Fishes.

Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes: which, when it was filled, they drew out, and sitting by the shore, they chose out the good into the vessels: but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from the just. Matth. 13—47 to 49.

The Church, a Field.

Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. Matth. 13—24.

The Church, the Ground of Truth, Cannot Err.

And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16—18.

Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world. Ibid. 28—20.

But I have prayed for thee (*Peter*), that thy faith fail not: and thou being

once converted, confirm thy brethren. Luke. 22—32.

And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. John. 14—16.

But when he, the Spirit of truth, shall come, he will teach you all truth; for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you. Ibid. 16—13.

(NOTE.—*Teach you all truth.* Here the Holy Ghost is promised to the apostles and their successors, in order to teach them all truth, and preserve them from error.)

But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1. Tim. 3—15.

Infallibility and Authority of the Church.

The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Psalm. 88—6.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Psalm. 116—2.

The Church, the City which Christ Built.

I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts. Isa. 45—13.

This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Ibid. 59—21.

Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth, and the Mountain of the Lord of hosts, the sanctified Mountain. Zach. 8—3.

I have prayed for thee, (*Peter*) that thy faith fail not. Luke. 22—32.

Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed: and you shall know the truth, and the truth shall make you free. John. 8—31, 32.

The Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Ibid. 14—17, 18.

I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, shall come, he will teach you all truth; for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you. Ibid. 16—12, 13.

The church of the living God, the pillar and ground of the truth. 1. Tim. 3—15.

Visibility of the Church.

The word that Isaias the son Amos saw concerning Juda and Jerusalem. And in the last days the mountain of the house of the Lord shall be prepared,

on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. Isa. 2—1 to 3.

Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever; neither shall any of the cords thereof be broken. Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it; neither shall the great galley pass through it. Ibid. 33—20, 21.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Ibid. 60—1 to 3.

You are the light of the world. A city that is set on a mountain cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house. Matth. 5—14, 15.

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Ibid. 18—17.

How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? Rom. 10—14.

The Propagation of the Visible Church throughout the World.

And he shall rule from sea to sea, and from the river unto the ends of the earth. Psalm. 71—8.

Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth. Isa. 43—5, 6.

And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come. Matth. 24—14.

It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Isa. 49—6.

For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea. Habacuc. 2—14.

But I say: Have they not heard? Yes verily their sound went over all the earth, and their words unto the ends of the whole world. Rom. 10—18.

The Church to Endure to the End of Time.

This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy

mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isa. 59—21.

Upon thy walls, O Jerusalem, I have appointed watchmen, all the day and all the night they shall never hold their peace. You that are mindful of the Lord, hold not your peace. Ibid. 62—6. See Ibid. 33—20.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and it shall consume all these kingdoms: and itself shall stand for ever. Dan. 2—44.

And I will espouse thee to me for ever: I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. Osee. 2—19.

I beheld therefore in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed. Dan. 7—13, 14.

He shall be great, and shall be called the Son of the most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. Luke. 1—32.

The gates of hell shall not prevail against it (*the Church*). Matth. 16—18.

And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come. Ibid. 24—14.

Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world. Ibid. 28—20.

And he said to them: Go ye into the whole world, and preach the gospel to every creature. Mark. 16—15.

Sanctity of the Church.

Holiness becometh thy house, O Lord, unto length of days. Psalm. 92—5.

That being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him all our days. Luke. 1—74, 75.

Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them I do sanctify myself; that they also may be sanctified in truth. John. 17—17 to 19.

As he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Ephes. 1—4.

But performing the truth in charity, we may in all things grow up in him who is the head, Christ: from whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, making increase of the body, unto the edifying of itself in charity. Ibid. 4—15.

What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? James. 2—14.

Christ also loved the church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious church, not having spot or wrinkle,

nor any such thing; but that it should be holy and without blemish. Ephes. 5—25 to 27.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building framed together groweth into a holy temple in the Lord. Ibid. 2—20, 21.

Waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works. These things speak and exhort; and rebuke with all authority. Let no man despise thee. Titus. 2—13 to 15.

But you *are* a chosen generation, a royal priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his admirable light. 1. Peter. 2—9.

I know thy works, and thy labour, and thy patience, and how thou canst not bear evil men: and thou hast tried them, who say they are apostles, and are not, and hast found them liars. Apocal. 2—2.

The Church should be Distinguished by Miracles.

And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. Mark. 16—17, 18.

Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. John. 14—10.

To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will. 1. Cor. 12—8 to 11.

The Church should be Catholic.

In thy seed (*i. e.*, Christ, as St. Paul explains to the Galatians, Chap. 3—4.) shall all the nations of the earth be blessed. Gen. 22—18.

The Lord hath said to me: Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Psalm. 2—7, 8.

All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's; and he shall have dominion over the nations. Psalm. 21—28, 29.

From the rising of the sun even to the going down, my name is great among the Gentiles,—saith the Lord of hosts. Malach. 1—11.

And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations. Matth. 24—14.

Go ye, therefore, and teach all nations. Ibid. 28—19.

Your faith is spoken of in the whole world. Rom. 1—8.

Verily their sound went over all the earth, and their words unto the ends of the whole world. Ibid. 10—18.

Their sound hath gone forth into all the earth: and their words unto the ends of the world. Psalm. 18—5.

For the hope that is laid up for you in heaven: which you have heard in the word of the truth of the gospel: which is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you, since the day you heard, and knew the grace of God in truth. Coloss. 1—5,6.

The Church should be Apostolic.

And I (*Christ*) say to thee: That thou art Peter; and upon this rock I will build my church. Matth. 16—18.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Ephes. 2—20.

And some, indeed, he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers. For the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. Ibid. 4—11 to 14.

The Church should be One in Doctrine.

And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. Matth. 12—25.

For he is not the God of dissension, but of peace: as also I teach all the churches of the saints. 1. Cor. 14—33.

One Lord, one faith. Ephes. 4—5.

Be not carried away with various and strange doctrines. Hebr. 13—9.

The Church should have a Visible Head, and a Supreme and Infallible Judge.

The Church, a Kingdom.

(*See also Pope.*)

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed.—And itself shall stand for ever. Dan. 2—44.

The Church Compared to a Body.

But performing the truth in charity, we may in all things grow up in him who is the head, Christ: from whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, making increase of the body, unto the edifying of itself in charity. Ephes. 4—15, 16.

And I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. Matth. 16—19.

The Church, the Body of Christ.

And he hath put all things under his feet; and hath made him head over all the church, which is his body, and the fulness of him who is filled all in all. Ephes. 1—22, 23.

For the husband is the head of the wife; as Christ is the head of the church. He *is* the Saviour of his body. Ibid. 5—23.

Now you are the body of Christ, and members of member. 1. Cor. 12—27.

The Church is Born of the Faithful—Propagated by Sound Doctrine.

But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John. 1—12, 13.

For whosoever are led by the Spirit of God, they are the sons of God. Rom. 8—14.

For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the gospel. 1. Cor. 4—15.

My little children, of whom I am in labour again, until Christ be formed in you. Galat. 4—19.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth, which is according to piety. Titus. 1—1.

I beseech thee for my son Onesimus, whom I have begotten in my chains. Philemon. Verse. 10.

For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. James. 1—18.

Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth forever. 1. Peter. 1—23.

The Faithful should Support their Priests and Pastors.

(*See also Preachers of the Gospel.*)

Take heed thou forsake not the Levite all the time that thou livest in the land. Deut. 12—19.

And the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. Ibid. 14—27.

We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll, or tribute, or custom upon them. 1. Esdras. 7—24.

The workman is worthy of his meat. Matth. 10—10.

For if the Gentiles have been made partakers of their spiritual things: they ought also in carnal things to minister to them. Rom. 15—27.

Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? Speak I these things according to man? Or doth not the law also say these things? For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or doth he say this indeed for our sakes? For these things were written for our sakes: that he that plougheth should plow in hope: and he that thresheth, in hope to receive fruit. If we have sown unto your spiritual things, is it a great matter if we reap your carnal things? If others be partakers of this power over you, why not we rather? 1. Cor. 9—7 to 12.

And let him who is instructed in the word communicate to him who instructeth him, in all good things. Galat. 6—6.

I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God. Rom. 15—30.

For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ. Philip. 1—19.

Be instant in prayer; watching in it with thanksgiving: praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which also I am in bands,) that I may make it manifest as I ought to speak. Coloss. 4—2 to 4.

For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you. 2. Thess. 3—1.

The Church is the Spouse of Christ.

Hearken, O daughter, and see, and incline thy ear: and forget thy people and the father's house. And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore. Psalm. 44—11, 12.

And I swore to thee; and I entered into a covenant with thee, saith the Lord God: and thou becamest mine. Ezech. 16—8.

And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. Osee. 2—19.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. Cor. 11—2.

Husbands, love your wives, as Christ also loved the church, and delivered himself up for it. * * That he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing; but that it should be holy and without blemish. Ephes. 5—25 and 27.

Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. Apocal. 19—7, 8.

And there came one of the seven Angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb. And he took me up in spirit to a great and high mountain: and he showed me the holy city of Jerusalem, coming down out of the heaven from God. Ibid. 21—9, 10.

Christ is the Head of the Church.

Now you are the body of Christ, and members of member. 1. Cor. 12—27.

And he hath put all things under his feet; and hath made him head over all the church, which is his body, and the fulness of him, who is filled all in all. Ephes. 1—22, 23.

But performing the truth in charity, we may in all things grow up in him who is the head, Christ. Ibid. 4—15.

For the husband is the head of the wife; as Christ is the head of the church. He *is* the Saviour of his body. Ibid. 5—23.

And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he may hold the primacy. Coloss. 1—18. See also Ibid. 2—20.

The Members of the Church are the Faithful; and They are Subject to the same Head, Christ, and to His Vicar, of whatever Nation They may be, whether Jew or Gentile.

And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be made one fold and one shepherd. John. 10—16.

For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body: so also *is* Christ. 1. Cor. 12—12.

That the Gentiles should be co-heirs, and of the same body, and joint-partakers of his promise in Christ Jesus by the gospel. Ephes. 3—6.

Sinners, the unjust and the impious are also members of the Church. The Church is compared to a threshing floor on which is found chaff and wheat. See Matth. 3—12. *It is compared to a city in which are good and bad citizens.* Ibid. 5—14. *It is compared to a body which has various members.* See Rom. 12—4. *And to a net in which are all kind of fishes:—*

The kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Matth. 13—47.

It is compared to a house in which are:—Not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour. 2. Tim. 2—20.

In one Spirit were we all baptized into one body. 1. Cor. 12—13.

The Keys and Power Promised to the Church.

And I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. Matth. 16—19.

The Keys Given to the Church.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18.

And he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—22, 23.

The Keys Used.

(*See Excommunication, Confession.*)

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Matth. 18—17.

I, indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done: in the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. 1. Cor. 5—3 to 5.

Christ Purchased the Church with His Blood.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. Acts. 20—28.

For you are bought with a great price. 1. Cor. 6—20.

But now in Christ Jesus, you, who some time were afar off, are made near by the blood of Christ. Ephes. 2—13.

In whom (*Christ*) we have redemption through his blood, the remission of sins. Coloss. 1—14.

Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption. Hebr. 9—12. See also 1. Peter. 1—19.

And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood. Apocal. 1—5.

And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. Ibid. 5—9.

God Guards and Protects his Church.

And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times. There never failed the pillar of cloud by day, nor the pillar of fire by night, before the people. Exod. 13—21, 22.

And I will dwell in the midst of the children of Israel, and will be their God: and they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them: I the Lord their God. Ibid. 29—45, 46. See also 3. Kings. 6—13.

I will walk among you, and will be your God. Levit. 26—12.

That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy. Deut. 23—14.

When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt; and the flames shall not burn in thee: for I am the Lord thy God, the holy One of Israel, thy Saviour. Isa. 43—2, 3.

And thou, my servant Jacob, fear not, saith the Lord: because I am with thee: for I will consume all the nations to which I have cast thee out: but thee I will consume; I will correct thee in judgment, neither will I spare thee as if thou wert innocent. Jerem. 46.—28.

Office of the Church.

In the churches I will bless thee, O Lord. Psalm. 25—12.

Sing to him a new canticle, sing well unto him with a loud noise. Psalm. 32—3.

Offer to God the sacrifice of praise. Psalm. 49—14.

The sacrifice of praise shall glorify me. Psalm. 49—23.

Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long. * * My lips shall greatly rejoice, when I shall sing to thee: and my soul which thou hast redeemed. Psalm. 70—8, and 23.

Seven times a day I have given praise to thee. Psalm. 118—164.

Praise is not seemly in the mouth of a sinner: For wisdom came forth from God: For praise shall be with the wisdom of God, and shall abound in a faithful mouth: and the sovereign Lord will give praise unto it. Eccli. 15—9, 10.

Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord. Ibid. 39—41.

Thou art near, *O Lord*, in their mouth and far from their reins. Jerem. 12—2.

Let us lift up our hearts with our hands to the Lord in the heavens. Lamentations. 3—41.

They have not cried to me with their heart: but they howled in their beds. Osee. 7—14.

My house shall be called the house of prayer. Matth. 21—13.

And they were continually in the temple, praising and blessing God. Luke. 24—53.

I will sing with the spirit; I will sing also with the understanding. 1. Cor. 14—15.

Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord. Ephes. 5—19.

Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. Coloss. 3—16.

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing psalms. James. 5—13.

By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing his name. Hebr. 13—15.

CIRCUMCISION.

Carnal and Spiritual Circumcision.

And he circumcised him the eighth day, as God had commanded him. Gen. 21—4.

Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me. Exod. 4—25.

On the eighth day the infant shall be circumcised. Levit. 12—3.

Circumcise therefore the foreskin of your heart, and stiffen your neck no more. Deut. 10—16.

The Lord thy God will circumcise thy heart, and the heart of thy seed; that thou mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live. Ibid. 30—6.

At that time the Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel. Josue. 5—2.

Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day. Judith. 14—6.

Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel. Ezech. 44—9.

Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts. Jerem. 4—4.

To whom shall I speak? and to whom shall I testify, that he may hear? behold, their ears are uncircumcised, and they cannot hear; behold, the word of the Lord is become unto them a reproach: and they will not receive it. Ibid. 6—10.

Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised. Ibid. 9—25.

And it came to pass, that on the eighth day they came to circumcise the child: and they called him by his father's name Zachary. Luke. 1—59.

And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the Angel, before he was conceived in the womb. Ibid. 2—21.

Therefore Moses gave you circumcision:—and on the sabbath-day you circumcise a man. John. 7—22.

And he gave him the covenant of circumcision: and so he begot Isaac, and circumcised him the eighth day; and Isaac Jacob; and Jacob the twelve patriarchs. Acts. 7—8.

And some coming down from Judea, taught the brethren: That unless you be circumcised after the manner of Moses, you cannot be saved. Ibid. 15—1.

Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile. Ibid. 16—3.

But he is a Jew, that is one inwardly: and the circumcision is *that* of the heart, in the spirit, not in the letter: whose praise is not of men but of God. Rom. 2—29.

Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 1. Cor. 7—19.

For we are the circumcision, who serve God in spirit, and glory in Christ Jesus, not having confidence in the flesh. Philip. 3—3.

In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ. Coloss. 2—11.

CITY.

Celestial City.

For he (*Abraham*) looked for a city that hath foundations; whose builde and maker is God. Hebr. 11—10.

But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels. Ibid. 12—22.

And the wall of the city had twelve foundations; and in them,the twelve names of the twelve apostles of the Lamb. Apocal. 21—14.

And the foundations of the wall of the city were adorned with all manner of precious stones. Ibid. 21—19.

And the city needeth not sun nor moon to shine in it: for the glory of God hath enlightened it: and the Lamb is the lamp thereof. And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. And the gates thereof shall not be shut by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. There shall not enter into it any thing defiled, or any one that worketh abomination, or a lie; but they who are written in the book of life of the Lamb. Ibid. 21—23 to 27.

Earthly Cities are preserved by Piety.

If a stranger dwell in your land, and abide among you, do not upbraid him: but let him be among you as one of the same country; and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God. Levit. 19—33, 34.

When it goeth well with the just the city shall rejoice: and when the wicked perish there shall be praise. By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown. Prov. 11—10, 11.

Where there is no governor, the people shall fall: but there is safety where there is much counsel. Ibid. 11—14.

As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. Eccli. 10—2, 3.

Cities Destroyed by Impiety.

Cast down, O Lord, *and* divide their tongues; for I have seen iniquity and contradiction in the city. Day and night shall iniquity surround it upon its walls; and in the midst thereof are labour and injustice. And usury and deceit have not departed from its streets. Psalm. 54—10 to 12.

Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it. Ibid. 126—1.

By the blessing of the just the city shall be exalted: and by the mouth of

the wicked it shall be overthrown. Prov. 11—11.

Corrupt men bring a city to ruin: but wise men turn away wrath. Ibid. 29—8.

The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace. The tongue of a third person hath disquieted many, and scattered them from nation to nation. It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. Eccli. 28—15 to 17.

In that day his strong cities shall be forsaken, as the ploughs and the corn that were left before the face of the children of Israel, and thou shalt be desolate. Because thou hast forgotten God thy Saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants and shalt sow strange seed. Isa. 17—9, 10.

Wo to him that buildeth a town with blood, and prepareth a city by iniquity. Habacuc. 2—12.

CLEANSING.

But I will fetch a little water, and wash ye your feet, and rest ye under the tree. Gen. 18—4.

And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed and change your garments. Ibid. 35—2.

And thus shall your possession be cleansed, myself abiding with you. Num. 35—34.

And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan: and thy flesh shall recover health; and thou shalt be clean. 4. Kings. 5—10.

And he said to them: Hear me, ye Levites, and be sanctified; purify the house of the Lord the God of your fathers; and take away all filth out of the sanctuary. 2. Paral. 29—5.

He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail? Eccli. 34—30.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely. Isa. 1—16.

If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. Ibid. 4—4.

The voice of one crying in the desert: Prepare ye the way of the Lord: make straight in the wilderness the paths of our God. Ibid. 40—3.

Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts. Jerem. 4—4.

And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities whereby they have sinned against me, and despised me. Ibid. 33—8.

And I washed thee with water, and cleansed away thy blood from thee:

and I anointed thee with oil. Ezech. 16—9.

And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. Ibid. 36—25.

How long will they be incapable of being cleansed? Osee. 8—5.

Then Judas, and his brethren said: Behold, our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them. * * And he chose priests without blemish, whose will was set upon the law of God: and they cleansed the holy places, and took away the stones that had been defiled into an unclean place. 1. Mach. 4—36, 42, 43.

Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed. 2. Mach. 14—36.

And behold, a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean. Matth. 8—2. See Mark, 1—40; Luke. 5—6.

Wo to you, Scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish: but within you are full of extortion and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Matth. 23—25, 26.

Go, wash in the pool of Siloe (which is interpreted, Sent.) he went, therefore, and washed; and he came seeing. John. 9—7.

Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Ibid. 13—8.

And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. 2. Cor. 7—1.

If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good word. 2. Tim. 2—21.

Who being the splendor of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high. Hebr. 1—3.

Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. Ibid. 10—22.

Wherefore, casting away all uncleanness, and abundance of malice, with meekness receive the engrafted word, which is able to save your souls. James. 1—21.

Approach to God, and he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded. Ibid. 4—8.

Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new born-infants, desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—1, 2.

But if we walk in the light, as he also is in the light: we have fellowship one towards another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1. John. 1—7.

And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood. Apocal. 1—5.

And I said to him: My lord, thou knowest. And he said to me: These

are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Ibid. 7—14.

Blessed are they that wash their robes in the blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city. Ibid. 22—14.

COMMANDMENTS.

(*See Decalogue, and Law.*)

COMMUNION.

Communion Under One Kind.

(*See Eucharist.*)

COMPANY.

(*See also Society.*)

Company Keeping.

My son, if sinners shall entice thee, consent not to them. Prov. 1—10.

Envy not the unjust man and do not follow his ways. Ibid. 3—31.

Depart from the unjust: and evils shall depart from thee. Eccli. 7—2.

According to thy power beware of thy neighbour: and treat with the wise and prudent. Let just men be thy guests: and let thy glory be in the fear of God. Ibid. 9—21. 22.

He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself. Ibid. 13—2.

But be continually with a holy man, whomsoever thou shalt know to observe the fear of God; whose soul is according to thy own soul; and who, when thou shalt stumble in the dark, will be sorry for thee. Ibid. 37—15, 16.

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. 2. Thess. 3—6.

The Lord knoweth who are his; and let every one that nameth the name of the Lord depart from iniquity. 2. Tim. 2—19.

COMPASSION.

When Abraham heard that Lot was taken, he hastened to his assistance. Gen. 14—14.

Ruben and Judas plead for their brother Joseph. Ibid. 37—21.

And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana the kings of Madian. Judges. 8—5.

For when Jezabel killed the prophets of the Lord, he (*Abdias*) took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water. 3. Kings. 18—4.

The ear that heard me blessed me; and the eye that saw me gave witness to me: because I had delivered the poor man that cried out, and the father-

less that had no helper. The blessing of him that was ready to perish came upon me: and I comforted the heart of the widow. Job. 29—11 to 13. See example of the servant. Matth. 18—23.

All things, therefore, whatsoever you would that men should do to you, do you also to them, for this is the law and the prophets. Matth. 7—12.

Rejoice with them that rejoice; weep with them that weep. Rom. 12—15.

And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath shown me that he shall surely die. And he stood with him, and was troubled so far as to blush: and the man of God wept. And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire; and their young men thou wilt kill with the sword; and thou wilt dash their children, and rip up their pregnant women. 4. Kings. 8—10 to 12.

We should not only compassionate the just in affliction, but even sinners. Although the sons of Benjamin gravely offended the children of Israel; they nevertheless had compassion on his tribe when in distress. See Judges. Chap. 21.

And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel. 1. Kings. 15—35.

David mourned the death of Absalom although he had offended him. 2. Kings. 18—33. See also 3. Kings. 17—18.

Isaias mourned over the destruction of Babylon. Isa. 21—3.

Isaias seeing the spiritual calamities coming on his people, said: Therefore have I said: Depart from me; I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people. Isa. 22—4.

I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost: That I have great sadness, and continual sorrow in my heart. For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh. Rom. 9—1 to 3.

Who is weak and I am not weak? who is scandalized, and I do not burn? 2. Cor. 11—29.

For judgment without mercy, to him that hath not done mercy: and mercy exalteth *itself* above judgment. James. 2—13.

Compassion of Women.

(*See Women, Compassion and Piety of.*)

COMPUNCTION.

Laughter shall be mingled with sorrow: and mourning taketh hold of the end of joy. Prov. 14—13.

Amen, amen I say to you, that you shall lament and weep; but the world shall rejoice: and you shall be sorrowful; but your sorrow shall be turned into joy. John. 16—20.

Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. James. 4—9.

And they who weep, as they who weep not: and they who rejoice, as they who are not rejoicing. 1. Cor. 7—30.

CONCORD.

Concord Commended.

Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm. 132—1.

With three things my spirit is pleased, which are approved before God and men: The concord of brethren, and the love of neighbours, and man and wife that agree well together. Eccli. 25—1, 2.

Being of one mind one to another: not highminded, but condescending to the humble. Rom. 12—16.

Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God, and the Father of our Lord Jesus Christ: wherefore receive one another: as Christ also hath received you to the honour of God. Rom. 15—5 to 7.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. 1. Cor. 1—10.

Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Philip. 2—2.

Nevertheless, whereunto we are already arrived, that we be of the same mind; let us also continue in the same rule. Ibid. 3—16.

I beg of Euodia, and I beseech Syntyche, to be of one mind in the Lord. Ibid. 4—2.

CONCUPISCENCE.

Concupiscence to be Mortified.

Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. Exod. 20—17.

As yet the flesh was between their teeth, neither had that kind of meat failed: when behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague. And that place was called The graves of lust: for there they buried the people that had lusted. And departing from The graves of lust, they came unto Haseroth, and abode there. Num. 11—33, 34.

Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing stock to thy enemies, and a by-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude. Behold not everybody's beauty: and tarry not among women. For from garments cometh a moth, and from a woman the iniquity of a man. Eccli. 42—11 to 13.

I made a covenant with my eyes, that I would not so much as think upon a virgin. For what part should God from above have in me, and *what* inheritance the Almighty from on high? Job. 31—1, 2.

Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life; that they may keep thee from the evil woman, and from the flattering tongue of the stranger. Let not thy heart covet her beauty; be not caught with her winks: for the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man. Can a man hide fire in his bosom, and his garments not burn? or can he walk upon hot coals, and his feet not be burnt? so he that goeth into his neighbour's wife, shall not be clean when he shall touch her. The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul: and if he be taken, he shall restore sevenfold, and shall give up all the substance of his house. But he that is an adulterer, for the folly of his heart shall destroy his own soul: he gathereth to himself shame and dishonour: and his reproach shall not be blotted out. Because the jealousy and rage of the husband will not spare in the day of revenge. Nor will he yield to any man's prayers; nor will he accept for satisfaction ever so many gifts. Prov. 6—23 to 35.

You have heard it was said to them of old: Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart. Matth. 5—27, 28.

And others there are who are sown among thorns: these are they that hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in, choke the word: and it is made fruitless. Mark. 4—18, 19.

Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Rom. 6—12; See Rom. 7—7; Deut. 5—21; Rom. 13—14; 1. Cor. 10—16; 1. Peter. 4—3; 2. Peter. 1—4.

I say then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. Galat. 5—16.

Mortify, therefore, your members, which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols. Coloss. 3—5.

For this is the will of God, your sanctification; that you should abstain from fornication. 1. Thess. 4—3.

But flee thou youthful desires; and follow justice, faith, charity, and peace, with those who call on the Lord from a pure heart. 2. Tim. 2—22.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul. 1. Peter. 2—11.

Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life: which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof. But he that doeth the will of God, abideth forever. 1. John. 2—15 to 17.

From whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members? You covet, and have not: you kill, and envy, and cannot obtain: you contend, and war: and you have not, because you ask not. You ask, and receive not; because you ask amiss; that you may consume it on your concupiscences. Adulterers, know you not that the friendship of this world is the enemy of God? James. 4—1 to 4.

Concupiscence Works Sin.

For the imagination and thought of man's heart are prone to evil from his

youth: therefore I will no more destroy every living soul as I have done. Gen. 8—21.

For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will good, is present with me, but to accomplish that which is good, I find not. For the good which I will, I do not: but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I have a will to do good, evil is present with me: for I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Rom. 7—18 to 23.

Let no man, when he is tempted, say that he is tempted of God: for God is not a tempter of evils: and he tempteth no man. But every man is tempted, being drawn away by his own concupiscence, and allured. Then when concupiscence hath conceived, it bringeth forth sin: but sin, when it is completed, begetteth death. James. 1—13 to 15.

We are Required to Curb and Mortify the Concupiscences of the Flesh.

If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it. Gen. 4—7.

Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain. Eccles. 11—10.

Follow not in thy strength the desires of thy heart. Eccli. 5—2.

Give not the power of thy soul to a woman; lest she enter upon thy strength, and thou be confounded. Look not upon a woman that hath a mind for a many; lest thou fall into her snares. Use not much the company of her that is a dancer, and hearken not to her; lest thou perish by the force of her charms. Gaze not upon a maiden; lest her beauty be a stumbling-block to thee. Give not thy soul to harlots in any point; lest thou destroy thyself and thy inheritance. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up; and gaze not about upon another's beauty. For many have perished by the beauty of a woman; and hereby lust is enkindled as a fire. Every woman that is a harlot, shall be trodden upon as dung in the way. Many by admiring the beauty of another man's wife, have become reprobate; for her conversation burneth as fire. Sit not at all with another man's wife, nor repose upon the bed with her: and strive not with her over wine; lest thy heart decline towards her, and by thy blood thou fall into destruction. Ibid. 9—2 to 13.

Go not after thy lusts: but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies. Ibid. 18—30, 31.

Take from me the greediness of the belly: and let not the lusts of the flesh take hold of me: and give me not over to a shameless and foolish mind. Ibid. 23.—6.

Look not upon a woman's beauty; and desire not a woman for beauty. Ibid. 25—28.

Let not sin therefore reign in your mortal body, so as to obey the lust thereof. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your

members as instruments of justice unto God. Rom. 6—12, 13.

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. Ibid. 8—12, 13.

But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. Ephes. 5—3, 4.

Instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world. Titus. 2—12.

And they who are in the flesh, cannot please God. Rom. 8—8.

Walk in the Spirit, and you shall not fulfil the lusts of the flesh. Galat. 5—16.

Mortify, therefore, your members, which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness. Coloss. 3—5.

CONFESSION.

Confession of Sin.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Gen. 4—13.

And Pharao sent and called Moses and Aaron, saying to them: I have sinned this time also: The Lord is just: I and my people are wicked. Exod. 9—27.

And Saul said: I have sinned; return, my son David; for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things. 1. Kings. 26—21.

I (Judas) have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. Matth. 27—4.

Then at length the chief butler remembering, said: I confess my sin. Gen. 41—9.

After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the living goat: and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out by a man ready for it, into the desert. Levit. 16—20, 21.

And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own: until they confess their iniquities, and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me. Ibid. 26—39, 40.

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. And Achan answered Josue, and said to him: Indeed, I have sinned against the Lord the God of Israel; and thus and thus have I done. Josue. 7—19, 20.

And the Lord spoke to Moses, saying: Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin, and restore the princi-

pal itself, and the fifth part over and above, to him against whom they have sinned. Num. 5—5 to 7.

When the children of Israel were afflicted by the serpents, they came to Moses and confessed, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people. Ibid. 21—7. (And the plague of the serpents was taken away.)

And the children of Israel said to the Lord: We have sinned: Do thou unto us whatsoever pleaseth thee: only deliver us this time. Judges. 10—15.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. 2. Kings. 12—13.

And David said to the Lord, when he saw the Angel striking the people: It is I, I am he that have sinned; have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house. Ibid. 24—17.

And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: It is I that have done the evil: but as for this flock what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed. 1. Paral. 21—17.

Nehemias said,—I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned. We have been seduced by vanity, and have not kept thy commandments, and ceremonies, and judgments, which thou hast commanded thy servant Moses. 2. Esdras. 1—6, 7. See Tob. 3—3. Dan. 3—29 and 9—5.

And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes. And I prayed to the Lord my God; and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments, we have sinned; we have committed iniquity; we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments. Dan. 9—3 to 5.

I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin. Psalm. 31—5.

Be not ashamed to confess thy sins; but submit not thyself every man for sin. Eccli. 4—31.

For there is a shame that bringeth sin: and there is a shame that bringeth glory and grace. Ibid. 4—25.

Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king. Ibid. 7—5.

He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. Prov. 28—13.

Confession of Sin, Taught in the New Testament.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18. See Chap. 16—9 and John. 20—23.

I will arise, and will go to my father, and say to him: Father, I have sin-

ned against heaven, and before thee. Luke. 15—18. See Deut. Chap. 17.

(The Leprosy was a figure of sin. Those afflicted with it were required to show themselves to the priests, that they might judge whether it was really the leprosy or not, and hence when Christ cured the lepers,) he said:—Go and show yourselves to the priests. Luke. 17—14.

Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much. James. 5—16.

And many of those who believed, came confessing and declaring their deeds. Acts. 19—18.

If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. 1. John. 1—9.

Go, show thyself to the priest. Matth. 8—4. See also John. 20—23; Apocal. 3—7; and Matth. 16—18.

And there went out to him all the country of Judea, and all they of Jerusalem; and were baptized by him in the river of Jordan, confessing their sins. Mark. 1—5.

But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation. For God, indeed, was in Christ reconciling the world to himself, not imputing to them their sins: and he hath placed in us the word of reconciliation. 2. Cor. 5—18, 19. See John. 1—9.

Confession of Sin in Prayer.

My God, I am confounded, and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads; and our sins are grown up even unto heaven, from the days of our fathers: and we ourselves also have sinned grievously. 1. Esdras. 9—6, 7.

And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers. And they rose up to stand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God. 2. Esdras. 9—2, 3.

We have sinned; we have committed iniquity; we have done wickedly, and have revolted. Dan. 9—5.

And forgive us our sins: for we also forgive every one that is indebted to us. Luke. 11—4.

And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. Ibid. 18—13.

Confess Christ and His Word.

Whosoever, therefore shall confess me before men, I will also confess him before my Father, who is in heaven. But whosoever shall deny me before men, I will also deny him before my Father, who is in heaven. Matth. 10—32, 33.

And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. But he that shall deny me before men, shall be denied before the Angels of God. Luke. 12—8, 9.

If thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. Rom. 10—9.

CONFIDENCE.

Confidence in God.

Moses, confiding in God, stood frequently before Pharao, and accused him. Exod. Chap. 5.

And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine (*Goliath*). And Saul said to David: Go; and the Lord be with thee. * * And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied this day: and the Lord will deliver thee into my hand; and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth; that all the earth may know that there is a God in Israel. 1. Kings. 17—37, 45, 46.

Nathan, confiding in God, accused king David. 2. Kings. 12—1.

Eliseus, confiding in God, said: Fear not: for there are more with us than with them. And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant; and he saw: and behold, the mountain *was* full of horses, and chariots of fire round about Eliseus. 4. Kings. 6—16, 17.

Ezechias said: Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him. For with him is an arm of flesh; with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda. 2. Paral. 32—7, 8.

Judith's confidence is admirable, when, trusting in God, she goes into the camp of Holofernes and there kills him. See Judith, Chapters 10 and 13.

In the Lord I put my trust. Psalm. 10—1.

My soul trusteth in thee. Psalm. 56—2.

It is good to confide in the Lord, rather than to have confidence in man. Psalm. 117—8.

They that trust in the Lord *shall* be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. Psalm. 124—1, 2.

They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect. Wisdom. 3—9.

He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse. Eccli. 32—28.

Have confidence in the Lord with all thy heart; and lean not upon thy own prudence. Prov. 3—5.

Be not afraid of sudden fear, nor of the power of the wicked falling upon thee. For the Lord will be at thy side, and will keep thy foot that thou be not taken. Ibid. 3—25, 26.

Sidrach, Misach, and Abdenago answered, and said to king Nabuchodono-

sor: We have no occasion to answer thee concerning this matter. For behold, our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. Dan. 3—16, 17.

Mathathias, trusting in God, refused to obey Antiochus and adore idols. 1. Mach. Chapter 2.

And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company. For the success of war is not in the multitude of the army; but strength cometh from heaven. Ibid. 3—18, 19.

When Machabeus and those that were with him saw assistance sent to them from heaven, they, took great courage; being ready to break through not only men, but also the fiercest beasts, and walls of iron. So they went on courageously, having a helper from heaven, and the Lord who showed mercy to them. 2. Mach. 11—9, 10.

If God be for us, who is against us? Rom. 8—31.

Vain and Foolish Confidence.

It was with a vain and foolish confidence that the builders of the tower of Babel began their work, and God confused their tongues. Gen. Chap. 11.

Pharao, with vain confidence, pursued the fleeing Israelites into the Red Sea and was engulfed. Exod. Chap. 14.

The giant Goliath, confiding in his arms and strength, was slain by David. 1. Kings. Chap. 17.

Holofernes, having a vain and foolish confidence in power and arms, said there was no God but Nebuchodonosor; yet he was slain by a weak woman. Judith. Chap. 13.

They that trust in their own strength, and glory in the multitude of their riches. * * They shall leave their riches to strangers: and their sepulchres shall be their houses forever. Psalm. 48—7, 11, 12.

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jerem. 17—5.

He that trusteth in his riches shall fall: but the just shall spring up as a green leaf. Prov. 11—28. For an example of this, See Luke. 12—16.

He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doeth wickedly. Prov. 12—2.

A wise man feareth and declineth from evil: the fool leapeth over, and is confident. Ibid. 14—16.

He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved. Ibid. 28—26.

They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our gods. Isa. 42—17.

There is none who calleth upon justice; neither is there any one, who judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity. Ibid. 59—4.

Behold, you put your trust in lying words, which shall not profit you. Jerem. 7—8.

Wo to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go with state into the house of Israel. Amos. 6—1.

See example of foolish confidence in the works of the Pharisee. Luke. 8—10.

CONFIRMATION.

Its Form and Effects.

And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses. Deut. 34—9.

And embracing them, and laying his hands upon them, he blessed them. Mark. 10—16.

But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. And when he had laid his hands upon them, he departed thence. Matth. 19—14, 15.

Sacrament of Confirmation.

These they placed in the presence of the apostles: and they praying imposed hands upon them. Acts. 6—6.

Then they laid their hands upon them; and they received the Holy Ghost. Ibid. 8—17.

And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues, and prophesied. Ibid. 19—6.

Impose not hands lightly upon any man, neither be partaker of other men's sins. 1. Tim. 5—22.

For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands. 2. Tim. 1—6.

Of the doctrine of baptisms, and imposition of hands, and the resurrection of the dead, and of eternal judgment. Hebr. 6—2.

Now he that confirmeth us with you in Christ, and he that hath anointed us, is God. 2. Cor. 1—21.

In whom you also, when you had heard the word of truth (the gospel of your salvation) in whom also believing you were sealed with the Holy Spirit of promise. Ephes. 1—13.

CONFUSION.

Salutary Confusion.

For there is a shame that bringeth sin: and there is a shame that bringeth glory and grace. Eccli. 4—25.

Thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded; neither shall his countenance now be ashamed: but when he shall see his children, the work of my hands in the midst of him sanctifying my name. and they shall sanctify the holy One of Jacob, and shall glorify the God of Israel: and they that erred in spirit shall know understanding, and they that murmured shall learn the law. Isa. 29—22 to 24.

They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation

they shall fall down, saith the Lord. Jerem. 6—15.

And you shall remember your wicked ways, and your doings that were not good: and your iniquities and your wicked deeds shall displease you. It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded and ashamed at your own ways, O house of Israel. Ezech. 36—31, 32.

Confusion, Penal.

Wherefore have a shame of these things I am now going to speak of. For it is not good to keep all shamefacedness: and all things do not please all men in opinion. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power; of an offence before a prince and a judge: of iniquity before a congregation and a people; of injustice before companion and friend; and in regard to the place where thou dwellest, of theft ,and of the truth of God, and the covenant; of leaning with thy elbow over meat: and of deceit in giving and taking; of silence before them that salute thee; of looking upon a harlot; and of turning away thy face from thy kinsman. Turn not away thy face from thy neighbour, and of taking away a portion and not restoring. Gaze not upon another man's wife: and be not inquisitive after his hand-maid, and approach not her bed. *Be ashamed* of upbraiding speeches before friends: and after thou hast given, upbraid not. Eccli. 41—19 to 28.

As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests and their prophets. Jerem. 2—26.

Confusion hath devoured the labour of our fathers from our youth, their flocks, and their herds, their sons and their daughters. We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day: and we have not hearkened to the voice of the Lord our God. Ibid. 3—24, 25.

They have sown wheat and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord. Ibid. 12—13.

Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction destroy them. Ibid. 17—18.

CONSCIENCE.

Tranquility of a Good Conscienee.

Job gives reason for his constancy in all adversity in these words:—

My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life. Job. 27—6.

A secure mind is like a continual feast. Prov. 15—15.

Riches are good to him that hath no sin in his conscience; and poverty is very wicked in the mouth of the ungodly. Eccli. 13—30.

For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world; and more abundantly towards you. 2. Cor. 1—12.

Dearly beloved, if our heart do not reprehend us, we have confidence towards God. 1. John. 3—21.

The Disquiet of a Bad Conscience.

Our first parents, after committing the sin of disobedience, disturbed by a bad conscience, feared, fled, and hid themselves.

And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? and he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself. Gen. 3—8 to 10.

The bad conscience of Cain is sufficiently shown from these words: Every one therefore that findeth me, shall kill me. Ibid. 4—14. And through this fear he was always a wanderer on earth.

The brothers of Joseph when in distress, were adminished by consciousness of sin, and said one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us. And Ruben, one of them, said: Did not I say to you: Do not sin against the boy: and you would not hear me? Behold, his blood is required. Ibid. 42—21, 22.

David said of himself: There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins. For my iniquities are gone over my head; and as a heavy burden are become heavy upon me. * * I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long. Psalm. 37—4, 5 and 7.

For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things. Wisdom. 17—10.

Baltassar was so terrified at the handwriting on the wall, that we read of him: Then was the king's countenance changed; and his thoughts troubled him: and the joints of his loins were loosed; and his knees struck one against the other. Dan. 5—6.

King Antiochus said of himself: Sleep is gone from my eyes: and I am fallen away; and my heart is cast down for anxiety. 1. Mach. 6—10. *And he immediately adds the cause of his trouble:*

But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it; and I sent to destroy the inhabitants of Juda without cause. I know therefore that for this cause these evils have found me: and behold, I perish with great grief in a strange land. 1. Mach. 6—12, 13.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with a halter. Matth. 27—3 to 5.

CONSECRATION.

Of Priests, of Days, of Altars, of Vestments and other things Pertaining to Divine Service.

For the sons of Aaron thou shalt prepare linen tunics, and girdles and

mitres for glory and beauty: and with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me. Exod. 28—40, 41.

And thou shalt also do this, that they may be consecrated to me in priesthood. * * And thou shalt pour the oil of unction upon their head: and by this rite shall he be consecrated. * * And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated. * * And the holy vesture which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it. * * All that I have commanded thee thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands. Ibid. 29—1, 7, 21, 29 and 35.

And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you. Ibid. 32—29.

And thou shalt take the oil of unction, and anoint the tabernacle with its vessels, that they may be sanctified: the altar of holocaust and all its vessels: the laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy. Ibid. 40—9 to 11.

The consecration of Aaron and his sons, of the tabernacle, etc., is found in Levit. Chap. 8.

He offered also the second ram, in the consecration of priests: and Aaron and his sons put their hands upon the head thereof. Levit. 8—22.

And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them. Ibid. 8—31.

And on the same day that the sheaf is consecrated, a lamb without blemish of the first year, shall be killed for a holocaust of the Lord. Ibid. 23—12.

All the time of his separation no razor shall pass over his head until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow. * * But if any man die suddenly before him, the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again the seventh day. Num. 6—5 and 9.

And it came to pass in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified *it* with all its vessels, the altar likewise and all the vessels thereof. Ibid. 7—1.

It doth not belong to thee Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary. 2. Paral. 26—18.

COMMON CONSENT.

(*See Unity.*)

CONSOLATION.

Consolation of the Poor.

(*See Alms.*)

Divine Consolation in Misfortune.

Abraham, who at the command of God, left his country and friends, was consoled by various apparitions. See Gen. Chapters 12. 15 and 28.

Jacob, when fleeing from his brother, was consoled by the Lord in a dream. Gen. 28—12 and 13.

Behold, I will rain bread from heaven for you. Exod. 16—4.

And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go. Behold, I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, and water shall come out of it that the people may drink. Ibid. 17—5, 6.

He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word that proceedeth from the mouth of God. Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo, this is the fortieth year, that thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up. That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him. Deut. 8—3 to 6.

No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee. Josue. 1—5.

The Lord caused a raven to bring, twice a day, bread and flesh to Elias. 3. Kings. 17—6.

The Lord consoled king Ezechias by the prophet Isaias and by the Angel who destroyed 185,000 *soldiers of the Assyrian king.* 4. Kings. 19. See also Judith. Chap. 10. And Esther. Chap. 9.

The prayer of Sara and Tobias was heard, and an Angel was sent to cure them. Tob. 3—25. See Matth. 14—15.

Jesus said: I have compassion on the multitudes, because they continue with me now three days. Matth. 15—32.

But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy. For thou art not delighted in our being lost: because after a storm thou makest a calm; and after tears and weeping thou pourest in joyfulness. Tob. 3—21, 22.

They that sow in tears shall reap in joy. Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves. Psalm. 125—5 to 7.

Let us humbly wait for his consolation. Judith. 8—20.

Who setteth up the humble on high, and comforteth with help those that mourn. Job. 5—11.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul. Psalm. 93—19.

I, I myself will comfort you. Isa. 51—12.

And I will turn their mourning into joy and will comfort them, and make them joyful after their sorrow. Jerem. 31—13. See Dan. Chap. 13: concerning Susanna.

The Lord is good, and giveth strength in the day of trouble. Nahum. 1—7.

Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. 1. Cor. 10—13. See Dan. Chap, 6.

Blessed by the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all consolation. * * For as the sufferings of Christ abound in us; so also by Christ doth our comfort abound. * * That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation. 2. Cor. 1.—3, 5 and 7.

In all things we suffer tribulation; but are not distressed: we are straitened: but not destitute. Ibid. 4—8.

For also when we were come into Macedonia, our flesh had no rest: but we suffered all tribulation; combats without, fears within. But God who comforted the humble, comforted us by the coming of Titus. Ibid. 7—5, 6.

And the Lord said to Paul in the night by a vision: Fear not, but speak, and hold not thy peace, because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. Acts. 18—9, 10.

Human Consolation.

Then Job answered and said: I have often heard such things as these: You are all troublesome comforters. Shall windy words have no end? or is it any trouble for thee to speak? I also could speak like you: and would God your soul were for my soul. I would comfort you also with words, and would wag my head over you. Job. 16—1 to 5.

I said in my heart; I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity. Eccles. 2—1.

Who comforteth us in all our tribulations; that we also may be able to comfort them who are in any distress, by the exhortation wherewith we also are exhorted by God. 2. Cor. 1—4.

And we beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the weak: be patient towards all men. 1. Thess. 5—14.

CONSTANCY.

(See also Perseverance.)

Constancy of the Faithful.

For when Jezabel killed the prophets of the Lord, he (*Abdias*) took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water. 3. Kings. 18—4.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. Wisdom 5—1.

And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats: and they would not break the holy law of God: and they were put to death. 1. Mach. 1—65, 66.

And they said: We will not come forth; neither will we obey the king's edict, to profane the sabbath-day. * * Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully. Ibid. 2—34, 37.

Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. 2. Mach. 6—18 to 20.

For the constancy of the seven brothers and their mother. See 2. Mach. Chap. 7.

For Herod had apprehended John, and bound him, and put him in prison, because of Herodias, his brother's wife. For John said to him: It is not lawful. Matth. 14.—3, 4.

Now they seeing the constancy of Peter and John, knowing that they were illiterate and ignorant men, they wondered: and they knew them, that they had been with Jesus. Acts. 4—13.

CONSTITUTIONS.

(*See also Laws.*)

Constitutions made by Superiors having the Power to make them, are to be Obeyed as the Laws of God.

He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. Luke. 10—16.

And as they passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. Acts. 16—4.

For you know what commandments I have given to you by the Lord Jesus. * * He therefore that despiseth these things, despiseth not man, but God; who also hath given his holy Spirit in us. 1. Thess. 4—2 and 8.

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. Rom. 13—1, 2.

CONSULTATION.

God, or His Ministers, to be Consulted in all Doubts.

And she (*Rebecca*) went to consult the Lord. Gen. 25—22.

But hear my words and counsels; and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him. Exod. 18—19.

And they put him into prison, till they might know what the Lord would command. Levit. 24—12. See also Num. 15—34.

And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you. Num. 9—8.

And Moses referred their cause to the judgment of the Lord. Ibid. 27—4.

If thou perceive that there be among you a hand and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which thy Lord thy God shall choose. And thou shalt

come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall show thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel. Deut. 17—8 to 12.

After the death of Josue, the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war? And the Lord said: Juda shall go up: behold, I have delivered the land into his hands. Judges. 1—1, 2.

Then they desired him (*the priest*) to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect. He answered them: Go in peace: the Lord looketh on your way, and the journey that you go. Ibid. 18—5, 6.

And they arose, and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader. Ibid. 20—18.

And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or no? And the Lord said to him: Pursue after them: for thou shalt surely overtake them, and recover the prey. 1. Kings. 30—8.

And after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron. 2. Kings. 2—1.

At that time Abia the son of Jeroboam fell sick. And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias the prophet is, who told me, that I should reign over this people. 3. Kings. 14—1, 2.

But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak. So he came to the king: and the king said to him: Micheas, shall we go to Ramoth-Galaad to battle, or shall we forbear? He answered him: Go up, and prosper: and the Lord shall deliver it into the king's hands. Ibid. 22—14, 15.

And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, who poured water on the hands of Elias. 4. Kings. 3—11.

And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness. Ibid. 8—8.

But above all these things pray to the most High, that he may direct thy way in truth. Eccli. 37—19.

And Abraham said to him: They have Moses and the prophets: let them hear them. Luke. 16—29.

CONTEMPT.

Contempt of the Lord.

For we are sojourners before thee, and strangers, as *were* all our fathers. Our days upon earth are as a shadow; and there is no stay. 1. Paral. 29—15.

And they shall make a noise against them, that day, like the roaring of the sea: we shall look towards the land, and behold, darkness of tribulation: and the light is darkened with the mist thereof. Isa. 5—30.

And they shall look to the earth; and behold, trouble and darkness, weakness and distress, and a mist following them: and they cannot fly away from their distress. Ibid. 8—22.

Arise ye, and depart; for there is no rest here for you. Micheas. 2—10.

The world cannot hate you: but me it hateth; because I give testimony of it, that the works thereof are evil. John. 7—7.

The Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. Ibid. 14—17.

These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence; I have overcome the world. Ibid. 16—33.

I pray not for the world, but for them whom thou hast given me; because they are thine. * * I have given them thy word: and the world hath hated them, because they are not of the world: as I also am not of the world. * * Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me. Ibid. 17—9, 14 and 25.

And be not conformed to this world: but be reformed in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect will of God. Rom. 12—2.

Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father. Galat. 1—4.

But God forbid that I should glory, but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Ibid. 6—14.

Know you not that the friendship of this world, is the enemy of God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God. James. 4—4.

CONTENTION.

(*See also Discord.*)

Contention Works Evil.

For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Deut. 31—27.

Among the proud there are always contentions. Prov. 13—10.

An evil man always seeketh quarrels: but a cruel angel shall be sent against him. Ibid. 17—11.

The lips of a fool intermeddle with strife: and his mouth provoketh quarrels. Ibid. 18—6.

If a wise man contend with a fool, whether he be angry, or laugh, he shall

find no rest. Ibid. 29—9.

Strive not with a man that is full of tongue; and heap not wood upon his fire. Eccli. 8—4.

Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out. Ibid. 21—5.

He that pricketh the eye, bringeth out tears: and he that pricketh the heart bringeth forth resentment. Ibid. 22—24.

Behold, you fast for debates and strife, and strike with the fist wickedly. Do not fast as *you have done* until this day, to make your cry to be heard on high. Isa. 58—4.

But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. Rom. 2—8.

Walk—not in contention. Ibid. 13—13.

For whereas there is among you envying and contention, are you not carnal, and walk according to man? 1. Cor. 3—3.

Contentions are numbered among the works of the flesh which exclude from the kingdom of heaven. See Galat. 5—20.

Of these things put *them* in mind, testifying before the Lord. Contend not in words: for it is to no profit, but to the subversion of the hearers. 2. Tim. 2—14.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain. Titus. 3—9.

For where envying and contention is, there is inconstancy and every evil work. James. 3—16.

Contention should be Avoided.

Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Gen. 13—8.

And they digged in the torrent, and found living water: but there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny. And they digged also another; and for that they quarreled likewise, and he called the name of it, Enmity; going forward from thence he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room. Ibid. 26—19 to 22.

Answer, I beseech you, without contention. Job. 6—29.

Strive not against a man without cause, when he hath done thee no evil. Prov. 3—30.

It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches. Ibid. 20—3.

Contend not with the wicked, nor seek to be like the ungodly. Ibid. 24—19.

Strive not with a powerful man; lest thou fall into his hands. Contend not with a rich man; lest he bring an action against thee. Eccli. 8—1, 2.

Refrain from strife, and thou shalt diminish *thy* sins. Ibid. 28—10.

And if any man will go to law with thee, and take away thy coat, let him

have thy cloak also. And whosoever shall force thee to go one mile, go with him other two. Matth. 5—40, 41.

But if any man seem to be contentious, we have no such custom, nor hath the church of God. 1. Cor. 11—16.

Let nothing be done through strife, nor by vain glory: but in humility, let each esteem others better than themselves. Philip. 2—3.

And avoid foolish and unlearned questions; knowing that they beget strifes. But the servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient. 2. Tim. 2—23, 24.

Let all bitterness,and anger,and indignation,and clamour,and blasphemy, be taken away from you, with all malice. Ephes. 4—31.

CONTRACTS.

With whom Contracts are not to be Made.

Thou shalt not enter into league with them (*idolaters*),nor with their gods. Exod. 23—32.

Make no covenant with the men of those countries: lest,when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed. Ibid. 34—15.

And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them (*the Gentiles*). Thou shalt make no league with them, nor show mercy to them: neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son. Deut. 7—2, 3.

King Achaz was reproached by a prophet for entering into a covenant with Benadad King of Syria. See 3. Kings. 20—42.

Contracts made with infidels, against the will of God, punished. See Judges. Chap. 3.

And Jehu the son of Hanani the seer met him (*Josaphat*),and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord; and therefore thou didst deserve indeed the wrath of the Lord. 2. Paral. 19—2.

God made a Covenant with his People.

And I will make my covenant between me and thee: and I will multiply thee exceedingly. * * And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee. Gen. 17—2 and 7.

If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. Exod. 19—5.

The Lord our God made a covenant with us in Horeb. Deut. 5—2.

Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda. Jerem. 31—31.

The People make a Covenant with God.

Now therefore, said he, put away strange gods from among you, and

incline your hearts to the Lord the God of Israel. And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments. Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem. And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord. Josue. 24—23 to 26.

And the king stood upon the step; and made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant. 4. Kings. 23—3.

And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord. 2. Paral. 23—16.

Contracts are to be Kept.—Examples.

But Josue saved Rahab the harlot and her father's house, and all she had; and they dwelt in the midst of Israel until this present day: because she hid the messengers, whom he had sent to spy out Jericho. Josue. 6—25.

Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. And David swore to Saul. So Saul went home: and David and his men went up into safer places. 1. Kings. 24—22, 23.

CONTRITION.

(*See also Conversion to God, and Penance.*)

True Contrition Preached.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. Jerem. 7—3, 4.

John, preaching in the desert of Judea, said: Do penance: for the kingdom of heaven is at hand. Matth. 3—2.

From that time Jesus began to preach and to say: Do penance, for the kingdom of heaven is at hand. Ibid. 4—17.

And he (*John*) came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins. * * Bring forth, therefore, fruit worthy of penance; and do not begin to say: We have Abraham for our father. For I say to you, that God is able of these stones, to raise up children to Abraham. Luke. 3—3 and 8.

Unless you do penance, you shall all likewise perish. Ibid. 13—3.

Penance and remission of sins should be preached in his (*Christ's*) name among all nations. Ibid. 24—47.

But Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. Acts. 2—38.

Be penitent, therefore, and be converted, that your sins may be blotted out. Ibid. 3—19.

Do penance, therefore, from this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee. Ibid. 8—22.

And God indeed having overlooked the times of this ignorance, now declareth to men, that all should every where do penance. Ibid. 17—30.

Testifying both to Jews and Gentiles penance towards God. Ibid. 20—21.

But (*I, Paul*) preached first to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should do penance, and turn to God, doing works worthy of penance. Ibid. 26—20.

Remission and Pardon Promised to True Contrition.

And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—29.

Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee; and thou shalt be touched with repentance of thy heart among all the nations,into which the Lord thy God shall have scattered thee; and shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul: the Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before. Ibid. 30—1 to 3.

And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord,and serve him only; and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

My people,—being converted, shall make supplication to me,and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land. 2. Paral. 7—14.

If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle. Job. 22—23.

I have acknowledged my sin to thee,and my injustice I have not concealed. Psalm. 31—5.

He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. Prov. 28—13.

Return to the Lord, and turn away from thy injustice, and greatly hate abomination. And know the justices and judgments of God: and stand firm in the lot set before thee, and in prayer to the most high God. Eccli. 17—23, 24.

Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him. For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee. Isa. 30—18, 19.

Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. Ibid. 45—22.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. Ibid. 55—7.

If that nation against which I have spoken, shall repent of their evil I also will repent of the evil that I have thought to do to them. Jerem. 18—8.

Thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God. For after thou didst convert me, I did penance: and after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth. Ibid. 31—18, 19.

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live. Ezech. 18—21.

And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice; he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall surely live and not die. And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse? Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed: and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel? for I desire not the death of him that dieth, saith the Lord, return ye, and live. Ibid. 18—27 to 32.

And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice, and if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die. None of his sins, which he hath committed, shall be imputed to him; he hath done judgment and justice: he shall surely live. * * For when the just shall depart from his justice, and commit iniquities; he shall die in them. And when the wicked shall depart from his wickedness, and shall do judgments, and justice, he shall live in them. Ibid. 33 –14 to 19.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of all the evil. Joel. 2—12. 13.

Who can tell if God will turn, and forgive; and will turn away from his fierce anger, and we shall not perish? and God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them: and he did not. Jonas 3—9, 10.

Return ye, every one from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever. Jerem. 25—5.

Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts. Zach. 1—3.

I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me one of thy hired servants. Luke. 15—18, 19.

Be penitent, therefore, and be converted, that your sins may be blotted

out: that, when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ. Acts. 3—19, 20.

To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me. Ibid. 26—18.

How great is the mercy of the Lord, and his forgiveness to them that turn to him! Eccli. 17—28.

Contrition should not be Deferred.

Delay not to be converted to the Lord, and defer it not from day to day. Eccli. 5—8.

Tarry not in the error of the ungodly: give glory before death. Praise perisheth from the dead as nothing. Give thanks whilst thou art living: whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies. Ibid. 17—26, 27.

Examples of True Contrition.

And the children of Israel said to the Lord: We have sinned: do thou unto us whatsoever pleaseth thee: only deliver us this time. And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and he was touched with their miseries. Judges. 10—15, 16.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. 2. Kings. 12—13.

And the princes of Israel, and the king being in a consternation, said: The Lord is just. And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them; and I will give them a little help; and my wrath shall not fall upon Jerusalem by the hand of Sesac. But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth. 2. Paral. 12—6 to 8.

And after that he was in distress, he prayed to the Lord his God: and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. Ibid. 33—12, 13.

And the priests put on hair-cloths; and they caused the little children to lie prostrate before the temple of the Lord; and the altar of the Lord they covered with hair-cloth. Judith. 4—8.

The Ninivites turned to the Lord and did penance, and the Lord spared them. See Jonas. Chap. 3.

Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice, And going forth, he wept bitterly. Matth. 26—74, 75.

And, behold, a woman in the city, who was a sinnner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment:

and, standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. * * And, turning to the woman, he said to Simon, Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair. * * Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. Luke. 7—37, 38 and 44 to 48.

And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God be merciful to me a sinner. Ibid. 18—13.

But Zacheus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him four-fold. Ibid. 19—8.

But the other, answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. Ibid. 23—40 to 43.

Now when they had heard these things, they had compunction in their heart; and they said to Peter and to the rest of the apostles: What shall we do, men brethren? But Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—37, 38.

Examples of False Contrition.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Gen. 4—13.

And Pharao sent and called Moses and Aaron, saying to them: I have sinned this time also: The Lord is just: I and my people are wicked. Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that you may stay here no longer. Exod. 9—27, 28.

But Pharao called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people. And I will let the people go to sacrifice to the Lord. Ibid. 8—8.

Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God; and against you. But now forgive me my sin this time also; and pray to the Lord your God, that he take away from me this death. Ibid. 10—16, 17.

Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath *also* rejected thee from being king. And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice. But now bear, I beseech thee, my sin; and return with me, that I may adore the Lord. And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord: and the Lord hath rejected thee from being king over Israel. 1. Kings. 15—23 to 26.

Then he (*Saul*) said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God. Ibid. 15—30.

And the king (*Jeroboam*) said to the man of God: entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord; and the king's hand was restored to him, and it became as it was before. 3. Kings. 13—6.

And when Achab had heard these words, he rent his garments, and put haircloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. Ibid. 21—27.

And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord. Jerem. 3—10.

But now I (*Antiochus*) remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it; and I sent to destroy the inhabitants of Juda without cause. 1. Mach. 6—12.

And by this means, being brought from his (*Antiochus*) great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. Then this wicked man prayed to the Lord, of whom he was not to obtain mercy. 2. Mach. 9—11 to 13.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went and hanged himself with a halter. Matth. 27—3 to 5.

May thy money perish with thee because thou (*Simon Magus*); hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter: for thy heart is not right in the sight of God. * * For I see thou art in the gall of bitterness, and in the bonds of iniquity. Acts. 8—20, 21 and 23.

For know ye that afterwards when he (*Esau*) desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it. Hebr. 12—17.

CONTROVERSY.

Judge of Controversies.

(*See Church, and Judge.*)

CONTUMELY.

Contumely, its Perversity.

Where pride is, there also shall be reproach: But where humility is, there also *is* wisdom. Prov. 11—2.

But all fools are meddling with reproach. Ibid. 20—3.

Cast out the scoffer, and contention shall go out with him. And quarrels

and reproaches shall cease. Ibid. 22—10.

For an evil man shall inherit reproach and shame. Eccli. 6—1.

There is a lying rebuke in the anger of an injurious man. Ibid. 19—28.

It is the folly of a man to hearken at the door; and a wise man will be grieved with the disgrace. Ibid. 21—27.

As the vapour of a chimney, and the smoke of the fire goeth up before the fire; so also injurious words, and reproaches, and threats, before blood. Ibid. 22—30.

The man that is accustomed to opprobrious words, will never be corrected all the days of his life. Ibid. 23—20.

A drunken woman is a great wrath: and her reproach and shame shall not be hid. Ibid. 26—11.

Contumely, Its Danger.

He that uttereth reproach is foolish. Prov. 10—18.

The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend. Ibid. 25—8.

Stand not against the face of an injurious person: lest he sit as a spy to entrap thee in thy words. Eccli. 8—14.

CONVERSATION.

With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent: and with the elect thou wilt be elect: and with the perverse thou wilt be perverted. Psalm. 17—26, 27.

He that walketh with the wise, shall be wise: a friend of fools shall become like to them. Prov. 13—20.

He that toucheth pitch, shall be defiled with it, and he that hath fellowship with the proud, shall put on pride. Eccli. 13—1.

Know you not that a little leaven corrupteth the whole mass? 1. Cor. 5—6.

But our conversation is in heaven. Philip. 3—20.

Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. James. 3—13.

CONVERSION.

(*See also Contrition.*)

Conversion to God.

Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave. Deut. 13—3, 4.

And now you are come to me constrained by necessity. Judges. 11—7.

And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle. Job. 22—23.

Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready. Psalm. 7—13.

Convert us, O God: and show us thy face, and we shall be saved. Psalm. 79—4.

And the Lord shall strike Egypt with a scourge, and shall heal it; and they shall return to the Lord, and he shall be pacified towards them, and heal them. Isa. 19—22.

The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin. Ezech. 33—12.

In their affliction they will rise early to me: Come, and let us return to the Lord: for he hath taken us, and he will heal us; he will strike, and he will cure us. Osee. 6—1, 2.

And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had cast them off, for I am the Lord their God, and will hear them. Zach. 10—6.

Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. Hebr. 4—16.

Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. Ibid. 10—22.

He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins. James. 5—20.

For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls. 1. Peter. 2—25.

The Lord delayeth not his promise, as some imagine: but beareth patiently for your sake, not willing that any should perish, but that all should return to penance. 2. Peter. 3—9.

O God of hosts, convert us: and show thy face, and we shall be saved. Psalm. 79—8.

I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee. Isa. 44—22.

And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts. Zach. 1—3.

All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out. * * It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. John. 6—37 and 45.

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. Ibid. 14—6.

Conversion Brought About by Tribulation.

Fill their faces with shame: and they shall seek thy name, O Lord. Psalm. 82—17.

Lord, they have sought after thee in distress; in the tribulation of murmuring thy instruction was with them. Isa. 26—16.

Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good. Osee. 14—2, 3.

And after he had spent all, there came a mighty famine in that country and he began to be in want. * * And returning to himself, he said: How many hired servants in my father's house have plenty of bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee. Luke. 15—14, 17, and 18.

Conversion should be from the Heart.

If you turn to the Lord with all your heart, put away the strange gods from among you: and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

Return from your wicked ways. 4. Kings. 17—13.

Let them that fear thee turn to me. Psalm. 118—79.

Turn to the Lord and forsake thy sins. * * Return to the Lord, and turn away from thy injustice, and greatly hate abomination. Eccli. 17—21 and 23.

The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God. Isa. 10—21.

Return as you had deeply revolted, O children of Israel. Ibid. 31—6.

If thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumbling-blocks out of my sight, thou shalt not be moved. Jerem. 4—1.

And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me with their whole heart. Ibid. 24—7.

Therefore say to the house of Israel: Thus saith the Lord God: Be converted and depart from your idols, and turn away your faces from all your abominations. Ezech. 14—6.

He shall not return into the land of Egypt; but the Assyrian shall be his king: because they would not be converted. Osee. 11—5.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. Joel. 2—12.

Fruit of Conversion.

Be converted therefore, ye sinners, and do justice before God, believing that he will show his mercy to you. Tob. 13—8.

How great is the mercy of the Lord, and his forgiveness to them that turn to him! Eccli. 17—28.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. Isa. 55—7.

Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to

thee and thou shalt not be turned to them. Jerem. 15—19.

If so be they will hearken and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings. Ibid. 26—3.

Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed; and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel? for I desire not the death of him that dieth, saith the Lord God, return ye, and live. Ezech. 18—30 to 32.

As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel. Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin. Ibid. 33—11, 12.

If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle. He shall give for earth flint, and for flint torrents of gold. And the Almighty shall be against thy enemies; and silver shall be heaped together for thee. Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God. Thou shalt pray to him and he will hear thee; and thou shalt pay vows. Thou shalt decree a thing, and it shall come to thee; and light shall shine in thy ways. Job. 22—23 to 28.

Turn to the Lord, and forsake thy sins: make thy prayer before the face of the Lord, and offend less. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. Eccli. 17—21 to 23.

For thus saith the Lord God, the holy One of Israel: If you return, and be quiet, you shall be saved: in silence and in hope shall your strength be. Isa. 30—15.

Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. Ibid. 45—22.

Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Ibid. 55—3.

Return, you rebellious children, and I will heal your rebellions. Behold, we come to thee; for thou art the Lord our God. Jerem. 3—22.

Return ye, every one from his evil way and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever. Ibid. 25—5.

Time of Conversion.

Shall not the fewness of my days be ended shortly? suffer me, therefore, that I may lament my sorrow a little: before I go and return no more, to a land that is dark and covered with the mist of death. Job. 10—20, 21.

Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him. Eccles. 8—3.

Remember thy Creator in the days of thy youth, before the time of afflic-

tion come, and the years draw nigh of which thou shalt say: They please me not. Ibid. 12—1.

Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden; and in the time of vengeance he will destroy thee. Eccli. 5—8, 9.

And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength: and let them turn, every one from his evil way and from the iniquity that is in their hands. Who can tell if God will turn, and forgive; and will turn away from his fierce anger, and we shall not perish? Jonas. 3—8, 9.

Conversion by Entering Religion.

Let there be a firmament made amidst the waters: and let it divide the waters from the waters. Gen. 1—6.

All birds – went into Noe into the ark. Ibid. 7—14, 15.

And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. Ibid. 12—1.

So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest. Ibid. 19—14.

And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed. Ibid. 19—17.

And Lot went up out of Segor, and abode in the mountain. Ibid. 19—30.

He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. * * And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. Ibid. 22—2 and 14.

But Jacob a plain man dwelt in tents. Ibid. 25—27.

And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not. And trembling he said: How terrible is this place? this is no other but the house of God, and the gate of heaven. Ibid. 28—16.

It is reasonable therefore that I should now provide also for my own house. Ibid. 30—30.

In the meantime God said to Jacob: Arise, and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother. And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed and change your garments. Arise and let us go to Bethel, that we may make there an altar to God. Ibid. 35—1 to 3.

And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God. Exod. 29—46.

And, new coming on, you shall cast away the old. Levit. 26—10.

We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to

Israel. * * And if thou comest with us, we will give thee what is the best of the riches, which the Lord shall deliver to us. Num. 10—29 and 32.

And to Zabulon he said: Rejoice, O Zabulon, in thy going out; and Issachar in thy tabernacles. They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands. Deut. 33—18, 19.

Then David went up from thence, and dwelt in the strongholds of Engaddi. * * And David swore to Saul. So Saul went home: and David and his men went up into safer places. 1. Kings. 24—1 and 23.

And the king said to Berzellai: Come with me, that thou mayst rest secure with me in Jerusalem. 2. Kings. 19—33.

The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there; and go not out from thence any whither. For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head. 3. Kings. 2—36, 37.

And say ye; Save us, O God our Saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises. 1. Paral. 16—35.

And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do; behold, we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither. 1. Esdras. 4—2.

Hearken, O daughter, and see, and incline thy ear: and forget thy people and the father's house. Psalm. 44—11.

For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. Psalm. 83—11.

Behold, how good and how pleasant it is for brethren to dwell in unity. Psalm. 132—1.

They went through wildernesses that were not inhabited: and in desert places they pitched their tents. Wisdom. 11—2.

Religiousness shall keep and justify the heart: it shall give joy and gladness. Eccli. 1—18.

Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths. Isa. 2—3.

I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the elm, and the box-tree together. Ibid. 41—19.

The Lord therefore will comfort Sion, and will comfort all the ruins thereof; and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise. Ibid. 51—3.

Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord. Jerem. 8—14.

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth forever: and of

them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land, as at the first, saith the Lord. Ibid. 33—11.

Come, let us go into Jerusalem from the face of the army, of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem. Ibid. 35—11.

Flee, save your lives: and be as heath in the wilderness. Ibid. 48 - 6.

Flee ye from the midst of Babylon, and let every one save his own life. Ibid. 51—6.

I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered: and I will be sanctified in you in the sight of the nations. Ezech. 20—41.

Therefore, behold, I will allure her, and will lead her into the wilderness: and I will speak to her heart. Osee. 2—14.

I loved him: and I called my son out of Egypt. * * And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord. Ibid. 11—1 and 11.

We will go with you: for we have heard that God is with you. Zach. 8—23.

And Mathathias cried out in the city with a loud voice, saying; Every one that hath zeal for the law, and maintaineth the testament, let him follow me. So he and his sons fled into the mountains, and left all that they had in the city. * * And all they that fled from the evils, joined themselves to them, and were a support to them. * * Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 1. Mach. 2—27, 43, 50.

But Judas Macchabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution. 2. Mach. 5—27.

Come to me, all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet and my burden light. Matth. 11—28 to 30.

The kingdom of heaven is like unto a treasure hidden in a field: which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Ibid. 13—44.

Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. Ibid. 16—24.

For where there are two or three gathered together in my name, there am I in the midst of them. Ibid. 18—20.

But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. * * Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me. * * And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting. Ibid. 19—14, 21, 28, 29.

And he said to them: Come ye apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat. And going up into a ship, they went into a desert place apart. Mark. 6—31, 32.

And going up into one of the ships, that was Simon's he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship. * * And when they had brought their ships to land, leaving all things, they followed him. * * And after these things he went forth, and saw a publican named Levi, sitting at the custom-house; and he saith to him: Follow me. And, leaving all things, he rose up and followed him. Luke. 5—3, 11, 27, 28.

And the apostles being returned, related to him all that they had done: and having taken them, he retired apart into a desert place, which belongeth to Bethsaida. Which when the people knew, they followed him; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing. Ibid. 9—10, 11.

By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time, esteeming the reproach of Christ greater riches than the treasures of the Egyptians: for he looked unto the reward. Hebr. 11—24 to 26.

Let us go forth, therefore, to him without the camp, bearing his reproach. For here we have no permanent city: but we seek one to come. Ibid. 13—13.

CO-OPERATION.

Co-operation with the Grace of God.

(*See Free-Will, and Grace.*)

CORRECTION.

(*See also Impious, Punishment of.*)

Fraternal Correction.

Do not so, I beseech you, my brethren, do not commit this evil. Gen. 19—7.

Ruben and Juda calmed the fury of their brethren, and prevented them from killing Joseph. See Ibid. 37—21 and 26.

Moses corrected the Hebrew:—Why strikest thou thy neighbour. Exod. 2—13.

But he said: The thing thou doest is not good. Thou art spent with foolish labour, both thou, and this people that is with thee: the business is above thy strength; thou alone canst not bear it. But hear my words and counsels; and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him. Ibid. 18—17 to 19.

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Levit. 19—17.

Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him? Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in us to this

day? and many of the people perished. And you have forsaken the Lord to-day; and to-morrow his wrath will rage against all Israel. Josue. 22—16 to 18.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. Psalm. 140—5.

The way of life to him that observeth correction: but he that forsaketh reproofs goeth astray. Prov. 10—17.

He that loveth correction, loveth knowledge: but he that hateth reproof is foolish. Ibid. 12—1.

Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life. Ibid. 6—23.

The ear that heareth the reproofs of life, shall abide in the midst of the wise. Ibid. 15—31.

A reproof availeth more with a wise man, than a hundred stripes with a fool. Ibid. 17—10.

They that rebuke him, shall be praised: and a blessing shall come upon them. Ibid. 24—25.

As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear. Ibid. 25—12.

He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*. Ibid. 28—23.

The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him. Ibid. 29—1.

It is better to be rebuked by a wise man, than to be deceived with the flattery of fools. Eccles. 7—6.

How much better it is to reprove, than to be angry, and not to hinder him that confesseth in prayer? Eccli. 20—1.

Reprove a friend, lest he may not have understood, and say, I did it not: or if he did it, that he may do it no more. Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again. Admonish thy friend: for there is often a fault committed. And believe not every word. There is one, that slippeth with the tongue, but not from his heart. For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him. Ibid. 19—13 to 17.

He that hateth to be reproved *walketh in* the trace of a sinner: and he that feareth God will turn to his own heart. Ibid. 21—7.

But if thy brother shall offend thee, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. Matth. 18—15.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. Luke. 17—3.

But when Cephas came to Antioch, I withstood him to the face, because he was blameable. Galat. 2—11.

Them that sin reprove before all: that the rest may also have fear. 1. Tim. 5—20.

With modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth. 2. Tim. 2—25.

My brethren, if any of you shall err from the truth, and any one convert him: he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins. James. 5—19, 20.

Correction should be given with Good Intention.

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Levit. 19—17.

I write not these things to shame you; but I admonish you, as my dearest children. 1. Cor. 4—14.

Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected. Eccles. 7—4.

Kindle not the coals of sinners by rebuking them; lest thou be burned with the flame of the fire of their sins. Eccli. 8—13.

Before thou inquire, blame no man; and when thou hast inquired, reprove justly. Ibid. 11—7.

For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him. Ibid. 19—17.

Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth. Speak not to him words of reproach: and press him not in demanding again. Ibid. 31—41, 42.

If a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted. Galat. 6—1. 2.

And we beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the weak; be patient towards all men. 1. Thess. 5—14.

An ancient man rebuke not, but entreat him as a father; young men, as brethren; old women, as mothers; young women, as sisters, in all chastity. 1. Tim. 5—1, 2.

But the servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient, with modesty admonishing those who resist the truth. 2. Tim. 2—24, 25.

Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. Ibid. 4—2.

Correction should be received in a Proper Spirit.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. Psalm. 140—5.

Turn ye at my reproof: behold, I will utter my spirit to you, and will show you my words. Prov. 1—23.

A reproof availeth more with a wise man, than a hundred stripes with a fool. Ibid. 17—10.

The wicked man impudently hardeneth his face: but he that is righteous correcteth his way. Ibid. 21—29.

They that are free shall serve a servant that is wise: and a man that is prudent and well-instructed will not murmur when he is reproved: and he that is ignorant, shall not be honoured. Eccli. 10—28.

How good it is, when thou art reproved, to show repentance! for so thou shalt escape wilful sin. Ibid. 20—4.

The Giver of Correction Rewarded.

If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it; and if he do not utter it, he shall bear his iniquity. Levit. 5—1.

Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee. Prov. 9—8.

He that rebuketh a man, shall afterward find favor with him. Ibid. 28—23.

Correction is Good.

A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. * * The ear that heareth the reproofs of life, shall abide in the midst of the wise. He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof possesseth understanding. Prov. 15—5, 31 and 32.

Open rebuke is better than hidden love. Better are the wounds of a friend, than the deceitful kisses of an enemy. Ibid. 27—5. 6.

The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame. Ibid. 29—15.

For as the crackling of thorns burning under a pot, so *is* the laughter of a fool; now this also is vanity. Eccles. 7—7.

He who corrects Another should himself be Irreproachable.

And why seest thou a mote in thy brother's eye, and seest not a beam in thy own eye? or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Matth. 7—3 to 5.

It behoveth, therefore, a bishop to be blameless. 1. Tim. 3—2.

In all things show thyself an example of good works in doctrine, in integrity, in gravity, sound speech, unblameable: that he, who is on the contrary part may be afraid, having no evil to say of us. Titus. 2—7, 8.

Correction from Improper Motives.

You dress up speeches only to rebuke, and you utter words to the wind. You rush in upon the fatherless, and you endeavour to overthrow your friends. Job. 6—26, 27.

In the mouth of a fool is the rod of pride: but the lips of the wise preserve them. Prov. 14—3.

There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace: he is wise. Eccli. 19—28.

And when they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. John. 8—7.

Correction Injurious to him who Despises it.

But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egpytian? Exod. 2—14. See example of Agar. Gen. Chap. 16.

And if even so you will not amend, but will walk contrary to me: I also will walk contrary to you and will strike you seven times for your sins. And

I will bring in upon you the sword that shall avenge my covenant. Levit. 26—23 to 25. See the example of Achab. 3. Kings. 22—24.

So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands. Tob. 3—9.

Thou hast set their heart far from understanding; therefore they shall not be exalted. Job. 17—4.

He that teacheth a scorner, doeth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot. Rebuke not a scorner, lest he hate thee. Prov. 9—7, 8.

The way of life to him that observeth correction: but he that forsaketh reproofs goeth astray. Ibid. 10—17.

A wise son *heareth* the doctrine of *his* father: but he that is a scorner, heareth not when he is reproved. Ibid. 13—1.

Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him. Ibid. 27—22.

The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him. Ibid. 29—1.

A sinful man will flee reproof, and will find an excuse according to his will. Eccli. 32—21.

They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly. Amos. 5—10.

John the Baptist said to Herod: It is not lawful for thee to have her. Herod had him cast into chains and put to death. Matth. 14—4.

But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the evils which Herod has done, he added this also above all, and shut up John in prison. Luke. 3—19, 20.

The world cannot hate you: but me it hateth; because I give testimony of it, that the works thereof are evil. John. 7—7.

Am I then become your enemy, in telling you the truth? Galat. 4—16.

Correction of Children.

In that day I will raise up against Heli, and all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him, that I will judge his house forever, for iniquity: because he knew that his sons did wickedly, and did not chastise them. 1. Kings. 3—12, 13.

And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him. Neither did his father rebuke him at any time, saying: Why hast thou done this? 3. Kings. 1—5, 6.

Hear, ye children, the instruction of a father; and attend that you may know prudence. Prov. 4—1.

He that spareth the rod hateth his son: but he that loveth him correcteth him betimes. Ibid. 13—24.

A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. Ibid. 15—5.

Folly is bound up in the heart of a child: and the rod of correction shall drive it away. Ibid. 22—15.

Withhold not correction from a child: for if thou strike him with the rod he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell. Ibid. 23—13, 14.

The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame. Ibid. 29—15.

Hast thou children? instruct them, and bow down their neck from their childhood. Eccli. 7—25.

And it is better to die without children, than to leave ungodly children. Ibid. 16—4.

A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss. Ibid. 22—3.

He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours. He that instructeth his son, shall be praised in him, and shall glory in him in the midst of them of his household. He that teacheth his son, maketh his enemy jealous: and in the midst of his friends he shall glory in him. His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself. While he lived he saw and rejoiced in him: and when he died he was not sorrowful: neither was he confounded before his enemies. For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends. For the souls of his sons he shall bind up his wounds: and at every cry his bowels shall be troubled. A horse not broken becometh stubborn: and a child left to himself will become headstrong. Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. Give him not liberty in his youth; and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee. Ibid. 30—1 to 13.

The children will complain of an ungodly father: because for his sake they are in reproach. Ibid. 41—10.

Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities. Isa. 14—21.

And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord. Ephes. 6—4.

For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth. Persevere under chastisement. God offereth himself to you as to sons: for what son *is* he, whom the father doth not correct? but if you be without chastisement, whereof all are made partakers, then you are bastards, and not sons. Hebr. 12—6 to 8.

Correction of the Impious, a Warning to the Just.

(*See Impious, Punishment of.*)

COUNSELS.

Divine Counsels Incomprehensible.

There is no wisdom, there is no prudence, there is no counsel against the Lord. Prov. 21—30.

And now, therefore, I say to you, refrain from these men, and let them alone: for if this design, or work, be of men, it will fall to nothing: but if it be of God, you are not able to destroy it, lest perhaps you be found to oppose God. Acts. 5—38, 39.

Come and see the works of God: *who* is terrible in his counsels over the sons of men. Psalm. 65—5.

When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon you; then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me: because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices. The turning away of little ones shall kill them; and the prosperity shall destroy them. But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils. Prov. 1—27 to 33.

Dangerous not to heed God's Counsels.

The angel who appeared to Lot, gave him the good counsel to depart from Sodom: Lot advised his friends to leave also, but they did not; and they perished with the Sodomites. Lot's wife, contrary to the counsel of the Angel looked back, and was changed into a pillar of salt. And Lot himself, who did not ascend immediately into the mountains, as counselled by the angel, but entered a cave, fell into sin with his daughters. Gen. Chap 19.

Ruben counselled his brothers to return Joseph to his father. They did not follow his counsel, and brought great tribulation on themselves. Gen. 37—21.

But hear my words and counsels; and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him. Exod. 18—19.

And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you. Num. 9—8.

The Israelites, going to battle contrary to the counsel and will of the Lord, were killed by the enemy. Ibid. 14. See also Judges. Chap. 20, and 1. Mach. Chap. 5 and 9.

Roboam would not hear the counsel of the old men, but acquiesced in that of the young men, and lost the greater part of his people. 3. Kings. Chap. 12.

Holofernes despised the counsel of Achior, and shortly after was slain. Judith. Chap. 6.

Wherefore, O king, let my counsel be acceptable to thee; and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences. Dan. 4.—24. *Thus said Daniel to Nebuchodonosor: but he did not follow the counsel and was changed into a beast.*

Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him. Tob. 4—20.

You have despised all my counsel, and have neglected my reprehensions. Prov. 1—25.

Counsel shall keep thee, and prudence shall perserve thee. Ibid. 2—11.

My son, let not these things depart from thy eyes; keep the law and counsel. Ibid. 3—21.

I, wisdom, dwell in counsel. Ibid. 8—12.

They that do all things with counsel, are ruled by wisdom. Ibid. 13—10.

The prudent man doeth all things with counsel. Ibid. 13—16.

If I give thee counsel, thou wilt not hearken to me. Jerem. 38—15.

And behold, I know that your brother Simon is a man of counsel: give ear to him always: and he shall be a father to you. 1. Mach. 2—65.

God's Counsel Benefits Those Who Receive It.

Hear my words and counsels; and God shall be with thee. Exod. 18—19.

Seek counsel always of a wise man. Tob. 4—19.

He that is wise hearkeneth unto counsels. Prov. 12—15.

Counsel in the heart of a man is like deep water; but a wise man will draw it out. Ibid. 20—5.

Be in peace with many: but let one of a thousand be thy counsellor. Eccli. 6—6.

Advise not with fools; for they cannot love but such things as please them. Before a stranger do no matter of counsel; for thou knowest not what he will bring forth. Open not thy heart to every man; lest he repay thee with an evil turn, and speak reproachfully to thee. Ibid. 8—20 to 22.

Bring not every man into thy house; for many are the snares of the deceitful. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare; so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour. For he lieth in wait, and turneth good into evil: and on the elect he will lay a blot. Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood. Take heed to thyself of a mischevous man; for he worketh evils; lest he bring upon thee reproach forever. Ibid. 11—31 to 35.

My son, do thou nothing without counsel: and thou shalt not repent when thou hast done. Ibid. 32—24.

And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it. * * In all thy works let the true word go before thee, and steady counsel before every action. Ibid. 37—17 and 20.

Where there is no governor, the people shall fall, but there is safety where there is much counsel. Prov. 11—14.

Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace. Ibid. 12—20.

Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established. Ibid. 15—22.

Designs are strengthened by counsels. Ibid. 20—18.

The good counsels of a friend are sweet to the soul. Ibid. 27—9.

A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel. Eccli. 22—19.

O how comely is judgment for a grey head, and for ancients to know counsel! Ibid. 25—6.

Gold and silver make the feet stand sure, but wise counsel is above them both. Ibid. 40—25.

Evil Counsel.

But yet going to my people, I will give thee counsel, what thy people

shall do to this people in the latter days. Num. 24—14.

Why do you overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them? Ibid. 32—7.

Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things: and for these abominations he will destroy them at thy coming. Deut. 18—10 to 12.

And they hired counsellors against them, to frustrate their design all the days of Cyrus king of Persia. even until the reign of Darius king of the Persians. 1. Esdras. 4—5.

Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun. Job. 5—12.

Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Ibid. 10—3.

He bringeth counsellors to a foolish end, and judges to insensibility. Ibid. 12—17.

The step of his strength shall be straitened: and his own counsel shall cast him down headlong. Ibid. 18—7.

Yet because their good things are not in their hand, may the counsel of the wicked be far from me. Ibid. 21—16.

To whom hast thou given counsel? perhaps to him that hath no wisdom; and thou hast shown thy very great prudence. Ibid. 26—3.

They have taken a malicious counsel against thy people, and have consulted against thy saints. Psalm. 82—4.

The thoughts of the just are judgments: and the counsels of the wicked deceitful. Prov. 12—5.

Evil Counsel Punished.

Achitophel, seeing that his counsel was not taken:—Saddled his ass, and arose, and went home to his house and to his city; and putting his house in order, hanged himself. 2. Kings. 17—23.

Therefore they shall eat the fruit of their own way, and shall be filled with their own devices. Prov. 1—31.

If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful. He that diggeth a pit shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. A mischievous counsel shall be rolled back upon the author: and he shall not know from whence it cometh to him. * * They shall perish in a snare, that are delighted with the fall of the just: and sorrow shall consume them before they die. Eccli. 27—28 to 30 and 32.

Wo to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark: and they say: Who seeth us, and who knoweth us? Isa. 29—15.

God Frustrates Evil Counsels.

Come ye therefore, let us go down, and there confound their tongue, that

they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city. Gen. 11—7, 8.

Twice Balaam was called to curse the Israelites, but the Angel, by an ass. rebuked him. Num. Chap. 22.

And Absalom and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel: and by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom. 2. Kings. 17—14.

And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls every man to his work. 2. Esdras. 4—15.

Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked. Job. 5—13.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. Psalm. 2—4.

For they have intended evils against thee: they have devised counsels which they have not been able to establish. Psalm. 20—12.

The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes. Psalm. 32—10.

And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their counsel; and they shall consult their idols, and their diviners, and their wizards, and soothsayers. Isa. 19—3.

Evangelical Counsels.

And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When a man or woman shall make a vow to be sanctified, and will consecrate themselves to the Lord: they shall abstain from wine, and from everything that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried. Num. 6—1 to 3.

Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. Matth. 16—24.

Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me. Ibid. 19—21.

Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. * * But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the Spirit of God. 1. Cor. 7—25 and 40.

For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation is committed to me. What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel. For whereas I was free as to all, I made myself the servant of all: that I might gain more persons. Ibid. 9—16 to 19.

For the Evangelical counsels, common not to the many but to the few: and particularly for chastity, poverty and obedience: see under their proper headings.

Voluntary chastity was counselled by Christ: All receive not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive *it*, let him receive *it*. Matth. 19—11, 12.

Now concerning the things, whereof you wrote to me: It is good for a man not to touch a woman. * * For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, another after that. 1. Cor. 7—1 and 7.

But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I. Ibid. 7—8.

Therefore both he that giveth his virgin in marriage, doeth well: and he that giveth her not, doeth better. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord. But more blessed shall she be, if she so remain, according to my counsel. Ibid. 7—38 to 40.

Voluntary poverty is not necessary to salvation, but it is a necessary means to perfection: Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give it to the poor: and thou shalt have treasure in heaven: and come, follow me. Matth. 19—21. *Voluntary obedience is proved from the same text, when Christ says "follow me." But for the rest see under their proper headings.*

COVENANT.

(*See Contract.*)

CRAFT.

(*See Cunning.*)

CRAFTSMAN.

With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls. He shall give his mind to turn up furrows; and his care is to give the kine fodder. So every craftsman and workmaster that laboureth night and day, *he* who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture and by his watching shall finish the work. So doth the smith sitting by the anvil and considering the iron work. The vapor of the fire wasteth his flesh: and he fighteth with the heat of the furnace: the noise of the hammer is always in his ears: and his eye is on the pattern of the vessel he maketh. He setteth his mind to finish his work, and his watching to polish *them* to perfection. So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number: he fashioneth the clay with his arm, and boweth down his strength before his feet: he shall give his mind to finish the glazing, and his watching to make clean the furnace. All these trust to their hands: and every one is wise in his own art. Without these a city is not built. And they shall not dwell, nor walk about therein: and they shall not go up into the assembly. Upon the judge's seat

they shall not sit; and the ordinance of judgment they shall not understand: neither shall they declare discipline and judgment: and they shall not be found where parables are spoken: but they shall strengthen the state of the world: and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.' Eccli. 38—26 to end of Chap.

CREATOR.

God, Creator of all Things.

In the beginning God created heaven and earth. Gen. 1—1.

For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it. Exod. 20—11.

Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes. 1. Paral. 29—11.

Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: the north and the sea thou hast created. Psalm. 88—12, 13.

Blessed be you of the Lord, who made heaven and earth. Psalm. 113—15.

There is one most high Creator Almighty, and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion. Eccli. 1—8.

O Lord of hosts, God of Israel, who sittest upon the Cherubims; thou alone art the God of all the kingdoms of the earth; thou hast made heaven and earth. Isa. 37—16.

Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour; neither is there any searching out of his wisdom. Ibid. 40—28.

Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth. Ibid. 44—24.

My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together. Ibid, 48—13.

And thou hast forgotten the Lord thy Maker, who stretched out the heavens, and founded the earth. Ibid. 51—13.

He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge. Jerem. 10—12.

O Lord God, behold, thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee. Ibid. 32—17.

He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding. Ibid. 51—15.

And he said to them: I am a Hebrew: and I fear the Lord the God of heaven, who made both the sea and the dry land. Jonas. 1—9.

The burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him. Zach. 12—1

The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. John. 1—2, 3.

Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them. Acts. 4—24.

CREATURES.

These are the generations of the heaven and the earth, when they were created in the day that the Lord God made the heaven and the earth. Gen. 2—4. See also 1—1.

By the word of the Lord, the heavens were established: and all the power of them by the spirit of his mouth. * * For he spoke, and they were made: he commanded, and they were created. Psalm. 32—6 and 9.

Thine is the day, and thine is the night: thou hast made the morning light and the sun. Thou hast made all the borders of the earth: the summer and the spring were formed by thee. Psalm. 73—16, 17.

Creatures are Wisely Governed.

(*See also Providence.*)

By thy ordinance the day goeth on: for all things serve thee. Psalm. 118—91.

For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint or make any thing, hating it. And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee? but thou sparest all: because they are thine, O Lord, who lovest souls. Wisdom. 11—25 to 27.

For there is no other God but thou, who hast care of all. Ibid, 12—13.

CROSS.

Crosses and Tribulations Assail all Who Live Piously.

(*See also Tribulation.*)

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. Gen. 4—8.

Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob. Ibid. 27—41.

Many are the afflictions of the just; but out of them all will the Lord deliver them. Psalm. 33—20.

For a just man shall fall seven times and shall rise again: but the wicked shall fall down into evil. Prov. 24—16.

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. Eccli. 2—1.

Behold, I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents, and simple as doves. Matth. 10—16.

And the Pharisees, going out, made a consultation against him, how they might destroy him. Ibid. 12—14.

Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. Ibid. 24—9.

And when you shall hear of wars, and rumors of wars, fear ye not: for such things must needs be: but the end is not yet. Mark. 13—7.

But look to yourselves. For they shall deliver you up to councils: and in the synagogues you shall be beaten; and you shall stand before governors and kings for my sake, for a testimony unto them. Ibid. 13—9.

Remember my word that I said to you: The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. John. 15—20.

But as then he, who was born according to the flesh, persecuted him, who was according to the spirit; so also now. Galat. 4—29.

That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto. 1. Thess. 3—3.

And all who will live piously in Christ Jesus, shall suffer persecution. 2. Tim. 3—12.

Most dearest, think not strange the burning heat which is to try you, as if some new thing happened to you: but rejoice, being partakers of the sufferings of Christ; that when his glory shall be revealed, you may also be glad with exceeding joy. 1. Peter. 4—12, 13.

Crosses and Afflictions sent by God for our Good.

I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. But my mercy I will not take away from him, as I took from Saul, whom I removed from before my face. 2. Kings. 7—14, 15.

And because thou wast acceptable to God, it was necessary that temptation should prove thee. Tob. 12—13.

They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God. Judith. 8—22.

Blessed is the man whom God correcteth: refuse not therefore the chastising of the Lord. Job. 5—17.

My son, reject not the correction of the Lord: and do not faint when thou art chastised by him. Prov. 3—11.

But thee I will not consume: but I will correct thee in judgment, neither will I spare thee as if thou wert innocent. Jerem. 46—28.

Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation. For it is a token of great goodness when sinners are not suffered to go on in their ways for a ong time, but are presently punished. 2. Mach. 6—12, 13.

But if we would judge ourselves, we should not be judged, but whilst we are judged, we are chastised by the Lord: that we may not be damned with this world. 1. Cor. 11—31, 32.

And you have forgotten the consolation which speaketh to you, as to children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth. Heb. 12—5, 6.

By Crosses and Adversities we Come to a Knowledge of God, and to Eternal Life.

And after that he was in distress, he prayed to the Lord his God: and he did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. 2. Paral. 33—12, 13.

After these things, God tempted Abraham. Gen. 22—1.

Reproofs of instruction are the way of life. Prov. 6—23.

Ought not Christ to have suffered these things, and so to enter into his glory? Luke. 24—26.

He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting. John. 12—25.

Confirming the souls of the disciples, and exhorting them to continue in the faith: for that through many tribulations we must enter into the kingdom of God. Acts. 14—21.

And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him. Rom. 8—17.

We should Bear our Crosses and Trials with Patience and Joy.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Matth. 5—10.

And he that taketh not up his cross, and followeth me, is not worthy of me. Ibid. 10—38.

These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence: I have overcome the world. John. 16—33.

And they indeed went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus. Acts. 5—41.

That in much experience of tribulation they have had abundance of joy: and their very deep poverty hath abounded unto the riches of their simplicity. 2. Cor. 8—2.

Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church. Coloss. 1—24.

For you both had compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance. Hebr. 10—34.

My brethren, count it all joy, when you shall fall into divers temptations. * * Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—2 and 12.

But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled. 1. Peter. 3—14.

If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you. Ibid. 4—14.

Consolation in Crosses and Afflictions.

Blessed is the man whom God correcteth. Job. 5—17.

Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled. Prov. 18—12.

Amen, amen I say to you, that you shall lament and weep: but the world shall rejoice: and you shall be sorrowful; but your sorrow shall be turned into joy. John. 16—20.

For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. Rom. 8—18.

Let no temptation take hold on you, but such as is human; and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. 1. Cor. 10—13.

Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all consolation, who comforteth us in all our tribulations. 2. Cor. 1—3, 4.

God Proves us by Crosses and Trials.

And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you; comfort their hearts by your speech, that they may be mindful how our fathers were tempted, that they might be proved, whether they worshipped their God truly. Judith. 8—21.

Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Eccli. 2—4, 5.

Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace, he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. Wisdom. 3—5, 6.

The Cross Prefigured.

The brazen serpent, which, by the command of God, Moses set up for a sign, was a figure of the cross. See Num. 21–9.

And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth. Isa. 11—12.

And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. Ezech. 9—4.

NOTE:—*Mark Thau.* *Thau* or *Tau* is the last letter in the Hebrew alphabet, and signifies *a sign* or *a mark:* which is the reason why some translators render this passage *set a mark* or *mark a mark,* without specifying what this mark was. But St. Jerome, and other interpreters, conclude it was the form of the letter *Thau,* which, in the ancient Hebrew character, was the form of a cross.

And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up. John. 3—14.

Glorifying the Cross.

For blessed is the wood, by which justice cometh. Wisdom. 14—7.

But we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness: but to them that are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God. 1. Cor. 1—23, 24.

But God forbid that I should glory, but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Galat. 6—14.

Let us go forth, therefore, to him without the camp, bearing his reproach. Hebr. 13—13.

They to Whom the Cross is an Abomination.

When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet: his body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession. Deut. 21—22, 23.

For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, it is the power of God. 1. Cor. 1—18.

Be followers of me, brethren, and observe them who walk so, as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction; whose God is their belly; and *whose* glory is in their shame; who mind earthly things. Philip. 3—17 to 19. See Hebr. 6—6.

CROWN.

Crown of Life.

Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them; and with his holy arm he will defend them. Wisdom. 5—17.

For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day; and not to me only, but to them also, who love his coming. 2. Tim. 4—8.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—12.

And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. 1. Peter. 5—4.

Be thou faithful until death, and I will give thee the crown of life. Apocal. 2—10.

CUNNING.

We find the first example of cunning in Satan, who approached, not the man, but the woman, in the guise of a serpent. See Gen. Chap. 3.

See the cunning of Laban who wished to receive Jacob, first in a wife, and afterwards in trade. Gen. Chap. 29 and 30. *See the cunning of Rachel.* Gen. Chap. 31.

But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities; that thy Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand. Deut. 15—10. *See craft of the Gabaonites.* Josue. 9—4.

Dissemblers and crafty men prove the wrath of God. Job. 36—13.

To give subtility to little ones, to the young man knowledge, and understanding. Prov. 1—4.

A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. Ibid. 15—5.

The prudent man saw the evil, and hid himself: the simple passed on and suffered loss. Ibid. 22—3.

Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked. Job. 5—13.

O little ones, understand subtility; and ye unwise, take notice. Prov. 8—5.

A fool immediately showeth his anger: but he that dissembleth injuries is wise. Ibid. 12—16.

There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul. Eccli. 37—21.

For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. 1. Cor. 3—19.

But we renounce the hidden things of dishonesty, not walking in craftiness. 2. Cor. 4—2.

I did not burden you; but being crafty, I caught you by guile. Ibid. 12—16.

CUP.

Cup of Wrath.

Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath. Isa. 51—17.

For in the hand of the Lord there is a cup:—all the sinners of the earth shall drink. Psalm. 74—9.

For thus saith the Lord of hosts, the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, unto which I shall send thee. Jerem. 25—15.

Thou hast shown thy people hard things; thou hast made us drink the wine of sorrow. Psalm. 59—5.

And great Babylon came in remembrance before God, to give to her the cup of the wine of the indignation of his wrath. Apocal. 16—19.

CURIOSITY.

The first transgression appears to have had its origin in the curiosity of Eve, in listening to the serpent and gazing on the forbidden fruit. See Gen. Chap. 3.

Dina the daughter of Lia went out to see the women of that country, and she was taken away and ravished. Gen. Chap. 34.

Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up; otherwise they shall die. Num. 4—20.

For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious: and in many of his works thou shalt not be inquisitive. Eccli. 3—23, 24.

Strive not in a matter which doth not concern thee. Ibid. 11—9. See in Luke. 23—8. The conduct of Herod.

The disciples were curious to know the time of the second advent. But Christ rebuked them saying: It is not for you to know the times or moments, which the Father hath put in his own power. Acts. 1—7.

CURSING.

(*See Malediction, Swearing, and Blasphemy.*)

CUSTOMS.

(*See Habits.*)

DAMAGE.

(*See Injury.*)

DAMNATION.

Eternal Damnation.

A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth. Job. 10—22.

But if they hear not, they shall pass by the sword, and shall be consumed in folly. Ibid. 36—12.

For Topheth is prepared from yesterday, prepared by the king, deep and wide. The nourishments thereof are fire and much wood; the breath of the Lord as a torrent of brimstone kindling it. Isa. 30—33.

And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth. Ibid. 24—21. See 66—24; see also Dan. 7—11; and Mark 9—44.

Such things as these the sinners said in hell: for the hope of the wicked is as dust, which is blown away with the wind; and as a thin froth which is dispersed by the storm: and as smoke that is scattered abroad by the wind; and as the remembrance of a guest of one day, that passeth by. Wisdom. 5—14, 15.

And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh. Isa. 66—24. See also Dan. 7—11, and Mark. 9—44.

Whose fan is in his hand; and he will thoroughly cleanse his floor, and gather his wheat into the barn: but the chaff he will burn with unquenchable fire. Matth. 3—12. See also 23—33, and Luke 3—17.

But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. Matth. 8—12. See also 13—50; 25—30 and 46; and 18—8.

And, lifting up his eyes, when he (*Dives*) was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in

water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Luke. 16—23 to 25.

But a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. Hebrews. 10—27. See also 2. Peter. 2—4, and 2. Thess. 1—8, 9.

And the Angels, who kept not their principality, but forsook their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude. 1—6. See also Apocal. 19—20.

And fire came down from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever. Apocal. 20—9, 10.

But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone; which is the second death. Ibid. 21—8.

DANCERS.

(*See also Dancing.*)

Use not much the company of her that is a dancer, and hearken not to her; lest thou perish by the force of her charms. Eccli. 9—4. See Judges 21—21. Matth. 14—6, and Mark. 6—22.

DANCING.

And rising in the morning, they (*the Israelites*) offered holocausts, and peace-victims: and the people sat down to eat, and drink, and they rose up to play. Exod. 32—6.

And when he (*Moses*) came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount. Ibid. 32—19.

And when Jephte returned into Maspha to his house, his only daughter met him with timbrels and with dances: for he had no other children. Judges. 11—34. See 21—21.

And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram: and David danced with all his might before the Lord. 2. Kings. 6—13, 14.

Sara the wife of Tobias said: Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness. Tob. 3—17.

But on Herod's birth day, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath, to give her whatsoever she would ask of him. But she, being instructed before by her mother, said: Give me here in a dish the head of John the Baptist. And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given her. And he sent, and beheaded John in the

prison. And his head was brought in a dish: and it was given to the damsel: and she brought it to her mother. Matth. 14—6 to 11.

DARKNESS.

Natural and Spiritual Darkness.

And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt. And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days. Exod. 10—21, 22.

He (*God*) sent darkness, and made it obscure: and grieved not his words. Psalm. 104—28.

But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door. Wisdom. 19—16. See all of Chap. 17.

They shall meet with darkness in the day, and grope at noon-day as in the night. Job. 5—14.

Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness; brightness, and we have walked in the dark. We have groped for the wall: and like the blind we have groped, as if we had no eyes: we have stumbled at noon day as in darkness: *we are* in dark places as dead *men*. Isa. 59—9, 10. See also 9—1, and Matth. 4—16.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. Isa. 60—1, 2.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace. Luke. 1—79. See 11—35, 36; and Matth. 6—23.

In him was life; and the life was the light of men: and the light shineth in darkness; and the darkness did not comprehend it. John. 1—4, 5.

And this is the judgment: because the light is come into the world, and men loved darkness, rather than the light: for their works were evil. Ibid. 3—19.

And again Jesus spoke to them, (*the Pharisees*), saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. Ibid. 8—12.

Jesus, therefore, said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. Ibid. 12—35. See verse 46; and Acts. 26—18.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes. 1. John. 2—11. See Rom. 13—12; and Luke. 22—53.

DAY.

Last Day.

(*See also Last Judgment.*)

The adversaries of the Lord shall fear him: and upon them shall he thun-

der in the heavens: The Lord shall judge the ends of the earth: and he shall give empire to his king, and shall exalt the horn of his Christ. 1. Kings. 2—10.

Then shall all the trees of the woods rejoice before the face of the Lord, because he cometh; because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth. Psalm. 95—12, 13.

And they shall go into the holes of rocks, and into the caves of the earth, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth. Isa. 2—19.

Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord. Therefore shall all hands be faint, and every heart of man shall melt. * * Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light. And I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease. Ibid. 13—6 to 11. See also 26—21; and 30—30.

For behold, the Lord will come with fire, and his chariots are like a whirlwind to render his wrath in indignation, and his rebuke with flames of fire. For the Lord shall judge by fire. Ibid. 66—17. See Jerem. 30—23.

Alas, for that day *is* great, neither is there the like to it: and it is the time of tribulation to Jacob, but he shall be saved out of it. Jerem. 30—7.

Blow ye the trumpet in Sion, sound an alarm in my holy mountain; let all the inhabitants of the land tremble: because the day of the Lord cometh; because it is nigh at hand. A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it even to the years of generation and generation. Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness; neither is there any one that can escape it. Joel. 2—1 to 3.

Wo to them that desire the day of the Lord: to what end is it for you? the day of the Lord *is* darkness, and not light. Amos. 5—18.

The great day of the Lord is near: it is near and exceeding swift: the voice of the day of the Lord is bitter: the mighty man shall there meet with tribulation. That day *is* a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds. Sophon. 1—14, 15. See also verse 2.

For behold, the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts: it shall not leave them root, nor branch. But unto you that fear my name, the Sun of justice shall arise, and health in his wings; and you shall go forth, and shall leap like calves of the herd. Malach. 4—1, 2.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. Matth. 12—36.

The Son of man shall send his Angels: and they shall gather out of his kingdom all scandals, and them that work iniquity: and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Ibid. 13—41, 42.

For the Son of man shall come in the glory of his Father with his Angels:

and then will he render to every man according to his works. Ibid. 16—27. See 24—30 and 25—31; also Mark. 13—26; Luke. 17—30; Acts. 1—11, and 17—31: 2. Thess. 1—7; Titus. 2—13; 2. Peter. 3—13; Jude. 1-14.

And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? * * But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. Rom. 2—3 and 5.

But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. Ibid. 14—10.

For we must all appear before the judgment-seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. 2. Cor. 5—10. See 1. Thess. 5—2: and Apocal. 1—7.

Day of the Lord.

The sun shall be turned into darkness, and the moon into blood; before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved: for in mount Sion, and in Jerusalem, shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call. Joel. 2—31, 32.

Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. Philip. 1—6.

Holding forth the word of life to my glory in the day of Christ; because I have not run in vain, nor laboured in vain. Ibid. 2—16.

For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day; and not to me only, but to them also, who love his coming. Make haste to come speedily to me. 2. Tim. 4—8.

The Day of the Lord, and the Hour, no Man Knoweth.

But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone. * * The lord of that servant shall come in a day that he expecteth not, and in an hour that he knoweth not: and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth. Matth. 24—36, 50, 51. See also Mark. 13—32.

For as the lightning, that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day. Luke. 17—24. See Matth. 24—27.

But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power. Acts. 1—7.

But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence: and the elements shall be dissolved with heat: and the earth, and the works that are in it, shall be burnt up. 2. Peter. 3—10. See 1. Thess. 5—2.

Have in mind, therefore, in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief; and thou shalt not know at what hour I will come to thee. Apocal. 3—3. See Chap. 16.

Day Taken for Year.

According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know my revenge. Num. 14—34.

And when thou hast accomplished this, thou shalt sleep again upon thy right side: and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year, I have appointed to thee. Ezech. 4—6.

DEACONS.

Therefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the discourse pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. These they placed in the presence of the apostles: and they praying imposed hands upon them. Acts. 6—3 to 6.

And the next day departing, we came to Cesarea. And entering into the house of Philip the evangelist, who was one of the seven, we stayed with him. Ibid. 21—8.

Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Philip. 1—1, 2.

Deacons in like manner (*should be*) chaste, not double-tongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved: and so let them minister, having no crime. 1. Tim. 3—8 to 10.

DEAD.

Mourning for the Dead; how far Permitted, and Prohibited.

Said Moses to the Israelites:—You shall not make any cuttings in your flesh, for the dead; neither shall you make in yourselves any figures or marks. Levit. 19—28.

Be ye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead. Deut. 14—1.

And the children of Israel mourned for him (*Moses*) in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moses were ended. Ibid. 34—8. See also concerning Joseph. Gen. 50—3.

Then David took hold of his garments and rent them, and likewise all the men that were with him: and they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword. 2. Kings. 1—11, 12.

And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept. Ibid. 3—32. See 10—2, and 13—37.

And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom, sent to Thecua, and fetched from thence a wise woman: and said to her: Feign thyself to be a mourner, and put on mourning apparel: and be not anointed with oil, that thou mayst be as a woman that had a long time been mourning for one dead. Ibid. 14—1, 2.

And it was told Joab, that the king wept and mourned for his son: and the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son. And the people shunned the going into the city that day, as a people would do that hath turned their backs, and fled away from the battle. Ibid. 19—1 to 3.

Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth. Weep but a little for the dead, for he is at rest. For the wicked life of a wicked fool is worse than death. The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life. Eccli. 22—10 to 13.

My son shed tears over the dead; and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. Ibid. 38—16.

And Judas was slain: and the rest fled away. And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin. And all the people of Israel bewailed him with great lamentation; and they mourned for him many days. 1. Mach. 9—18 to 20.

Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him exceedingly: and Israel mourned with great lamentation. Ibid. 12—52. See 13—26.

And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed at him. Matth. 9—23, 24. See also Luke. 7—13.

When Jesus, therefore, saw her (*Mary, the sister of Lazarus*) weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself, and said: Where have you laid him? They said to him: Lord, come and see. And Jesus wept. John. 11—33 to 35.

And devout men took care of Stephen's funeral, and made great mourning over him. Acts. 8—2.

And Peter rising up, came with them. And when he was arrived, they brought him into the upper chamber: and all the widows stood about him weeping, and showing him the coats and garments which Dorcas had made them. Ibid. 9—39.

And he will not have you ignorant, brethren concerning them that are asleep, that you be not sorrowful even as others who have no hope. 1. Thess. 4—12.

The Dead Restored to Life.

And he (*Elias*) cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And the Lord heard the voice of Elias, and the soul of the child returned into him: and he revived. 3. Kings. 17—20, 22.

Eliseus therefore went into the house: and behold, the child lay dead on his bed: and going in he shut the door upon him, and upon the child, and

prayed to the Lord. * * And the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and said: Take up thy son. 4. Kings. 4—32 to 36.

And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet. Ibid. 13—21.

And when the crowd was turned out, he (*Jesus*) went in, and took her by the hand: and the girl arose. Matth. 9—25.

At the time of the Crucifixion: the graves were opened: and many bodies of the saints that had slept, arose. Ibid. 27—52.

And taking the damsel by the hand, he saith to her: Tabitha cumi, which is, being interpreted: Damsel (I say to thee) arise. And immediately the damsel rose up, and walked: Now she was twelve years old: and they were astonished with a great astonishment. Mark. 5—41. 42. The same is in Luke. 8—54.

And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. (And they that carried it, stood still.) And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. Luke. 7—13 to 15.

When he had said these things, he cried with a loud voice: Lazàrus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. John. 11—43, 44.

And having put them all out, Peter kneeling down, prayed: and turning to the body, he said: Tabitha, arise. And she opened her eyes; and having seen Peter, sat up. Acts. 9—40. See also 20—10.

DEATH.

Because thy servant (*Lot*) hath found grace before thee, and thou hast magnified thy mercy, which thou hast shown to me, in saving my life: and I cannot escape to the mountain, lest some evil seize me, and I die. Gen. 19—19. *That the ancients of the old law feared death is not surprising: for they could not ascend into heaven, nor enjoy the beatific vision, until Christ opened the gates of Paradise.*

Who can count the dust of Jacob, and know the number of the stock of Israel? Let my (*Balaam's*) soul die the death of the just, and my last end be like to them. Num. 23—10. *Thus even the wicked wish to die the death of the just.*

And he (*Elias*) went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die; and said; It is enough for me, Lord; take away my soul: for I am no better than my fathers. 3. Kings. 19—4.

And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live. Tob. 3—6.

Sara, the daughter of Raguel, having received an insult from her servant, prayed to the Lord, saying:—I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth. Ibid. 3—15.

Ezechias, king of Juda, walked before the Lord in truth, and was pious; nevertheless when the prophet Isaias announced to him that he must die, he wept and prayed that his life might be prolonged. See Isa. 38—3, and 4. Kings. 20—3.

Then the disciples, leaving him (*Christ*) fled away. Matth. 26—56. *Before the coming of the Holy Ghost, the Apostles greatly feared death; but afterwards they met death without fear.*

Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus. Acts. 21—13.

Death, a Punishment of Sin.

But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death. Gen. 2—17. *How true and inevitable is this sentence of God!*

In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Ibid. 3—19.

Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned. Rom. 5—12.

For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ. Ibid. 5—17.

For the wages of sin is death. Ibid. 6—23.

For by a man came death, and by a man the resurrection of the dead. 1. Cor. 15—21.

For she that liveth in pleasures, is dead while she is living. 1. Tim. 5—6.

Then when concupiscence hath conceived, it bringeth forth sin: but sin, when it is completed, begetteth death. James. 1—15.

Day of Death Appointed for Every One.

However long the life of those who lived before the flood the Scriptures say of every one:—And he died. Gen. 5.

And the Lord said to Moses: Behold, the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. Deut. 31—14.

Behold, this day I am going into the way of all the earth; and you shall know with all your mind, that of all the words which the Lord promised to perform for you, not one hath failed. Josue. 23—14. See 1. Kings. 26—10; and 3 Kings. 2—2.

The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed. Job. 14—5.

Who is the man that shall live, and not see death; that shall deliver his soul from the hand of hell? Psalm. 88—49.

It is not in man's power to stop the spirit; neither hath he power in the day of death; neither is he suffered to rest when war is at hand; neither shall wickedness save the wicked. Eccles. 8—8.

For the living know that they shall die: but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Ibid. 9—5.

Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death. Eccli. 8—8.

He gave him the number of his days and time; and gave him power over all things that are upon the earth. Ibid. 17—3.

O death, how bitter is the remembrance of thee to a man that hath peace in his possessions. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth, who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience! Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh. And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years. For among the dead there is no accusing of life. Ibid. 41—1 to 7. See John 7—30; and 8—20.

Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned. Rom. 5—12.

And as it is appointed for men once to die, and after this the judgment. Hebr. 9—27.

Hour of Death, Uncertain.

Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. Eccles. 9—12.

Watch ye, therefore; because you know not at what your Lord will come. But this know ye, that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready; because at what hour you know not, the Son of man will come. Matth. 24—42 to 44. See Mark. 13—33; and Luke 12—39.

Be you also ready: for at what hour you think not, the Son of man will come. Luke. 12—40.

For yourselves know perfectly, that the day of the Lord shall so come as a thief in the night. 1. Thess. 5—2. See 2. Thess. 2—2.

But who art thou, who judgest thy neighbour? Behold now, you who say: To-day or to-morrow we will go into such a city; and there we will spend a year, and will traffic, and make gain: whereas you know not what shall be on the morrow. James. 4—13, 14.

The day of the Lord comes like a thief. 2. Peter. 3—10.

Have in mind, therefore, in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief; and thou shalt not know at what hour I will come to thee. Apocal. 3—3. See 16—15.

Death of the Just.

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. Gen. 4—8. *St. John gives the reason of this in his first Epistle, 3—12; Because the works of Cain were bad, but the works of Abel were good.*

And he (*Enoch*) walked with God, and was seen no more, because God took him. Gen. 5—24.

And the days of Abraham's life were a hundred and seventy-five years. And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people. Ibid. 25—7, 8.

And the days of Isaac were a hundred and eighty years. And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him. Ibid. 35—28, 29.

And when he (*Jacob*) had ended the commandments wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people. Ibid. 49—32.

And he (*Joseph*) made them swear to him, saying: God will visit you, carry my bones with you out of this place: and he died being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt. Ibid. 50—24, 25. See Num. 20—27 and 30.

And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord: and he (*the Lord*) buried him in the valley of the land of Moab, over-against Phogor: and no man hath known of his sepulchre until this present day. Moses was a hundred and twenty years old when he died: his eye was not dim; neither were his teeth moved. Deut. 34—5 to 7. See 4. Kings. 2—11; 1. Paral. 29—28. *Also in* 1. *Paral. is found the death of Tobias, Chap.* 14, *and of Job. Chap.* 42.

Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude. 2. Mach. 6—31. *See also the whole of Chap.* 7. *for the death of the seven brothers.*

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. Luke. 16—22. See Acts. 7—59. for the death of St. Stephen.

Death, a Relief to the Wretched.

The learned dieth in like manner as the unlearned. Eccles. 2—16.

For all men have one entrance into life, and the like going out. Wisdom. 7—6.

Better is death than a bitter life: and everlasting rest, than continued sickness. Eccli. 30—17.

O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth, who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience! Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh. Ibid. 41—3 to 5.

Death Honourable to the Good.

The souls of the just are in the hands of God, etc. Wisdom. 3—1.

But the just man, if he be prevented with death, shall be in rest. Ibid. 4—7.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1. See Philip. 1—23.

Blessed are the dead who die in the Lord. Apocal. 14—13.

The death of the wicked is very evil. Psalm. 33—22.

It is not in man's power to stop the spirit; neither hath he power in the day of death; neither is he suffered to rest when war is at hand; neither shall wickedness save the wicked. Eccles. 8—8. See Prov. 11—7.

For when a man shall die, he shall inherit serpents, and beasts, and worms. Eccli. 10—13.

O death, how bitter is the remembrance of thee to a man that hath peace in his possessions. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! Ibid. 41—1, 2.

Death, Lamentable to All.

Weep for the dead. Eccli. 22—10.

Sigh in silence, make no mourning for the dead; let the tire of thy head be upon thee, and thy shoes on thy feet; and cover not thy face, nor eat the meat of mourners. Ezech. 24—17. See Eccli. 38—16.

Death to the Just is as a Sleep.

And the Lord said to Moses: Behold, thou shalt sleep with thy fathers: and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them. Deut. 31—16.

And when thy days shall be fulfilled, and thou (*David*) shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels: and I will establish his kingdom. 2. Kings. 7—12. See Wisdom. 3—3, and Acts. 13—36.

So David slept with his fathers, and was buried in the city of David. 3. Kings. 2—10. See 11—21 and 43.

See also the following passages: 3. Kings. 11—45; Ibid. 14—20; Matth. 9—24; John. 11—11; Acts. 7—59; 1. Cor. 11—30; 1. Thess. 4—12.

Death of the Wicked.

Cain, who killed his brother was killed by Lamech. Gen. 4—23.

And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. Ibid. 19—24, 25.

Sichem, the son of Hemor, who ravished Dina, was killed by the sons of Jacob. Ibid. 34—25.

The waters of the Red Sea destroyed the army of Pharao, so that not one remained. Exod. 14—28.

The Israelites sinned in the desert, and only two among them saw the promised land. Ibid. 32—28.

Nadab and Abiu sinned, and were consumed by fire. Levit. 10—1.

By the command of God, the children of Israel who blasphemed, were stoned to death. Ibid. 24—14.

Cor, Dathan, Abiron and their accomplices: rebelling against Moses went

down into hell alive. Num. 16—33.

Achan, guilty of theft, was stoned to death. Josue. 7—25.

Examples of the Deaths of the Wicked.

Adonibezec, Judges. 1—6, 7; *Sisora*, Ibid. 4—21; *Zebee and Salmana*, Ibid. 8—19; *Heli*, 1. Kings. 4—18; *Goliath*, Ibid. 17—51; *Amnon*, 2. Kings. 13—29; *Absalom*, Ibid. 18—9; *Seba*, Ibid. 20—22; *Joab*, 3. Kings. 2—29; *Achab*, Ibid. 22—38; *The youths who insulted Eliseus*, 4. Kings. 2—24; *Benadab, King of Syria*, Ibid. 8—15; *Jezabel*, Ibid. 9—33, 35; *Athalia*, Ibid. 11—1 and 16; *Joas*, Ibid. 12—20; *Sennacherib*, Ibid. 19—37; *Sedecias*, Ibid. 25—7; *Holofernes*, Judith. 13—10; *Aman*, Esther. 7—10; *Baltassar*, Dan. 4—30, and Chap. 5—25; *Jason*, 2. Mach. 4—26; *Antiochus*, Ibid. 9—5, 6; *Menalaus*, Ibid. 13—6; *Ananias and Saphira*, Acts. 5—5 to 10; *Herod*, Ibid. 12—21 and following.

DECALOGUE.

And the Lord spoke all these words: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve *them:* I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands to them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it. Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. Exod. 20—1 to 17.

DECEIT.

For they spoke indeed peaceably to me: and speaking in the anger of the earth they devised guile. Psalm. 34—20.

Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord. Jerem. 9—6.

But a certain man, named Ananias, with Saphira his wife, sold a field, and by fraud kept part of the price of the field, his wife being conscious of it: and bringing a certain part of it, laid it at the feet of the apostles. Acts. 5—1,2.

Deceit offends God.

Dissemblers and crafty men prove the wrath of God: neither shall they cry when they are bound. Their soul shall die in a storm, and their life among the effeminate. Job. 36—13, 14.

The bloody and the deceitful man the Lord will abhor. Psalm. 5—7.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things. Psalm. 11—4.

For every mocker is an abomination to the Lord; and his communication is with the simple. Prov. 3—32.

Deceit Misleads our Neighbour.

For there is no truth in their mouth: their heart is vain. Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God. Psalm. 5—10, 11. See Psalm. 13—3.

His words are smoother than oil, and the same are darts. Psalm. 54—22.

They have sharpened their tongues like a serpent: the venom of asps is under their lips. Psalm. 139—4. See Rom. 3—13.

Bring not every man into thy house; for many are the snares of the deceitful. For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare; so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour. For he lieth in wait, and turneth good into evil: and on the elect he will lay a blot. Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood. Take heed to thyself of a mischievous man; for he worketh evils; lest he bring upon thee reproach for ever. Receive a stranger in: and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own. Eccli. 11—31 to 36.

For the fool will speak foolish things: and his heart will work iniquity, to practise hypocrisy and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty. The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek with lying words, when the poor man speaketh judgment. Isa. 32—6, 7.

Deceit Destroys the Deceiver.

Behold, he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity. He hath opened a pit and dug it: and he is fallen into the hole he made. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown. Psalm. 7—15 to 17.

The Gentiles have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid. Psalm. 9—16.

Bloody and deceitful men shall not live out half their days. Psalm. 54—25.

He shall scorn the scorners; and to the meek he will give grace. Prov. 3—34.

The deceitful man shall not find gain. Ibid. 12—27.

The crafty man is hateful. Ibid. 14—17.

He that deceiveth the just in a wicked way, shall fall in his own destruction, and the upright shall possess his goods. Ibid. 28—10.

If one cast a stone on high, it will fall upon his own head: and the

deceitful stroke will wound the deceitful. He that diggeth a pit shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. A mischievous counsel shall be rolled back upon the author: and he shall not know from whence it cometh to him. Eccli. 27—28. 30.

Their tongue is a piercing arrow; it hath spoken deceit; with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him. Shall I not visit *them* for these things, saith the Lord? or shall not my soul be revenged on such a nation? Jerem. 9—8, 9.

Cursed is the deceitful man. Malach. 1—14.

DECEIVER.

(*See Deceit.*)

DEDICATION.

Dedication of Temples and Altars.

And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar. And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar. Num. 7—10, 11.

And Solomon slew victims of peace-offerings, which he sacrificed to the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep: so the king and the children of Israel dedicated the temple of the Lord. 3. Kings. 8—63. *The same is found in* 2. Paral. 7—5.

And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days. 2. Paral. 7—9. See also 15—8.

And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy. And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for a sin-offering for all Israel twelve he-goats, according to the number of the tribes of Israel. 1. Esdras. 6—16, 17. *Psalm.* 29, *is a canticle for the dedication of David's house.*

And they kept the dedication of the altar eight days: and they offered holocausts with joy, and sacrifices of salvation, and of praise. And they adorned the front of the temple with crowns of gold, and escutcheons: and they renewed the gates, and the chambers, and hanged doors upon them. And Judas and his brethren, and all the church of Israel, decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness. 1. Mach. 4—56 to 59.

So Solomon also celebrated the dedication eight days. 2. Mach. 2—12.

DEFAMATION.

(*See Detraction, and Calumny.*).

DEMONS.

Demons Expelled.

The demon killed the seven husbands of Sara, the daughter of Raguel,

but was expelled by the coming of the angel Raphael. Tob. 3—8. See Chap 8.

And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirit with *his* word: and all that were sick he healed. * * And the devils besought him saying: If thou cast us out hence, send us into the herd of swine. Matth. 8—16 and 31.

And the devil being cast out, the dumb man spoke, and the multitude wondered, saying: The like was never seen in Israel. Ibid. 9—33. See also Luke. 11—14.

And Jesus rebuked him; and the devil went out of him: and the child was cured from that hour. Matth. 17—17.

And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. Luke. 4—35. See 8—2 and 28.

And as he was coming near, the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father. Ibid. 9—42.

And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. Ibid. 10—17. See 13—10.

And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed. Acts. 5—16.

For unclean spirits, crying out with a loud voice, went out of many who were possessed with them. And many, taken with the palsy, and that were lame, were healed. Ibid. 8—7. See 16—18.

Demons Expelled even by the Wicked.

Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name? And then will I profess unto them: I never knew you: depart from me, you that work iniquity. Matth. 7—22, 23.

John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us: and we forbade him. But Jesus said: Do not forbid him: For there is no man that doeth a miracle in my name, that can soon speak ill of me. Mark. 9—37, 38. See Luke. 9—49.

Now some of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. Acts. 19—13.

Demons Know and Believe God.

(See also Devil.)

And behold, they cried out, saying: What have we to do with thee, Jesus, Son of God? art thou come hither to torment us before the time? Matth. 8—29.

And there was in their synagogue a man with an unclean spirit: and he cried out, saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy? Mark. 1—23, 24. See also Luke. 4—33.

And the unclean spirits, when they saw him, fell down before him: and they cried, saying: Thou art the Son of God. And he strictly charged them that they should not make him known. Mark. 3—11, 12.

And seeing Jesus afar off, he ran and adored him: and crying with a loud voice, he said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said to him: Go out of the man, thou unclean spirit. And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. Ibid. 5—6 to 8. See also Luke. 8—28.

And devils went out of many, crying out and saying: Thou art the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ. Luke. 4—41.

But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. Acts. 19—15, 16.

Thou believest that there is one God. Thou doest well: the devils also believe, and tremble. James. 2—19.

Wrong to Sacrifice to Demons.

And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity. Levit. 17—7.

They sacrificed to devils and not to God, to gods whom they knew not; that were newly come up, whom their fathers worshipped not. Deut. 32—17.

And he (*Jeroboam*) made to himself priests for the high places, and for the devils, and for the calves which he had made. 2. Paral. 11—15.

And they sacrificed their sons and daughters to devils. Psalm. 105—37.

Temptation by the Demons.

(*See Temptation of the Devil.*)

DERIDER.

The Derider Offends God.

Sanaballat and Tobias, hearing that the Jews were building a wall about Jerusalem, scoffed at them. 2. Esdras. Chap. 4.

He that is mocked by his friend as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn. Job. 12—4.

For every mocker is an abomination to the Lord; and his communication is with the simple. * * He shall scorn the scorners; and to the meek he will give grace. Prov. 3—32 and 34.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints. Wisdom. 5—1 to 5.

Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all. Eccli. 7—12.

Nicanor, seeing the holocausts which were offered by the priests for the king: mocked and despised and abused them: and he spoke proudly. 1. Mach. 7—34, 35.

The Derider Hurts his Neighbour.

Nabal despised the words of the messengers of David, saying in derision: Who is David? and what is the son of Isai? servants are multiplied now-a-days who flee from their masters. 1. Kings. 25—10.

And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord; and she despised him in her heart. * * And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to-day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked. And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids, of whom thou speakest, I shall appear more glorious. Therefore Michol, the daughter of Saul had no child to the day of her death. 2. Kings. 6—16 to 23.

And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people; and there was no remedy. 2. Paral. 36—15, 16.

For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying: Where is thy hope, for which thou gavest alms, and buriedst the dead? But Tobias rebuked them, saying: Speak not so: For we are the children of saints, and look for that life which God will give to those that never change their faith from him. Tob. 2—15 to 18.

The simplicity of the just man is laughed to scorn. Job. 12—4.

He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way. Prov. 14—2.

The Derider Brings Trouble on Himself.

The men of Soccoth and Phanuel derided Gedeon: So he took the ancients of the city, and thorns and briers of the desert; and tore them with the same, and cut in pieces the men of Soccoth. And he demolished the tower of Phanuel, and slew the men of the city. Judges. 8—16, 17.

The children who mocked at Eliseus were devoured by bears. See 4. Kings. 2—23.

Judgments are prepared for scorners; and striking hammers for the bodies of fools. Prov. 19—29.

Cast out the scoffer, and contention shall go out with him; and quarrels and reproaches shall cease. Ibid. 22—10.

Mockery and reproach are of the proud: and vengeance as a lion shall lie in wait for him. Eccli. 27—31.

Wo to thee that spoilest; shalt not thou thyself also be spoiled? and thou

that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised. Isa. 33—1.

DERISION.

(*See Derider.*)

DESIRE.

Desire of Reward and the Fruition of God.

Who will grant that my request may come: and that God may give me what I look for? Job. 6—8.

Who will grant me that I might know and find him, and come even to his throne? Ibid. 23—3.

Lord all my desire is before thee: and my groaning is not hidden from thee. Psalm. 37—10.

As the heart panteth after the fountains of waters; so my soul panteth after thee, O God. My soul hath thirsted after the strong living God; when shall I come, and appear before the face of God? my tears have been my bread day and night, whilst it is said to me daily: Where is thy God? these things I remembered, and poured out my soul in me. Psalm. 41—2 to 5.

For thee my soul hath thirsted; for thee my flesh, O how many ways! Psalm. 62—2.

My soul longeth and fainteth after the courts of the Lord. Psalm. 83—2.

I stretched forth my hands to thee: my soul is like earth without water unto thee. Psalm. 142—6.

To the just their desire shall be given. Prov. 10—24.

The desire of the just is all good. Ibid. 11—23.

Desire when it cometh is a tree of life. Ibid. 13—12.

And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name and thy remembrance *are* the desire of the soul. Isa. 26—8.

From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires. Dan. 9—23.

Fear not, O man of desires; peace be to thee. Ibid. 10—19.

But I am straightened between two: having a desire to be dissolved, and to be with Christ. Philip. 1—23.

Mind the things that are above, not the things that are on the earth. Coloss. 3—2.

DESPAIR.

And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren? 2. Kings. 2—26.

I have done with hope, I shall now live no longer. Spare me for my days are numbered. Job. 7—16.

All that I have shall go down into the deepest pit: thinkest thou that there at least I shall have rest? Job. 17—16.

Despair Aggravates Suffering.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Gen. 4—13.

The wicked man when he is come into the depth of sins, contemneth: but ignominy and reproach follow him. Prov. 18—3.

Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them. Jerem. 2—25.

And they said: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart. Ibid. 18—12.

Who despairing have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness. Ephes. 4—19.

DETRACTION.

Detraction, a Great Sin.

Joseph is falsely and impiously accused by his mistress, and is cast into prison. Gen. Chap. 9. See also 2. Kings. Chap. 16; Jerem. Chap. 38; Dan. Chap. 13, and 1. Mach. Chap. 7.

Thou shalt not speak ill of the gods: and the prince of thy people thou shalt not curse. Exod. 22—28.

Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Levit. 19—14.

Why then were you not afraid to speak of my servant Moses? Num. 12—8.

And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed. Ibid. 22—12.

Even fools despised me: and when I was gone from them, they spoke against me. Job. 19—18.

Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps *is* under their lips. Psalm. 13—3.

He that speaketh truth in his heart, who hath not used deceit in his tongue: nor hath done evil to his neighbour: nor taken up a reproach against his neighbours. Psalm. 14—3.

Keep thy tongue from evil, and thy lips from speaking guile. Psalm. 33—14.

The man that in private detracted his neighbour, him did I persecute. Psalm. 100—5.

Lying lips hide hatred: he that uttereth reproach is foolish. Prov. 10—18.

When the wood faileth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease. Ibid. 26—20.

Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said. Eccles. 10—20.

God Delivers Detractors over to a Reprobate Sense.

Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents. Rom. 1—30.

For I fear, lest when I come, I shall not find you such as I would; and that I shall be found by you such as you would not: lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. 2. Cor. 12—20.

Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born infants, desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—1, 2.

Detract not one another, brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. James. 4—11.

Detraction Perverts Good.

Why have you detracted the words of truth, whereas there is none of you that can reprove me? Job. 6—25.

They that render evil for good, have detracted me, because I have followed goodness. Psalm. 37—21.

For they have whetted their tongues like a sword; they have bent their bow a bitter thing, to shoot in secret the undefiled. They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares: they have said: Who shall see them? they have searched after iniquities: they have failed in their search. Psalm. 63—4 to 7.

Detraction Vitiates the Judgment.

If a serpent bite in silence, he is nothing better that backbiteth secretly. Eccles. 10—11.

The people of the land have used oppression, and committed robbery: they afflicted the needy and poor: and they oppressed the stranger by calumny without judgment. Ezech. 22—9.

Detraction Forbidden.

Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul. Wisdom. 1—11. See also Eccles. 10—20.

For he lieth in wait and turneth good into evil, and on the elect he will lay a blot. Eccli. 11—33.

Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands: For its yoke is a yoke of iron: and its bands are bands of brass. Ibid. 28—23, 24.

Detractors (*are*) hateful to God. Rom. 1—30. See James. 4—11.

Remove from thee a froward mouth, and let detracting lips be far from thee. Prov. 4—24.

I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Ibid. 8—13.

The words of a tale-bearer *are* as it were simple; but they reach to the innermost parts of the belly. * * A deceitful tongue loveth not truth: and a slippery mouth worketh ruin. Ibid. 26—22 and 28.

The detractor is the abomination of men. Ibid. 24—9.

Have nothing to do with detractors. Ibid. 24—21.

Examples of Detraction and Disparagement.

The sons of Laban, Gen. 31—1; The wife of Potiphar, Ibid. 39—14, 17; Mary and Aaron, Num. 12—1, 2; The explorers of the land of promise, Num. 14—36; The sons of Belial, 1. Kings. 10—27: Doeg the Edomite. Ibid. 22—9; The princes of the Ammonites, 2. Kings. 10—3, etc., etc.

DEVIL.

(*See also Demons.*)

The Devil Seeks the Destruction of Men.

Now the serpent was more subtle than any of the beasts of the earth which the Lord had made. Gen. 3—1.

And Satan rose up against Israel: and moved David to number Israel. 1. Paral. 21—1. See also Job. Chap. 1 and 2.

And the Lord shewed me Jesus the high priest standing before the Angel of the Lord: and Satan stood on his right hand to be his adversary. And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem, rebuke thee: Is not this a brand plucked out of the fire? Zach. 3—1, 2.

And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Matth. 4—3.

Then cometh the wicked one, and catcheth away that which was sown in his heart. Ibid. 13—19. See also Mark. 4—15.

And they by the way side are they that hear: then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved. Luke. 8—12.

And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. Ibid. 22—31.

But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? Acts. 5—3.

Satan himself transformeth himself into an angel of light. 2. Cor. 11—14.

Put you on the armour of God, that you may be able to stand against the deceits of the devil. Ephes. 6—11.

For we would have come unto you,—but Satan hath hindered us. 1. Thess. 2—18.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befalleth your brethren who are in the world. 1. Peter. 5—8, 9. See also Acts. 13—8.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. Apocal. 2—10.

And that great dragon was cast out, the old serpent, who is called the devil, and Satan who seduceth the whole world: and he was cast forth unto the earth: and his angels were thrown down with him. Ibid. 12—9.

And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, whose number is as the sand of the sea. Ibid. 20—7.

The Devil can Do no More than God Permits.

And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive *him*, and shalt prevail: go forth, and do so. 3. Kings. 22—22. Also 2. Paral. 28—20.

The Lord said to Satan: But stretch forth thy hand a little, and touch all that he hath. Job. 1—11.

And the Lord said to Satan: Behold he is in thy hand, but yet save his life. Ibid. 2—6.

And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. Matth. 8—31. See also Mark. 4—12.

The Devil, called the Father and Prince of the World, and of the Impious.

He beholdeth every high thing, he is king over all the children of pride. Job. 41—25.

And the devil said to Christ: All these will I give to thee, if falling down thou wilt adore me. Matth. 4—9.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. John. 8—44. See 1. John. 3—8 to 10.

Now I will not speak many things with you. For the prince of this world cometh; and in me he hath not any thing. John. 14—30.

The prince of this world is already judged. Ibid. 16—11.

In whom the God of this world hath blinded the minds of unbelievers. 2. Cor. 4—4.

Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief. Ephes. 2—2. See also 1. John 3—8.

The Empire of the Devil, Destroyed by Christ.

I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. Gen. 3—15.

His spirit hath adorned the heavens, and his obstetric hand brought forth the winding serpent. Job. 26—13.

For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, as in the day of Madian. Isa. 9—4.

How art thou fallen from heaven, O Lucifer, who didst rise in the morn-

ng! how art thou fallen to the earth, that didst wound the nations! Ibid. 14—12.

In that day the Lord with his hard and great and strong sword shall visit Leviathan the bar serpent, and Leviathan the crooked serpent: and shall slay the whale that is in the sea. Ibid. 27—1.

I will deliver them out of the hand of death: I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite. Osee. 13—14. See 1. Cor. 16—34.

And he said to them: I saw Satan as lightning fallen from heaven. Luke. 10—18.

Now is the judgment of the world: now shall the prince of this world be cast out. John. 12—31.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son. Colòss. 1—13. See Matth. 12—29: and Luke 11—22.

Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil. Hebr. 2—14. See also 2. Tim. 1—10.

And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world: and he was cast forth unto the earth; and his angels were thrown down with him. Apocal. 12—9. See 20—2.

Children of the Devil.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. John. 8—44.

O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord. Acts. 13—10.

In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor is he that loveth not his brother. John. 3—10.

DIANA.

Diana Worshipped by the Ephesians, and by all Asia.

So that not only this our craft is in danger to be vilified, but also the temple of great Diana shall be thought nothing of, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. Acts. 19—27.

DIFFERENCE.

Difference between Mortal and Venial Sin.

(*See Sin.*)

Discipline to be Submitted to with Humility.

Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified. Prov. 13—18.

For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented. For thou didst admonish and try them as a father; but the others, as a severe king, thou didst examine and condemn. Wisdom. 11—10. 11.

In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion. Jerem. 2—30.

O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return. Ibid. 5—3.

And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth. Ibid. 7—28.

She hath not hearkened to the voice; neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God. Sophon. 3—2.

Discipline should be Submitted to with Perseverance.

My son, reject not the correction of the Lord: and do not faint when thou art chastised by him: for whom the Lord loveth he chastiseth: and as a father in the son he pleaseth himself. Prov. 3—11, 12. See Apocal. 3—10.

Take hold on instruction; leave it not: keep it, because it is thy life. Prov. 4—13.

For he that rejecteth wisdom and discipline, is unhappy: and their hope is vain,and their labours without fruit,and their works unprofitable. Wisdom. 3—11.

Draw near to me, ye unlearned, and gather yourselves together into the house of discipline. Eccli. 51—31.

And you have forgotten the consolation which speaketh to you, as to children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth. Persevere under chastisement. God offereth himself to you as to sons: for what son *is he,* whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then you are bastards, and not sons. Moreover, we have had, indeed, for our instructors, the fathers of our flesh; and we reverenced them: shall we not much more obey the Father of spirits,and live? And they, indeed, for a few days, chastised us according to their own pleasure: but he, for our profit, that we might be partakers of his holiness. Now no chastisement for the present seemeth to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice. Hebr. 12—5 to 11.

Discipline Curbs Malice.

And thy discipline hath corrected me unto the end: and thy discipline the

same shall teach me. Psalm. 17—36.

Because I have broken their heart that was faithless, and revolted from me: and their eyes that went fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations. Ezech. 6—9.

And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee. Baruch. 3—1.

For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished. 2. Mach. 6—13.

Discipline Purifies from Guilt.

The way of life to him that observeth correction: but he that forsaketh reproofs goeth astray. Prov. 10—17.

Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies. And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin. Isa. 1—24, 25.

For if he hath cast off, he will also have mercy, according to the multitude of his mercies. For he hath not willingly afflicted, nor cast off the children of men. Lamentations. 3—32, 33.

I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light: I shall behold his justice. Micheas. 7—9.

Discipline Preserves Grace.

He that loveth correction, loveth knowledge: but he that hateth reproof is foolish. Prov. 12—1.

The affliction of an hour maketh one forget great delights; and in the end of a man is the disclosing of his works. Eccli. 11—29.

Those whom I love, I rebuke and chastise. Apocal. 3—19.

DISCORD.

(*See Also Contention.*)

Discord to be Avoided.

Whereupon also there arose a strife between he herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Gen. 13—7, 8. See Chap. 26—16, and Chap. 34.

Two women disputed, before Solomon, for the possession of a child. 3. Kings. Chap. 3.

The Lord hateth: Him that soweth discord among brethren. Prov. 6—19.

Hatred stirreth up strifes: and charity covereth all sins. Ibid. 10—12.

A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up. Ibid. 15—18. See 1. Cor. 13—4. 1. Peter. 4—8.

An evil man always seeketh quarrels: but a cruel Angel shall be sent against him. Prov. 17—11.

A perverse man stirreth up quarrels: and one full of words separateth princes. Ibid. 16—28.

The lips of a fool intermeddle with strife: and his mouth provoketh quarrels. Ibid. 18—6.

And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, brinketh forth strife. Ibid. 30—33.

Wo is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, *yet* all curse me. Jerem. 15—10.

Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. Matth. 12—25.

Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I cast out devils. Luke. 11—17, 18.

And there was a strife amongst them (*the disciples*), which of them should seem to be greater. Ibid. 22—24. *But, that the Lord did not permit such contention is evident from what follows.*

For he is not the God of dissension, but of peace: as also I teach in all the churches of the saints. 1. Cor. 14—33.

Avoid foolish and unlearned questions; knowing that they beget strifes. 2. Tim. 2—23. See 1. Tim. 1—4; and Titus. 3—9.

But if you bite and eat one another; take heed that you be not consumed one by another. Galat. 5—15.

DISCOURSE.

(*See Language.*)

DISCRETION.

(*See Prudence.*)

DISEASE.

(*See Sickness.*)

DISOBEDIENCE.

(*See also Obedience.*)

Punishment of Disobedience.

To the woman also he (*God*) said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Gen. 3—16, 17.

And his (*Lot's*) wife, looking behind her, was turned into a pillar of salt. Ibid. 19—26.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire; which was not commanded them. And fire coming out from the Lord destroyed them: and they died before the Lord. Levit. 10—1, 2.

But if you will not hear me, nor do all my commandments, if yon despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant: I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies. I will set my face against you; and you shall fall down before your enemies, and shall be made subject to them that hate you: you shall flee when no man pursueth you. Ibid. 26—14, and following.

How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel. Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you. In the wilderness shall your carcasses lie. * * And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you? Num. 14—27 to 29 and 41.

Core, Dathan and Abiron excited a sedition; they and their followers were destroyed. See Ibid. Chap. 16.

Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction. Ibid. 20—24.

As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God. Deut. 8—20.

Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them: and the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you. * * A blessing, if you obey the commandments of the Lord your God, which I command you this day: a curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I show you, and walk after strange gods which you know not. Ibid. 11—16, 17, 27, 28.

But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel. Ibid. 17—12.

And he that will not hear his (*the prophet's*) words, which he shall speak in my name, I will be the revenger. But the prophet who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain. Ibid. 18—19, 20.

Cursed be he that honoureth not his father and mother: and all the people shall say: Amen. Ibid. 27—16.

But if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, cursed in the field. Ibid. 28—15, 16.

Samuel said to the Israelites: But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers. 1. Kings. 12—15. See 2. Kings. 6—6.

And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice. Ibid. 15—24. See 28—16; and 3. Kings. 11—9.

A prophet said to a disobedient prophet: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee, and hast returned and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers. * * And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord: and the Lord hath delivered him to the lion: and he hath torn him, and killed him according to the word of the Lord, which he spoke to him. 3. Kings. 13—21, 22 and 26.

But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods and adore them, I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a by-word and an example among all nations. And this house shall be for a proverb to all that pass by: and they shall be astonished, and say: Why hath the Lord done thus to this land and to this house? And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them. 2. Paral. 7—19 to 22.

But when he (*Ozias*) was made strong, his heart was lifted up to his destruction: and he neglected the Lord his God; and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense. * * And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. Ibid. 26—16 and 19.

And shall we also be disobedient and do all this great evil, to transgress against our God, and marry strange women? 2. Esdras. 13—27. See Esther. 16—24.

And the earth is infected by the inhabitants thereof: because they have transgressed the laws: they have changed the ordinance: they have broken the everlasting covenant. Therefore shall a curse devour the earth; and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad: and few men shall be left. Isa. 24—5, 6.

And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of the covenant. * * And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not. Jerem. 11—3 and 8.

And the word of the Lord came to me (*Jeremias*), saying: Thus saith the Lord: After this manner will I make the pride of Juda and the great pride of Jerusalem to rot. This wicked people that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to

serve them, and to adore them: and they shall be as this girdle which is fit for no use. Ibid. 13—8 to 10.

But if you will not hearken to me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day, I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched. Ibid. 17—27. See 26—4. See also Chap. 33 and Jonas. 1—3.

But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. Rom. 2—8. See also Acts. 7—39.

For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. Rom. 5—19. See also 2. Cor. 10—6, and Titus. 1—10.

In a flame of fire, giving vengeance to them, who know not God, and who obey not the gospel of our Lord Jesus Christ. 2. Thess. 1—8.

DISSIMULATION.

Dissimulation and Hypocrisy to be Avoided.

(*See also Hypocrisy.*)

For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes. Job. 15—34.

Be not incredulous to the fear of the Lord; and come not to him with a double heart. Be not a hypocrite in the sight of men: and let not thy lips be a stumbling-block to thee. Eccli. 1—36, 37. See verse 40.

The fool shall no more be called prince: neither shall the deceitful be called great: for the fool will speak foolish things: and his heart will work iniquity, to practise hypocrisy and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty. The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek with lying words, when the poor man speaketh judgment. Isa. 32—5 to 7.

Thy habitation (*Israel*) is in the midst of deceit: through deceit they have refused to know me, saith the Lord. * * Their tongue is a piercing arrow; it hath spoken deceit; with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him. Jerem. 9—6 and 8.

For it doth not become our age, said he (*Eleazar*), to dissemble: whereby many young persons might think that Eleazar at the age of four score and ten years, was gone over to the life of the heathens: and so they through my dissimulation, and for a little time of a corruptible life, should be deceived; and hereby I should bring a strain and a curse upon my old age. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty, neither alive nor dead. 2. Mach. 6—24 to 26. See Matth. Chap. 23. Also 1. Peter. 2—1.

DISSIPATION.

(*See Drunkenness, and Abstinence from Wine.*)

DIVINERS.

(*See Soothsayers and Incantations.*)

Bill of Divorce.

(Libellus Repudii.)

If a man take a wife, and have her, and she not find favour in his eyes for some uncleanness; he shall write a bill of divorce, and shall give it in her hand, and send her out of his house. Deut. 24—1. See Matth. 5—31: and 19—7. Also Mark. 10—4.

Thus saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I sold you? behold, you are sold for your iniquities: and for your wicked deeds have I put your mother away. Isa. 50—1. See Jerem. 3—8.

When thou shalt hate her (*thy wife*), put her away: saith the Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts: keep your spirit, and despise not. Malach. 2—16.

DOCTRINE.

The Doctrines of the Apostles, Both Written and Unwritten, are to be Firmly Believed.

(See also Tradition.)

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. Rom. 16—17.

If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come. 1. Cor. 11—34.

But though we, or an Angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema. * * For I give you to understand, brethren, that the gospel which was preached by me is not according to man. Galat. 1—8, 11.

Therefore, brethren, stand *firm:* and hold the traditions which you have learned, whether by word or by our epistle. 2. Thess. 2—14.

The Doctrines of the Apostles are the Doctrines of Christ.

He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. Luke. 10—16. See 1. Cor. 14—37.

Now thanks be to God, who always causeth us to triumph in Christ Jesus, and maketh manifest the odour of his knowledge by us in every place. For we are unto God the good odour of Christ in them who are saved, and in them who perish. * * For we are not as many, adulterating the word of God: but with sincerity, but as from God, in the sight of God we speak in Christ. 2. Cor. 2—14, 15 and 17. See Galat. 1—11; and Ephes. 3—3.

Therefore we also give thanks to God without ceasing: because that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God, who worketh in you, who have believed. 1. Thess. 2—13.

Utility of Doctrine, as to the Teacher.

Yea and the ignorant teach ye freely. 1. Esdras. 7—25.

Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream. Prov. 18—4.

The learning of a man is known by patience: and his glory is to pass over wrongs. Ibid. 19—11.

Speak not in the ears of fools: because they will despise the instruction of thy speech. Prov. 23—9.

And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables. He sought profitable words, and wrote words most right, and full of truth. The words of the wise are as goads and as nails deeply fastened in, which by the counsel of masters are given from one shepherd. Eccles. 12—9, to 11.

The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch. Eccli. 37—18. See 25—12.

Utility of Doctrine, as to the Hearer.

Teach me, and I will hold my peace: and if I have been ignorant in any thing, instruct me. Job. 6—24.

Receive my instruction, and not money: choose knowledge rather than gold. For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it. Prov. 8—10, 11.

The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness. Ibid. 15—14. See 9—9.

Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge. Ibid. 19—27.

Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine: which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips. * * Behold, I have described it to thee three manner of ways, in thoughts and knowledge: that I might show thee the certainty and the words of truth, to answer out of these to them that sent thee. Ibid. 22—17 to 21.

Let thy heart apply itself to instruction: and thy ears to words of knowledge. Ibid. 23—12.

Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom. Eccli. 3—31. See 5—13.

If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning; and let thy foot wear the steps of his doors. Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee. Ibid. 6—34 to 37. See Psalm. 1—2.

For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. Let not the discourse of the ancients escape thee: for they have learned of their fathers: for of them thou shalt

learn understanding, and to give an answer in time of need. Eccli. 8—10 to 12.

For what things soever were written, were written for our instruction: that, through patience and the comfort of the Scriptures, we might have hope. Rom. 15—4.

Fruit of Teaching Doctrine.

The lips of the just teach many: but they that are ignorant, shall die in the want of understanding. Prov. 10—21.

A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt. Ibid. 12—8.

For by the tongue wisdom is discerned; and understanding, and knowledge, and learning, by the word of the wise, and steadfastness in the works of justice. Eccli. 4—29. See 37—22.

Fruit of Hearing Doctrine.

A wise man shall hear, and shall be wiser: and he that understandeth, shall possess governments. Prov. 1—5.

In the heart of the prudent resteth wisdom; and it shall instruct all the ignorant. Ibid. 14—33.

Knowledge is a fountain of life to him that possesseth it: the instruction of fools *is* foolishness. The heart of the wise shall instruct his mouth: and shall add grace to his lips. Well-ordered words are *as* a honeycomb, sweet to the soul, and health to the bones. Ibid. 16—22 to 24.

A wise heart shall acquire knowledge; and the ear of the wise seeketh instruction. Ibid. 18—15.

Eat honey, my son, because it is good, and the honey-comb most sweet to thy throat: so also *is* the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish. Ibid. 24—13, 14.

Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth. Ibid. 27—11.

My son, from thy youth up receive instruction; and even to thy grey hairs thou shalt find wisdom. Come to her as one that plougheth and soweth, and wait for her good fruits. Eccli. 6—18. 19.

Contempt of Doctrine.

The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction. Prov. 1—7.

He that teacheth a scorner, doeth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot. Ibid. 9—7.

A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy. Ibid. 14—6.

What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evil. Ibid. 17—16.

A fool receiveth not the words of prudence; unless thou say those things which are in his heart. Ibid. 18—2. See 15—20.

How very unpleasant is wisdom to the unlearned: and the unwise will not continue with her. * * For the wisdom of doctrine is according to her name: and she is not manifest unto many; but with them to whom she is known, she continueth even to the sight of God. Eccli. 6—21 and 23.

He that is not wise in good, will not be taught. But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness. * * A man of sense shall praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him; and he will cast it behind his back. Ibid. 21—14, 15 and 18.

He that teacheth a fool, is like one that glueth a potsherd together. He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep. He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this? Ibid. 22—7 to 9. See 23—20.

Give not that which is holy to dogs: neither cast ye your pearls before swine; lest they trample them under their feet, and, turning upon you, tear you. Matth. 7—6.

The Effects of Bad Doctrine, as to the Teacher.

Having first shown that you are forgers of lies, and maintainers of perverse opinions. And I wish you would hold your peace, that you might be thought to be wise men. Hear ye therefore my reproof, and attend to the judgment of my lips. Hath God any need of your lie, that you should speak deceitfully for him? Job. 13—4 to 7.

The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly. * * The lips of the wise shall disperse knowledge: the heart of fools shall be unlike. * * Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die. Prov. 15—2, 7 and 10.

The instruction of fools is foolishness. Ibid. 16—22.

The proud and the arrogant is called ignorant, who in anger worketh pride. Ibid. 21—24.

The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found. Eccli. 21—19.

The Effect of Bad Doctrine, as to the Hearer.

A man that shall wander out of the way of doctrine, shall abide in the company of the giants. Prov. 21—16.

And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? Luke. 6—39.

And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit. Eccles. 1—17.

Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always: and in many of his works be not curious. Eccli. 3—22.

DREAMS.

Dreams and Visions by which God, in former times, made Known his Will.

And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband. Gen. 20—3.

And he (*Jacob*) saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the Angels also of God ascending and descending by it. And the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land wherein thou sleepest, I will give to thee and to thy seed. Ibid. 28—12, 13.

And he saw in a dream God saying to him: Take heed thou speak not any thing harshly against Jacob. Ibid. 31—24.

After two years Pharao had a dream. He thought he stood by the river. * * He slept again, and dreamed another dream. Ibid. 41—1 and 5.

And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac, he heard him by a vision in the night calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am. God said to him: I am the most mighty God of thy father: fear not, go down into Egypt, for I will make a great nation of thee there. Ibid. 46—1 to 3.

He (*God*) said to them (*Aaron and Mary the sister of Moses*): Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream. Num. 12—6.

And when Gedeon was come, one told his neighbour a dream; and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth-cake of barley-bread rolled and came down into the camp of Madian: and when it was come to a tent it struck it, and beat it down flat to the ground. He to whom he spoke, answered: This is nothing else but the sword of Gedeon the son of Joas, a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand. And when Gedeon had heard the dream, and the interpretation thereof, he adored, and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands. Judges. 7—13 to 15.

Samuel, after being called four times, received a revelation. See 1. Kings. whole of Chap. 3.

And he (*Saul*) consulted the Lord: and he answered him not, neither by dreams, nor by priests, nor by prophets. 1. Kings. 28—6.

But it came to pass that night, that the word of the Lord came to Nathan, saying: Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in? 2. Kings. 7—4, 5. See 1. Paral. 17—2, and following verses.

And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee. 3. Kings. 3—5. See 2. Paral. 1—7, and following verses.

If thou wilt frighten me with dreams, and terrify me with visions. Job. 7—14.

God speaketh once and repeateth not the self same thing the second time. By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds: then he openeth the ears of men, and teaching instructeth them in what they are to learn. Ibid. 33— 4 to 16.

In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream; and his spirit was terrified; and his dream went out of his mind. Dan. 2—1; see whole Chap., and also for the dream of Nabuchodonosor,

the whole of Chap. 4.

See the whole of Chap. 7, for Daniel's vision of the four beasts designating the four kingdoms, etc. See also the whole of Chapter 8.

So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all. Now the vision was in this manner: Onias, who had been high-priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and exercised from a child in *all* virtues, holding up his hands, prayed for all the people of the Jews. 2. Mach. 15—11, 12.

But while he thought on these things, behold, the Angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. Matth. 1—20.

And having received an answer in sleep, that they (*the Magi*) should not return to Herod, they went back another way into their own country. And when they were departed, behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him. Ibid. 2—12, 13.

And when they had passed through Mysia, they went down to Troas: and a vision was shown to Paul in the night: A man of Macedonia standing, and beseeching him, and saying: Pass over into Macedonia, and help us. Acts. 16—8, 9.

And the Lord said to Paul in the night by a vision: Fear not, but speak, and hold not thy peace, because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. Ibid. 18—9, 10.

And the night following, the Lord standing by him (*Paul*), said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. Ibid. 23—11.

For an Angel of God, whose I am, and whom I serve, stood by me this night, saying: Fear not, Paul: thou must be brought before Cesar: and, behold, God hath given thee all them that sail with thee. Ibid. 27—23, 24.

Dreams and Visions, which Conflict with the Doctrines of Christ and the Church, are to be Condemned.

If there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. Deut. 13—1 to 3. See verse 5; also Jerem. 27—9.

The hopes of a man that is void of understanding, are vain and deceitful and dreams lift up fools. The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind. Eccli. 34—1, 2. See verse 3.

Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord. Jerem. 23—16.

I have heard what the prophet said, that prophesy lies in my name, and say: I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart? who seek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal. The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord. * * Behold I *am against* the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord. Ibid. 23—25 to 28 and 32.

For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream: for they prophesy falsely to you in my name: and I have not sent them, saith Lord. Ibid. 29—8, 9. See 14—14; and 27—9.

DRESS.

Penitential Dress.

And tearing his garments, he put on sackcloth, mourning for his son a long time. Gen. 37—34.

And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier. 2. Kings. 3—31.

Let us put sackcloth on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives. So they girded sackcloth on their loins, and put ropes on their heads. 3. Kings. 20—31, 32.

And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. 21—27.

When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the hair-cloth which he wore within next to his flesh. 4. Kings. 6—30.

And the priests put on hair-cloths. Judith. 4—8.

So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord girded with hair-cloths, and with ashes upon their head. Ibid. 4—16.

I have sewed sackcloth upon my skin, and have covered my flesh with ashes. Job. 16—16.

But as for me, when they were troublesome to me, I was clothed with hair-cloth. Psalm. 34—13.

And I made hair-cloth my garments. Psalm. 68—12.

For this gird yourselves with hair-cloth, lament and howl. Jerem. 4—8. See Isa. 3—24.

Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes. Jerem. 6—26. See Joel. 1—13 and 18; and Jonas. 3—5, 6.

And the same John had his garment of camel's hair, and a leathern girdle about his loins. Matth. 3—4. See 11—8 and 21.

Dress of the Sexes not to be Interchanged.

A woman shall not be clothed with man's apparel; neither shall a man use woman's apparel: for he that doeth these things is abominable before God. Deut. 22—5.

Abuse of Dress.

(*See Abuse.*)

Dress of Women.

In like manner women in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly array; but as it becometh women professing piety, with good works. 1. Tim. 2—9, 10.

The aged women, in like manner, in holy attire. Titus. 2—3.

Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel. 1. Peter. 3—3. See following verses.

DRUNKENNESS.

(*See also Gluttony, and Fasting.*)

And Noe, a husbandman, began to till the ground, and planted a vineyard. And drinking of the wine was made drunk, and was uncovered in his tent. Gen. 9—21.

The daughters of Lot said: Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father. Ibid. 19—32. See also verse 35.

The Lord also said to Aaron: You shall not drink wine nor anything that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations. Levit. 10—8, 9.

Then David said to Urias: Tarry here to-day, and to-morrow I will send thee away. Urias tarried in Jerusalem that day and the next. And David called him to eat and to drink before him: and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord; and went not down into his house. 2. Kings. 11—12, 13. See also 1. Kings. 25—36.

And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men. 2. Kings. 13—28.

But Holofernes lay on his bed, fast asleep, being exceedingly drunk. * * And when she(*Judith*)had said this,she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it. And when she had drawn

it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour. And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body. Judith. 13—4, 8 to 10.

Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith shall not be wise. Prov. 20 - 1. See also 3. Kings. 20—16.

He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich. Prov. 21—17. See Wisdom. 2—7.

Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat: because they that give themselves to drinking, and that club together, shall be consumed; and drowsiness shall be clothed with rags. Prov. 23—20. 21.

Who hath wo? whose father hath wo? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly: but in the end, it will bite like a snake, and will spread abroad poison like a basilisk. Thy eyes shall behold strange women: and thy heart shall utter perverse things: and thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost. And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not, when shall I awake, and find wine again? Ibid. 23—29 to end of Chap.

Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth: and lest they drink and forget judgments, and pervert the cause of the children of the poor. Ibid. 31—4, 5.

Wine and women make wise men fall off, and shall rebuke the prudent. Eccli, 19—2.

Challenge not them that love wine: for wine hath destroyed very many. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud. Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober. What is his life, who is diminished with wine? What taketh away life? death. Wine was created from the beginning to make men joyful, and not to make them drunk. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body. Wine drunken with excess raiseth quarrels, and wrath, and many ruins. Wine drunken with excess is bitterness of the soul. The heat of drunkenness is the stumbling-block of the fool, lessening strength and causing wounds. Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth. Speak not to him words of reproach: and press him not in demanding again. Eccli. 31—30 to end of Chap. See Psalm 103—15.

Give strong drink to them that are sad, and wine to them that are grieved in mind. Let them drink, and forget their want, and remember their sorrow no more. Prov. 31—6, 7.

By surfeiting many have perished: but he that is temperate, shall prolong life. Eccli. 37—34.

Wo to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine. * * Wo to you that are mighty to drink wine, and stout men at drunkenness. Isa. 5—11 and 22.

Come, let us take wine, and be filled with drunkenness: and it shall be as to-day so also to-morrow, and much more. Ibid. 56—12.

And behold, joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat, and drink: for to-morrow we shall die. And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts. Ibid. 22—13, 14. See also 1. Cor. 15—32.

Fornication, and wine, and drunkenness take away the understanding. Osee. 4—11. See Ezech. 16—49; and Gen. 19—24.

Awake, ye that are drunk, and weep; and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth. Joel. 1—5.

Wine deceiveth him that drinketh it. Habac. 2—5.

And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up, and took their weapons, and entered into the banqueting-place, and slew him, and his two sons, and some of his servants. 1. Mach. 16—16.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life; and that day come upon you suddenly. Luke. 21—34.

Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. Rom. 13—13.

Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—10. Also Galat. 5—21.

And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit. Ephes. 5—18.

Therefore let us not sleep, as others do: but let us watch, and be sober. For they who sleep, sleep in the night: and they who are drunk, are drunk in the night. But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation. 1. Thess. 5—6 to 8.

Drunkenness Provokes the Anger of God.

Wo to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine. * * Wo to you that are mighty to drink wine, and stout men at drunkenness. Isa. 5—11 and 22. See also Dan. 3—2.

Wo to the crown of pride, to the drunkards of Ephraim; and to the fading flower the glory of his joy, who were on the head of the fat valley, staggering with wine. Isa. 28—1. See above Joel. 1—5; 1 . Cor. 6—10; Prov. 23—31, and Eccli. 19—2.

But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine; they have gone astray in drunkenness: they have not known him that seeth: they have been ignorant of judgment. Isa. 28—7. See above Osee. 4—11.

Drunkenness Incites to Lust.

See above, Prov. 20—1; and Ephes. 5—18.

Drunkenness Weakens the Faculties.

See Eccli. 19—1.

Drunkenness Reveals Secrets.

See Prov. 31—4; Eccli. 16—11; and Habacuc. 2—15.

Drunkenness Incites to Anger and Quarrels.

See above, Prov. 20—1; and Chap. 23—29, 30.

The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners. Osee. 7—5.

Wine drunken with excess raiseth quarrels, and wrath, and many ruins. * * The heat of drunkenness is the stumbling-block of the fool, lessening strength and causing wounds. Eccli. 31—38, 40.

DURATION.

Duration of the Church.

(*See Church*).

DUTIES.

Duties of Children.

(*See Children.*)

Duties of Parents.

(*See Parents.*)

EDUCATION OF CHILDREN.

(*See Parents, Duties of.*)

EGYPTIAN BONDAGE.

Egyptian Bondage prefigured and begun. See Gen. 15—13; *Exod.* 1—1; *Ibid.* 8—1, 2; *Ibid.* 13—3; *Acts.* 7—17.

Liberation from bondage promised and accomplished. Gen. 15—14 to 16; *Ibid.* 47—21; *Ibid.* 50—14; *Exod.* 3—16; *Ibid.* 6—6; *Ibid.* 12—37; *Ibid.* 13—14; *Num.* 33—1; *Deut.* 16—1; *Osee.* 13—4; and *Micheas.* 6—4.

The Israelites Wished to Return to Egypt.

Exod. 14—11; *Ibid.* 16—3; *Ibid.* 17—3; *Num.* 11—5; *Ibid.* 14—4; *Ibid.* 20—3, 4.

Egyptian Plagues..

Exod. 7—20. *See Ibid. Chapters* 7, 8, 9, 10 and 11.

Egyptian Midwives.

(*See Midwives.*)

ELECTION.

By the counsel of Jethro, Moses chose or elected judges. Exod. 18—17 to 25.

Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you. Num. 17—5.

Moses, wishing to take revenge on the Madianites, chose from among the children of Israel a thousand men, for war. Ibid. 31—1.

But the Lord God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel. 1. Paral. 28—4.

Many are called, but few are chosen. Matth. 20—16. See Apocal. 17—16.

And when it was day, he called his disciples: and he chose twelve of them (whom also he named Apostles). Luke. 6—13.

And praying, they said: Thou, O Lord, who knowest the hearts of all men, show which of these two thou hast chosen, to take the place of this ministry, and apostleship. Acts. 1—24, 25.

And they chose Stephen, a man full of faith and of the Holy Ghost. Ibid. 6—5.

Separate me Saul and Barnabas, for the work whereunto I have taken them. Ibid. 13—2.

Labour the more that by good works you may make sure your calling and election. 2. Peter. 1—10.

Election of Good and Evil.

And that you may have knowledge to discern between holy and unholy, between unclean and clean. Levit. 10—10.

Behold, I set forth in your sight this day a blessing and a curse: a blessing, if you obey the commandments of the Lord your God, which I command you this day: a curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I show you, and walk after strange gods which you know not. Deut. 11—26 to 28.

Consider that I have set before thee this day life and good, and on the other hand death and evil. * * I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live. Ibid. 30—15 and 19.

Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people thy people which is so numerous. 3. Kings. 3—9.

He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil: that which he shall choose shall be given him. Eccli. 15—17, 18.

Wo to you that call evil good, and good evil; that put darkness *for* light,

and light *for* darkness; that put bitter for sweet, and sweet for bitter. Isa. 5—20.

Therefore thus saith the Lord: If thou will be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them. Jerem. 15—19.

And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death. Ibid. 21—8.

Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane; nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths: and I was profaned in the midst of them. Ezech. 22—26.

Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you, as you have said. Amos. 5—14.

Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels: but the bad they cast forth. Matth. 13—48.

And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that you may approve the better things; that you may be sincere and without offence unto the day of Christ, replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God. Philip. 1—9 to 11.

Prove all things: hold fast that which is good. 1. Thess. 5—21.

ENEMY.

Enemies not to be Contemned.

And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods. 1. Kings. 17—43. See 3. Kings. Chap 20.

A Reconciled Enemy not to be Rashly Trusted.

And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept: *And yet Saul was meditating the death of David.* 1. Kings. 24—17.

And Saul said: I have sinned; return, my son David; for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things. Ibid. 26—21.

Love of Enemies.

(*See Love.*)

ENGAGEMENTS.

(*See Contracts.*)

ENMITY AND HATRED.

(*See also Envy.*)

After the sin of our first parents, God placed enmity between the serpent

and the woman, and between the seed of both. Gen. 3—13.

There was a quarrel between the shepherds of Gerara and the shepherds of Isaac about a well, and therefore Isaac called the well "Enmity." Ibid. 26—21.

Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob. Ibid. 27—41.

And his (*Joseph's*) brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him. Ibid. 37—4.

Saul, seeing that the people thought more of David than of him, became his enemy. 1. Kings. Chap. 18. See 2. Kings. 13—15; and Esther. 7—6.

ENVY.

(*See also Enmity.*)

Cain, impelled by envy, killed his brother Abel. Gen. 4—5. See 29—14.

Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: The days will come of the mourning of my father, and I will kill my brother Jacob. Ibid. 27—41.

And Rachel, seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die. Ibid. 30—1. See Exod. 1—9 and following verses.

Joseph's brothers envied him. Ibid. 37—11.

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Levit. 19—17. See Num. 11—27.

If through hatred any one push a man or fling any thing at him with ill design: or being his enemy, strike him with his hand, and he die: the striker shall be guilty of murder. Num. 35—20.

But if any man hating his neighbour lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, the ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him whose blood was shed: and he shall die. Deut. 19—11, 12.

Saul envied David because of his popularity. 1. Kings. 18—7, 8.

Hatred stirreth up strifes; and charity covereth all sins. Prov. 10—12.

Soundness of heart *is* the life of the flesh: *but* envy *is* the rottenness of the bones. Prov. 14—30.

Eat not with an envious man, and desire not his meats. Ibid. 23—6.

A man that maketh haste to be rich, and envieth others, is ignorant that poverty will come upon him. Ibid. 28—22.

Again I considered all the labours of men: and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity and fruitless care. Eccles. 4—4.

Their love also, and their hatred, and their envy are all perished; neither have they any part in this world, and in the work that is done under the sun. Ibid. 9—6.

But by the envy of the devil, death came into the world. Wisdom. 2—24.

Neither will I go with consuming envy: for such a man shall not be partaker of wisdom. Ibid. 6—25.

Instead of a friend become not an enemy to thy neighbour: for an evil

man shall inherit reproach and shame: so shall every sinner that is envious and double-tongued. Eccli. 6—1.

There is none worse than he that envieth himself, and this is the reward of his wickedness. Ibid. 14—6.

Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion. Ibid. 31—16.

And when the chief priests and the Scribes saw the wonderful things that he did,and the children crying in the temple, and saying: Hosanna to the son of David: they were moved with indignation. Matth. 21—15. See Acts. 5—17, 18.

For he knew that through envy they had delivered him up. Matth. 27—18. See John. 12—4, and Acts. 7—54.

Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. Rom. 13—13.

Let us not become desirous of vain-glory, provoking one another, envying one another. Galat. 5—26. See also verses 15 and 19.

Some, indeed, even out of envy and contention; but some also for good will preach Christ. Philip. 1—15. See 1. Tim. 6—4.

But if you have bitter zeal,and there be contentions in your hearts; glory not, and be not liars against the truth. James. 3—14.

You covet, and have not: you kill, and envy, and cannot obtain: you contend,and war: and you have not,because you ask not. Ibid. 4—2. See verse 5.

Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions,as new-born infants, desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—1, 2.

If any man say, I love God, and hateth his brother, he is a liar. 1. John. 4—20.

Envy Provokes God.

He that rejoiceth at another man's ruin, shall not be unpunished. Prov. 17—5.

When thy enemy shall fall, be not glad: and in his ruin let not thy heart rejoice: lest the Lord see, and it displease him, and he turn away his wrath from him. Ibid. 24—17, 18.

A man, that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him. Ibid. 28—22.

Neither will I go with consuming envy: for such a man shall not be partaker of wisdom. Wisdom. 6—25.

EQUITY.

(*See Justice.*)

ERROR.

They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk. Job. 12—25.

And I said: These always err in their hearts. Psalm. 94—10.

They wandered in a wilderness. * * And he caused them to wander where there was no passing. Psalm. 106—4 and 40.

I have gone astray like a sheep that is lost. Psalm. 118—176.

They err that work evil. Prov. 14—22.

And all things that are done, God will bring into judgment for every error. whether it be good or evil. Eccles. 12—14.

All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. Isa. 53—6.

And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel. Ezech. 14—9. See Matth. 22—29.

ETERNITY OF HELL.

(See Hell.)

EUCHARIST.

The Eucharist Prophesied.

For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts. Malach. 1—11.

The Eucharist Prefigured.

And when the children of Israel saw it, they said one to another, Manhu? which signifieth: What is this? for they knew not what it was. And Moses said to them: This is the bread, which the Lord hath given you to eat. Exod. 16—15.

The Eucharist Promised.

Then Jesus said to them: Amen, amen, I say to you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. Then they said to him: Lord, give us always this bread. And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst. But I said to you, that you also have seen me, and you believe not. All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out: because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day. And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day. The Jews then murmured at him, because he had said: I am the living bread which came down from heaven. And they said: Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? Jesus therefore answered, and said to them: Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day. It is

written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen, I say unto you: He that believeth in me, hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert: and they died. This is the bread descending down from heaven; that if any one eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world. The Jews, therefore, debated among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen,amen, I say unto you: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever. These things he said teaching in the synagogue, in Capharnaum. John. 6—32 to 60.

The Eucharist Instituted.

And whilst they were at supper, Jesus took bread,and blessed,and broke, and gave to his disciples; and said: Take ye, and eat: This is my body. And taking the chalice, he gave thanks; and gave to them,saying: Drink ye all of this. For this is my blood of the new testament,which shall be shed for many for the remission of sins. Matth. 26—26 to 28. See Mark. 14—22, and Luke. 22—19.

For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink *it* for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. 1. Cor. 11—23 to 27.

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? Ibid. 10—16.

The Eucharist should be Frequently Received.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Acts. 2—42. See 20—7; also Psalm. 77—24, 25; Prov. 9—2, 3, and Wisdom. 16—20.

The Eucharist under one Kind.

And it came to pass,whilst he was at table with them, he took bread, and

blessed, and brake, and gave to them. And their eyes were opened; and they knew him: and he vanished out of their sight. Luke. 24—30, 31.

This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever. John. 6—59. See verses 33, 48, 51, 52, 58.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Acts. 2—42.

And on the first day of the week when we were assembled to break bread. Ibid. 20—7.

Whosoever shall eat this bread, or drink etc. 1. Cor. 11—27.

The Eucharist Administered by Christ.

And it came to pass, whilst he was at table with them, he (*Jesus*) took bread, and blessed, and brake, and gave to them. Luke. 24—30.

Administered by the Apostles.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Acts. 2—42. See 20—7, and 1. Cor. 11—27.

The Substance of the Bread does not Remain after the Consecration. There Remains but the Substance of the Body and Blood of Christ. This is Transubstantiation.

Take, and eat. This is my body. Matth. 26—26. See Mark. 14—22, and Luke. 22—19.

I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world. John. 6—51, 52.

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? 1. Cor. 10—16. See 11—27 to 29.

The Eucharist to be Adored.

The poor shall eat and shall be filled; and they shall praise the Lord that seek him: their hearts shall live for ever and ever. All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's; and he shall have dominion over the nations. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him. And to him my soul shall live. Psalm. 21—27 to 31.

Exalt ye the Lord our God, and adore his foot-stool, for it is holy. Psalm. 98—5.

EVANGELICAL COUNSELS.

(*See Counsel.*)

(*See also Liberty.*)

Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed: And you shall know the truth, and the truth shall make you free. * * If, therefore, the Son shall make you free, you shall be free indeed. John. 8—31, 32, and 36.

Being then freed from sin, we have been made servants of justice. Rom. 6—18.

For the law of the spirit of life in Jesus Christ hath delivered me from the law of sin and of death. * * Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. Ibid. 8.—2 and 21.

Now the Lord is a spirit: and where the Spirit of the Lord is; there is liberty. 2 Cor. 3—17.

For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh; but by charity of the Spirit serve one another. Galat. 5—13. See 1. Peter 1—18, and 2 Peter 2—19.

EVIL.

Evil not to be Returned for Evil.

He that rendereth evil for good, evil shall not depart from his house. Prov. 17—13.

Say not: I will return evil (*for evil*): wait for the Lord and he will deliver thee. Ibid. 20—22.

Say not: I will do to him as he hath done to me, I will render to every one according to his work. Ibid. 24—29.

Bless them that persecute you: bless and curse not. * * To no man rendering evil for evil. Rom. 12—14 and 17.

We are reviled, we are persecuted, and we suffer it. 1. Cor. 4—12.

See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. 1. Thess. 5—15.

And finally, be ye all of one mind, having compassion one of another, loving brotherhood,merciful, modest,humble: not rendering evil for evil, nor railing for railing, but on the contrary, blessing: for unto this are you called, that by inheritance you may possess a blessing. 1. Peter. 3—8, 9.

The Evil of Suffering is from God.

I will heap evils upon them (*the Israelites, on account of their ingratitude*), and will spend my arrows among them. Deut. 32—23.

And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil. 3. Kings. 9—9.

And the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself for my sake, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house. Ibid. 21—29.

Behold, it is written before me: I will not be silent, but I will render and repay into their bosom your iniquities and the iniquities of your fathers to-

gether, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom. Isa. 45—6, 7.

Wherefore thus saith the Lord: Behold, I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them. Jerem. 11—11.

Wherefore the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda: that the Lord would bring upon us great evils, *such* as never happened under heaven. Baruch. 2—1, 2.

Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done? Amos. 3—6.

For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem. Micheas. 1—12.

Therefore thus saith the Lord: Behold, I devise an evil against this family (*Samaria and Jerusalem*); from which you shall not withdraw your necks; and you shall not walk haughtily; for this is a very evil time. Ibid. 2—3.

Evil of Sin is not from God.

Thou shalt fly lying. The innocent and just person thou shalt not put to death: because I abhor the wicked. Exod. 23—7.

Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. 2. Paral. 19—7.

For their (*the Israelites*') God hateth iniquity. Judith. 5—21.

Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty. Job. 34—10.

In the morning I will stand before thee, and will see: because thou art not a God that willest iniquity. Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes. Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor. Psalm. 5—5 to 7.

Thou hast loved justice and hatedst iniquity. Psalm. 44—8.

The victims of the wicked are abominable to the Lord: the vows of the just are acceptable. The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him. Prov. 15—8, 9.

But to God the wicked and his wickedness are hateful alike. Wisdom. 14—9.

He hath commanded no man to do wickedly, and he hath given no man license to sin. Eccli. 15—21.

What shall we say then? Is there injustice with God? God forbid. Rom. 9—14.

Let no man, when he is tempted, say that he is tempted of God: for God is not a tempter of evils: and he tempteth no man. But every man is tempted, being drawn away by his own concupiscence, and allured. James. 1—13, 14.

Evil to be Avoided and Good Done.

Be not wise in thy own conceit: fear God, and depart from evil. Prov. 3—7.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely. Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. Isa. 1—16, 17.

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live. Ezech. 18–21, 22.

The Great Number of Evil Persons.

On account of the wickedness of men, the deluge destroyed all but eight persons. See Gen. Chap. 6.

In the five cities of the Sodomites there were not ten just persons found. Ibid. 18—32.

Of all the brothers of Joseph, there were but two, Ruben and Juda, who tried to liberate him. But the wicked prevailed. Ibid. 37—22 and 26.

Of all the Israelites, but two, Caleb and Josue, were found worthy to enter into the Promised Land. Num. 11—21, and 14—30. See 2. Kings. Chap. 15; 3. Kings. Chap. 12; Ibid. 20—10; Judith. 2—11; Jerem. 44—15; 1. Mach. 9—3; John. 18 –40, and Acts. 28—22.

Evil Company to be Avoided.

Blessed *is* the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. Psalm. 1—1.

I have not sat with the council of vanity: neither will I go in with the doers of unjust things. I have hated the assembly of the malignant; and with the wicked I will not sit. Psalm 25.—4, 5.

My son, if sinners shall entice thee, consent not to them. Prov. 1—10.

My son fear the Lord, and the king; and have nothing to do with detractors. For their destructions shall rise suddenly: and who knoweth the ruin of both? Ibid. 24—21, 22.

He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not. Ibid. 29—24.

Depart from the unjust, and evils shall depart from thee. Eccli. 7—2.

Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will; and thou shalt perish together with his folly. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight; and where there is no help he will overthrow thee. Ibid. 8—18, 19. See. Gen. 4—8.

He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. Eccli. 13—1.

Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them: and I will be their God; and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing. 2. Cor. 6—14 to 17.

If any man come to you, and bring not this doctrine, receive him not

into the house, nor say to him, God save you. For he that saith to him: God save you, communicateth with his wicked works. 2 John. v. 10, 11.

EVIL TONGUE.

An Evil Tongue to be Snaffled.

(See also Detraction, Calumny, and Slander.)

Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse. Exod. 22—28.

Thou shalt not be a detractor nor a whisperer among the people. Levit. 19—16.

Thou shalt be hid from the scourge of the tongue, and thou shalt not fear calamity when it cometh. Job. 5—21.

All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit. Psalm. 51—4.

They have sharpened their tongues like a serpent: the venom of asps is under their lips. Psalm 139—4.

A man full of tongue shall not be established on the earth. Psalm. 139 12. See Psalm. 5—11, and 13—3; also Rom. 3—13.

Set a watch, O Lord, before my mouth: and a door round about my lips. Psalm 140—3.

Remove from thee a froward mouth, and let detracting lips be far from thee. Prov. 4—24.

Lying lips hide hatred; he that uttereth reproach is foolish. In the multitude of words there shall not want sin: but he that refraineth his lips is most wise. Ibid. 10—18, 19.

The dissembler with his mouth deceiveth his friend. Ibid. 11—9.

For the sins of the lips ruin draweth nigh to the evil man. Ibid. 12—13.

The mouth of the fool bubbleth out folly. * * A peaceable tongue is a tree of life; but that which is immoderate shall crush the spirit. Ibid. 15—2, 4.

The wicked man diggeth evil, and in his lips is a burning fire. A perverse man stirreth up quarrels; and one full of words separateth princes. Ibid. 16—27, 28.

He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil. Ibid. 17—20.

The lips of a fool intermeddle with strife; and his mouth provoketh quarrels. The mouth of a fool is his destruction: and his lips are the ruin of his soul. The words of the double-tongued are as if they were harmless; and they reach even to the inner parts of the bowels. Ibid. 18—6, 7, 8.

Meddle not with him that revealeth secrets and walketh deceitfully, and openeth wide his lips. Ibid. 20—19.

Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross. An enemy is known by his lips, when in his heart he entertaineth deceit. When he shall speak low, trust him not: because there are seven mischiefs in his heart. He that covereth hatred deceitfully, his malice shall be laid open in the public assembly Ibid 21—23 to 56.

Dreams follow many cares: and in many words shall be found folly. Eccles. 5—2.

Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for an obscure speech shall not go for nought. Wisdom. 1—11.

Be not called a whisperer: and be not taken in thy tongue and confounded: For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred and enmity and reproach. Eccli. 5—16, 17.

A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death. If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth. The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace. The tongue of a third person hath disquieted many, and scattered them from nation to nation. It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. It hath cut in pieces the forces of people, and undone strong nations. The tongue of a third person hath cast out valiant women, and deprived them of their labors. He that hearkeneth to it, shall never have rest; neither shall he have a friend in whom he may repose. The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. Many have fallen by the edge of the sword: but not so many as have perished by their own tongue. Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands: hedge in thy ears with thorns; hear not a wicked tongue: and make doors and bars to thy mouth. Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: and take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death. Ibid. 28—15 to 30.

Evil communications corrupt good manners. 1. Cor. 15—33.

Let every man be swift to hear: but slow to speak, and slow to anger. James. 1—19: See Prov. 17—27.

Even so the tongue is, indeed, a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell. * * But the tongue no man can tame; a restless evil, full of deadly poison. James. 3—5, 6, 8.

Detract not one another my brethren. Ibid. 4—11.

EXAMPLE.

Good Example.

But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe. Deut. 17—18.

By the example I received instruction. Prov. 24—32.

How good it is, when thou art reproved, to show repentance! for so thou shalt escape wilful sin. Eccli. 20—4.

But let this suffice in a few words for a warning to the readers. And now we must come to the narration. Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his

mouth to eat swine's flesh. But he choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice: that by so doing he might be delivered from death: and for the sake of their old friendship with the man they did him this courtesy. But he began to consider the dignity of his age and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying that he would rather be sent into the other world. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar at the age of four-score and ten years, was gone over to the life of the heathens: and so they through my dissimulation, and for a little time of a corruptible life, should be deceived; and hereby I should bring a stain and a curse upon my old age. For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead. Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age: and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution. And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. But when he was now ready to die with the stripes, he groaned, and said: O Lord who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee. Thus did this man die, leaving not only to young men, but also to the whole nation , the memory of his death for an example of virtue and fortitude. 2. Mach. 6—17 to 31.

A city that is set on a mountain cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Matth. 5—14 to 16.

But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be? Ibid. 6—23.

Take heed therefore that the light which is in thee, be not darkness. Luke. 11—35. See 12—35.

But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God. John. 3—21.

Render to no man evil for evil: provide things good not only in the sight of God, but also in the sight of men. Rom. 12—17. See 2. Cor. 8—21.

Let every one of you please his neighbour for *his* good, unto edification Rom. 15—2.

Be ye followers of me, as I also am of Christ. 1. Cor. 11—1.

Let all things be done to edification. Ibid. 14—26.

For we are unto God the good odour of Christ in them who are saved, and in them who perish. To some, indeed, the odour of death unto death; but to the others the odour of life to life. And for these things who is so sufficient? 2 Cor.—15, 16.

But in all things let us exhibit ourselves as the ministers of God, in much patience. Ibid. 6—4.

Your emulation hath provoked a great many. Ibid. 9—2.

That you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation; among whom you shine as lights in the world, holding forth the word of life to my glory in the day of Christ: because I have not run in vain, nor laboured in vain. Philip. 2—15, 16.

Let your modesty be known to all men. Ibid. 4—5.

And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you; and that you walk honestly towards them that are without; and that you want nothing of any man's. 1. Thess. 4—11.

From all appearance of evil, refrain yourselves. Ibid. 5—22.

Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. * * Meditate on these things: be wholly in these things; that thy proficiency may be manifest to all. 1. Tim. 4—12. 15.

In all things show thyself an example of good works in doctrine, in integrity, in gravity. Sound speech, unblameable: that he, who is on the contrary part may be afraid, having no evil to say of us. Titus. 2—7, 8.

Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. James. 3—13.

Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord. Ibid. 5—10.

Having your conversation good among the Gentiles; that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation. * * For unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps; who did no sin, neither was guile found in his mouth. 1. Peter. 2—12, 21, 22.

Bad Example, and Scandal, to be Avoided.

If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it, the owner of the pit shall pay the price of the beasts: and that which is dead shall be his own. Exod. 21—33, 34.

Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth. Ibid. 23—2.

When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations. Deut. 18—9.

Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you. Baruch. 6—4. See Matth. 5—29, and Mark. 9—46.

But that we may not scandalize them, go thou to the sea, and cast in a hook, and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee. Matth. 17—26.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo to the world because of scandals. For it must needs be that scandals come: nevertheless wo to that man by whom the scandal cometh. Ibid. 18—6, 7. See Luke. 17—2.

Let us not, therefore, judge one another any more: but judge this rather, that you put not a stumbling-block, or a scandal in your brother's way. * * Destroy not the work of God for meat. All things, indeed, are clean: but it is evil for that man who eateth with giving offence. It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended, or scandalized, or made weak. Rom. 14—13, 20, 21. See 1. Cor. 8—11 and 13; 2. Cor. 6—3.

Examples of Chastisement.

These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder. Num. 5—20.

And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable both to men and beasts, for an example of contempt and disobedience. Esther. 16—24.

He hath made me as it were a by-word of the people; and I am an example before them. Job. 17—6.

And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him: and he shall be lifted up for a greater example: and his soul shall be taken away out of the number. Eccli. 19—3.

How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision and an example to all round about him. Jerem. 48—39.

And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee. Nahum. 3—6. See 1. Mach. 2—49.

And reducing the cities of the Sodomites, and of the Gomorrhites into ashes, condemned them to destruction: making them an example to those that should after act wickedly. 2. Peter. 2—6. See Gen. 19—23.

As Sodom and Gomorrha, and the neighbouring cities, in like manner having given themselves over to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire. Jude. verse 7.

EXCOMMUNICATION.

Excommunication prescribed by Christ.

And I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. Matth. 16—19.

And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire. Ibid. 18—8. See verse 18.

And whosoever shall scandalize one of these little ones who believe in me: it were better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than, having two hands, to go into hell, into the fire that cannot be quenched. Mark. 9—41, 42.

When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—22, 23.

Excommunication Inflicted by the Apostles.

I, indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done: in the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. 1. Cor. 5—3 to 5.

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. * * And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed: yet do not esteem him as an enemy; but admonish him as a brother. 2. Thess. 5—6, 14, 15.

Of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme. 1. Tim. 1—20.

A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such a one, is subverted and sinneth, being condemned by his own judgment. Titus. 3—10, 11.

Excommunication to be Used for the Edification of the Church, and for the Correction of those who are Excommunicated.

See above, 2. Thess. 5—14, 15; 1. Cor. 5—3; and 1. Tim. 1—20.

Excommunication practised by the Pharisees.

These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. * * They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. John. 9—22 and 34.

However many of the chief men also believed in him: but because of the Pharisees they did not confess *it*, that they might not be cast out of the synagogue. Ibid. 12—42.

They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. Ibid. 16—2.

They who Err grievously in Morals or Doctrine, after being Admonished in Vain, are to be Excommunicated.

Cast out the scoffer, and contention shall go out with him; and quarrels and reproaches shall cease. Prov. 22—10.

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Matth. 18—17.

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. Rom. 16—17. See 1. Cor. 5—3, 4; 2. Cor. 2—8; 2. Thess. 3—14, 15; 2. Tim. 2—17, 18; and Titus. 3—10, 11, as above quoted.

Excommunicated Persons to be Avoided.

See Matth. 18—17; and 1. Cor. Chap. 5; also Titus. 3—10, 11, as above quoted.

EXERCISE.

(*See Labour.*)

EXPERIENCE.

What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall show forth understanding. He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence. Eccli. 34—9, 10.

EXPLANATION.

Explanation of the Holy Scriptures.

(*See Bible.*)

EXTREME UNCTION.

And going forth, they preached that they should do penance: and they cast out many devils, and anointed with oil, many that were sick, and healed them. Mark. 6—12, 13.

Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. James. 5—14.

EYE.

Simple and Just Eye.

Give to the most High according to what he hath given to thee: and with a good eye do according to the ability of thy hands. Eccli. 35—12.

The light of thy body is thy eye. If thy eye be simple, thy whole body will be lightsome. But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be? Matth. 6—22, 23; Luke has the same words. 11—34.

Evil Eye taken for Envy.

Is thy eye evil because I am good? Matth. 20—15.

For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Mark. 7—21, 22. See Matth. 15—19.

Evil Eye taken for Inordinate Affection.

For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life: which is not of the Father, but is of the world. 1. John. 2—16. See Matth. 5—29; Mark. 9—46.

Wicked Eye.

A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes; presseth with the foot; speaketh with the finger. With a wicked heart he deviseth evil: and at all times he soweth discord. To such a one his destruction shall presently come: and he shall suddenly be destroyed, and shall no longer have any remedy. Six things there are, which the Lord hateth, and the seventh his soul detesteth: haughty eyes, a lying tongue, hands that shed innocent blood. Prov. 6—12 to 17.

There is but one, and he hath not a second, no child, no brother: and yet he ceaseth not to labour; neither are his eyes satisfied with riches; neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation. Eccles. 4—8.

The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul. The eye of the covetous man *is* insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table. Eccli. 14—8 to 10.

Remember that a wicked eye is evil. What is created more wicked than an eye? therefore shall it weep over all the face when it shall see. Ibid. 31—14, 15.

The light of thy body is thy eye. If thy eye be simple, thy whole body will be lightsome. But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be? Matth. 6—22, 23. See Mark 7—22, 23.

Eye of God, and of the Son of God.

That thy eyes may be open upon this house night and day; upon the house of which thou hast said: My name shall be there. 3. Kings. 8—29.

Behold, the eyes of the Lord are on them that fear him: and on them that hope in his mercy. Psalm. 32—18. See Eccli. 15—20.

The eyes of the Lord in every place behold the good and the evil. Prov. 15—3. See Zach. 4—10.

O Lord, thy eyes are upon truth. Jerem. 5—3.

Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is. Hebr. 4—13.

Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things. 1. Peter. 3—12.

And his head, and hair, were white, like white wool, and as snow, and his eyes were as a flame of fire. Apocal. 1—14.

And to the Angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine brass. Ibid. 2—18.

And his eyes *were* as a flame of fire, and on his head many diadems, having a name written, which no man knoweth but himself. Ibid. 19—12.

Eyes of the Angels.

The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four. Ezech. 1—18.

And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels. Ibid. 10—12. See Apocal. 4—6 and 8.

And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude. Dan. 10—6.

Eyes to be Guarded.

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Gen. 3—6.

The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. Ibid. 6—2.

NOTE:—*The sons of God.* The descendants of Seth and Enos are here called *sons of God* from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passions, to the prejudice of virtue or religion.

Cham, for gazing on the nakedness of his father, incurred his curse. Ibid. 9—22, 25.

And when he (*Abraham*) was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman: and that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee. Ibid. 12—11, 12.

And Dina the daughter of Lia went out to see the women of that country. And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her; and took her away. Ibid. 34—1, 2.

Juda saw Thamar in the crossway and sinned. Ibid. 38—15, 16. See 39—7; also 2. Kings. 11—2; and Chap. 13.

And when she (*Judith*) was come into his presence, forthwith Holofernes was caught by his eyes. Judith. 10—17. See 12—16.

I made a covenant with my eyes, that I would not so much as think upon a virgin. Job. 31—1.

Turn away my eyes that they may not behold vanity. Psalm. 118—37.

My son, give me thy heart: and let thy eyes keep my ways. * * Thy eyes shall behold strange women: and thy heart shall utter perverse things. Prov. 23—26 and 33. See Eccli. 9—5 and 7; Ibid. 25—28; Ibid. 41—25 and 27; Ibid. 42—12; Dan. 13—8, 9; Matth. 5—27, 28; 2. Peter. 2—14.

Eye of the Mind, or Intellect.

He took up his parable, and said: Balaam the son of Beor hath said: The man hath said, whose eye is stopped up: the hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened. Num. 24—3, 4; also verse 15. See Psalm. 12—4; 13—3; 35—1.

And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day. Deut. 29—4.

And he said: Go, and thou shalt say to this people: Hearing, hear and understand not: and see the vision, and know it not. Isa. 6—9. See Matth. 13—14; Luke. 8—10; Mark. 4—12; John. 12—40; Acts. 28—26; Rom. 11—8.

That the God of our Lord Jesus Christ, the Father of glory, may give to you the Spirit of wisdom and of revelation, in the knowledge of him: the eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints. Ephes. 1—17, 18.

Eye of Faith.

While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal. 2. Cor. 4—18. See Apocal. 3—18.

FAITH.

Good Faith, should always be Observed.

Josue kept faith with the Sabeonites although they deceived him: and they answered them: We have sworn to them in the name of the Lord the God of Israel; and therefore we may not touch them. But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn. But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. Josue. 9—19 to 21.

Many men are called merciful: but who shall find a faithful man? Prov. 20—6.

A good man is surety for his neighbour: and he that hath lost shame, will leave *him* to himself. Forget not the kindness of thy surety: for he hath given his life for thee. The sinner and the unclean fleeth from his

surety. A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him. A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea. It hath made powerful men to go from place to place round about; and they have wandered in strange countries. A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things shall fall into judgment. Eccli. 29—18 to 25. See 42—1.

He that is unfaithful dealeth unfaithfully. Isa. 21—2.

Dangerous to Break Faith.

And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant? *As* I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die. * * For he had despised the oath, breaking his covenant: and behold, he hath given his hand: and having done all these things, he shall not escape. Ezech. 17—15, 16, 18.

Faith of Women.

(*See Women.*)

Living Faith which Worketh by Charity is Powerful.

And entering into a ship, he (*Jesus*) passed over the water, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. * * But Jesus turning about, and seeing her, said: Take courage, daughter: thy faith hath made thee whole. And the woman was made whole from that hour. * * And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him, Yea, Lord. Matth. 9—1, 2, 22, 28. See Mark. 2—3, and Luke. 5—18.

And all things whatsoever you shall ask in prayer, believing, you shall receive. Matth. 21—22.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

And Jesus said to him: Receive thy sight: thy faith hath made thee whole. Luke. 18—42.

But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. John. 1—12.

That whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting. Ibid. 3—15, 16. See. 1. John. 4—9.

And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst. John. 6—35.

He that believeth in me, as the Scripture saith, Out of his belly shall flow

rivers of living water. Ibid. 7—38. See Deut. 18—15.

Jesus said to her (*Martha*): I am the resurrection and the life: he that believeth in me, although he be dead, shall live: And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world. John. 11—25 to 27.

Otherwise, believe for the works themselves. Amen, amen I say to you, he that believeth in me, the works that I do, he shall do also, and greater than these shall he do: because I go to the Father. Ibid. 14—12.

And his name, through the faith of his name, hath made this man strong, whom you have seen and known: and the faith which is by him hath given this perfect soundness in the sight of you all. Acts. 3—16.

To him (*Jesus*) all the prophets give testimony, that through his name all receive remission of sins, who believe in him. Ibid. 10—43. See Jerem. 31—35. Micheas. 7—18.

And God who knoweth the hearts, gave them testimony, giving to them the Holy Ghost as well as to us. And made no difference between us and them, purifying their hearts by faith. Acts. 15—8, 9.

Believe in the Lord Jesus: and thou shalt be saved, and thy house. Ibid. 16—31.

For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth. Rom. 1—16. See 3—22.

And the Scripture foreseeing, that God justified the Gentiles by faith, told unto Abraham before. Galat. 3—8. See Ephes. 2—7.

But without faith it is impossible to please God. Hebr. 11—6.

Happiness of those Who Keep, and Unhappiness of those Who Break, Faith.

See Exod. Chap. 2 and 3; 2 Paral. Chap. 24; 3 Kings. Chap. 3 and 11; Dan. Chap. 6; Hebr. 4—3.

Faith without Works does not Justify.

(*See also Justification.*)

And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and, if I should deliver my body to be burned, and have not charity it profiteth me nothing. 1. Cor. 13—2, 3.

For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but faith, which worketh by charity. Galat. 5—6.

Do you see that by works a man is justified, and not by faith only? James. 2—24. See whole chapter.

Faith without works is dead. Ibid. 2—26.

Faith itself is called a Good Work.

Being confident of this very thing (*says St. Paul*) that he who hath begun a good work in you, will perfect it unto the day of Jesus Christ. Philip. 1—6.

Necessity of Faith.

Go about through the streets of Jerusalem, and see, and consider, and

seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it. Jerem. 5—1.

He that believeth not, shall be condemned. Mark. 16—16.

All that is not of faith is sin. Rom. 14—23.

In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. Ephes. 6—16.

But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him. Hebr. 11—6.

If you believe not—you shall die in your sins. John. 8—24.

Faith is One.

Now I beseech you, brethren,—that there be no schisms among you: but that you be perfect in the same mind and the same judgment. 1. Cor. 1—10.

One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. Ephes. 4—5, 6.

Justification and Salvation are the Rewards of Living and Operative Faith.

Abraham believed God, and it was reputed to him unto justice. Gen. 15—6. See Rom. 4—3, 18, 23; also Galat. 3—6; and James. 2—23.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

And blessed art thou that thou hast believed (*said St. Elizabeth to the Blessed Virgin*), because those things shall be accomplished that were spoken to thee by the Lord. Luke. 1—45.

But he (*Jesus*) said to her: Daughter, thy faith hath made thee whole, go thy way in peace. Ibid. 8—48.

Amen, amen I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life. John. 5—24.

And this is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. Ibid. 17—3.

Be it known therefore to you, men brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses. In him every one, who believeth, is justified. Acts. 13—38, 39.

And they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house. Ibid. 16—31.

Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in him: for there is do distinction. Rom. 3—22.

Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ: By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. Ibid. 5—1, 2.

That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation. For the Scripture saith: Whoever believeth in him, shall not be confounded. Ibid. 10—9 to 11.

But indeed I esteem all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ, and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus; the justice which is of God in faith. Philip. 3—8, 9. See Ephes. 2—7.

Wherefore, it is contained in the Scripture: Behold, I lay in Sion a chief corner-stone, elect precious: and he that shall believe in him, shall not be confounded. To you, therefore, that believe, honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are set. 1. Peter. 2—6 to 8. See Isa. 28—16; and Rom. 9—33.

For we who have believed, shall enter into rest; as he said: As I have sworn in my wrath: If they shall enter into my rest: and this when the works from the foundation of the world were finished. Hebr. 4—3.

Preaching the Faith.

And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be something; lest, perhaps, I should run, or had run in vain. Galat. 2—2.

God regards the Faith of the Gentiles.

And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest: but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord. Jerem. 39—17, 18.

And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus said to him: I will come and heal him. * * And Jesus said to the centurion: Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. Matth. 8—5 to 7, and 13.

And she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour. Ibid. 15—27, 28.

Which when Jesus heard (*what the centurion had said*), he marvelled: and, turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith even in Israel. Luke. 7—9.

But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. Ibid. 10—33, 34.

And one of them, when he saw that he was cleansed, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this man was a Samaritan. Ibid. 17—15, 16. See John. 4—47; Acts. 8—26, and 10—1 to 3.

Faith taken for Fidelity of God in keeping his Promises.

God is not as a man, that he should lie, nor as the Son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil? Num. 23—19.

For the word of the Lord is right, and all his works are *done* with faithfulness. Psalm. 32—4.

And justice shall be the girdle of his loins: and faith the girdle of his reins. Isa. 11—5.

And I will espouse thee to me in faith; and thou shalt know that I am the Lord. Osee. 2—20.

For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid. Rom. 3—3.

Faith taken for Truthfulness and Constancy among Men.

Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust: or shall by force extort any thing, or commit oppression; or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin, being convicted of the offence, he shall restore. Levit. 6—2 to 4. See Gen. 39—16; and 44—32.

Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance. Eccli. 22—28, 29.

And they said to Jeremias: the Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord thy God shall send thee to us. Jerem. 42—5.

Wherefore now continue still to keep fidelity towards us: and we will reward you with good things, for what you have done in our behalf. 1. Mach. 10—27.

Whereunto I am appointed a preacher and an apostle (I say the truth, I lie not) a doctor of the Gentiles in faith and truth. 1. Tim. 2—7

Faith as a Theological Virtue.

For he is found by them that tempt him not: and he showeth himself to them that have faith in him. Wisdom. 1—2.

(*Who*) hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God. Ibid. 3—14.

Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith. Habacuc. 2—4.

And Jesus said to the centurion: Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. Matth. 8—13.

But Jesus turning about, and seeing her, said: Take courage, daughter: thy faith hath made thee whole. And the woman was made whole from that hour. Ibid. 9—22. Also Mark. 5—34.

Then came the disciples to Jesus secretly, and said: Why could not we cast him out? Jesus said to them: Because of your unbelief: for, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this

mountain: Remove from hence to yonder place; and it shall remove: and nothing shall be impossible to you. Matth. 17—18, 19. See Luke. 17—6.

And when he saw their faith, he said: Man, thy sins are forgiven thee. Luke. 5—20. See Rom. 4—3.

Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ. Rom. 5—1.

Faith without Charity is Dead.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name? And then will I profess unto them: I never knew you; depart from me, you that work iniquity. Matth. 7—21 to 23. See 25—11; and Luke. 6—46.

And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. 1. Cor. 13—2, 3.

By which (*Gospel*) also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain. Ibid. 15—2.

For as the body without the spirit is dead, so also faith without works is dead. James. 2—26.

Faith taken for Vow.

Having damnation, because they have made void their first faith. 1. Tim. 5—12.

Faith Inferior to Charity.

(*See Charity.*)

Faith Founded on the Veracity of God.

Believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well. 2. Paral. 20—20.

Abraham believed God and it was reputed to him unto justice. Rom. 4—3.

Faith then cometh by hearing: and hearing by the word of Christ. Ibid. 10—17.

For the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, subverting of counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ. 2. Cor. 10—4, 5. See. 2. Peter. 1—21.

FAITHFUL.

The Faithful.

God Saves the Faithful from the common Destruction of the Wicked.

The sins of Men were the cause of the deluge. But Noe was found just; he was commanded to build the ark in which he and his family were saved. The remainder of the race was destroyed. See Gen. Chap. 6 and 8.

Lot was saved, while the Sodomites were destroyed. Gen. Chap. 19.

And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be. Exod. 8—22, 23.

And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel. * * The Lord therefore did this thing the next day: and all the beasts of the Egyptians died: but of the beasts of the children of Israel there died not one. * * Only in the land of Gessen, where the children of Israel were, the hail fell not. Ibid. 9—4, 6, and 26.

But if thou resist, and will not let them go, behold, I will bring in to-morrow the locusts into thy coasts: to cover the face of the earth, that nothing thereof may appear; but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields. And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians; such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharao. * * No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light. Ibid. 10—4 to 6, and 23.

But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel. Ibid. 11—7.

The Lord, speaking to Moses and Aaron, said:—Separate yourselves from among this congregation, that I may presently destroy them. * * He (*Moses*) said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins. * * And immediately as he had made an end of speaking, the earth broke asunder under their feet. Num. 16—21, 26, 31.

And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest: but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord. Jerem. 39—17,18.

My God hath sent his Angel and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea and before thee, O king, I have done no offence. Dan. 6—22.

And reducing the cities of the Sodomites, and of the Gomorrhites into ashes, condemned them to destruction; making them an example to those that should after act wickedly: and delivered Lot, a just man oppressed by the injustice and lewd conversation of the wicked. 2. Peter. 2—6, 7.

The Faithful are Obliged to Contribute to the Support of their Pastors, and Pray for them.

(*See Church.*)

(*See Testimony.*)

FAME.

(*See Reputation.*)

FAMILIARITY.

Proper Familiarity.

If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee no more. Be not troublesome *to him;* lest thou be put back: and keep not far from him; lest thou be forgotten. Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets. His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison. Take heed to thyself. Eccli. 13—12 to 16.

Improper Familiarity.

Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee. Prov. 25—17.

The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty. A fool will peep through the window into the house: but he that is well taught, will stand without. It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace. Eccli. 21—25 to 27.

FAMINE.

Famine sometimes a Punishment of Sin.

And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land. Gen. 12—10.

And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech king of the Palestines to Gerara. Ibid. 26—1.

For the famine of Egypt, see Ibid. Chap. 41. See also Chapters 42,43,44, 45 and 47.

And the children of Israel said to them (*Moses and Aaron*): Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: why have you brought us into this desert, that you might destroy all the multitude with famine? Exod. 16—3.

They shall be consumed with famine: and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents. Deut. 32—24. See Ruth. Chap. 1.

And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men. And the Lord sent a pestilence upon Israel, from the morn-

ing unto the time appointed: and there died of the people from Dan to Bersabee seventy thousand men. And when the Angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction; and said to the Angel that slew the people: It is enough: now hold thy hand. And the Angel of the Lord was by the threshing floor of Areuna the Jebusite. 2. Kings. 24—14 to 16.

If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew, if their enemy afflict them besieging the gates, whatsoever plague, whatsoever infirmity, whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house, then hear thou in heaven, in the place of thy dwelling; and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart, (for thou only knowest the heart of all the children of men) that they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers. 3. Kings. 8—37 to 40.

And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cabe of pigeons' dung, for five pieces of silver. 4. Kings. 6—25. See 8—1.

If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions; and thou wilt hear and save us. 2. Paral. 20—9. See 6—28.

They shall not be confounded in the evil time; and in the days of famine they shall be filled. Psalm. 36—19.

Therefore is my people led away captive, because they had not knowledge; and their nobles have perished with famine: and their multitude were dried up with thirst. Isa. 5—13.

When they fast I will not hear their prayers: and if they offer holocaust and victims, I will not receive them: for I will consume the by them sword, and by famine, and by the pestilence. * * Therefore thus saith the Lord concerning the prophets that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own wickedness upon them. Jerem. 14—12, 15, 16.

And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as *are* for death, to death: and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity. Ibid. 15—2.

Thus saith the Lord of hosts: Behold, I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad. And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth; to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out: because they have not hearkened to my words, saith the Lord;

which I sent to them by my servants the prophets rising by night, and sending: and you have not heard, saith the Lord. Ibid. 29—17 to 19.

Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother, and every man to his friend, behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth. Ibid. 34—17.

A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind: and I will draw out a sword after them. * * I the Lord have spoken *it:* When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you, and I will break among you the staff of bread. And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence and blood shall pass through thee, and I will bring in the sword upon thee; I the Lord have spoken *it.* Ezech. 5—12, 16, 17. See 4—16; and 14—13.

Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence: and he that is near shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them. Ibid. 6—11, 12. See Joel. Chap. 1; Amos. 4—6; Aggeus. 1—6.

For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows. Matth. 24—7, 8.

In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months: when there was a great famine throughout all the land: and to none of them was Elias sent, but to a widow at Sarepta of Sidon. Luke. 4—25, 26.

Now there came a famine over all Egypt, and Chanaan, and great tribulation: and our fathers found no food. Acts. 7—11.

Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? Rom. 8—35.

In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written. 2. Cor. 8—14.

Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be burnt with fire; because God is strong, who shall judge her. Apocal. 18—8.

FAST.

(See also Abstinence, and Lent.)

Ecclesiastical Fast.

Prayer is good with fasting and alms, more than to lay up treasures of gold. Tob. 12—8.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and mourning. Joel. 2—12.

And when you fast, be not, as the hypocites, sad: for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward. But thou, when thou fasteth, anoint thy head, and wash thy face. Matth. 6—16, 17.

But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. Mark. 2—20. Also Luke. 5—35.

And she (*Anna*) was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Luke. 2—37.

And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away. Acts. 13—2, 3.

And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed. Ibid. 14—22.

For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled. Ibid. 15—28, 29.

But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings. 2. Cor. 6—4, 5. See also 11—27.

Merit of Fasting.

And all the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. Judith. 4—7.

And she (*Judith*) made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids. And she wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new-moons, and the feasts of the house of Israel. Ibid. 8—5, 6.

The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me. * * Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever. Jerem. 35—14 and 19.

And he (*Jonas*) caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste any thing: let them not feed nor drink water. * * Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them: and he did it not. Jonas. 3—7, 9 and 10.

But thou, when thou fastest, anoint thy head, and wash thy face. Matth. 6—17.

This kind (*of demon*) is not cast out but by prayer and fasting. Ibid. 17—20. See also Luke. 2—37.

Fasting for the Dead.

See 1. Kings. 31—13; 2. Kings. 1—12: 1. Paral. 10—12.

Examples of Fasting.

And Moses entering into the midst of the cloud, went up into the mountain: And he was there forty days and forty nights. Exod. 24—18.

And he (*Moses*) was there with the Lord forty days and forty nights: he neither ate bread nor drank water;and he wrote upon the tables the ten words of the covenant. Ibid. 34—28.

When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water. * * And I fell down before the Lord as before.forty days and nights neither eating bread, nor drinking water, for all your sins which you had committed against the Lord, and had provoked him to wrath. Deut. 9—9 and 18.

Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening; and offered to him holocausts, and victims of peace-offerings, and inquired of him concerning their state. At that time the ark of the covenant of the Lord was there. Judges. 20—26, 27.

And they (*the Israelites*) gathered together to Masphath: and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath. 1. Kings. 7—6.

And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sun-set. And all the people heard, and they were pleased: and all that the king did seemed good in the sight of all the people. 2. Kings. 3—35, 36.

And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. Ibid. 12—16. See 2. Paral. Chapter 20.

And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance. 1. Esdras. 8—21. See 1—4.

NOTE. *And I proclaimed there a fast.* It is not enough to part from Babylon, that is, figuratively, from sin, but we must also do works of penance: and therefore Esdras here proclaimed an extraordinary fast to those that were come from captivity. This shows that fasting was commanded and practised from the earliest times.

Wilt thou kill me also, as thou hast already killed seven husbands? At these words she (*Sara*) went into an upper chamber of her house: and for three days and three nights did neither eat nor drink: but continuing in prayer with tears besought God,that he would deliver her from this reproach. And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord. Tob. 3—10, 11.

And all the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. Judith. 4—7. See Esther. Chapter 4.

But as for me when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting: and my prayer shall be turned into my bosom. Psalm. 34—13.

And it came to pass in the fifth year of Joakim the son of Josias king of Juda, in the ninth month, that they (*Jeremias and Baruch*) proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem. Jerem. 36—9.

I ate no desirable bread, and neither flesh nor wine entered into my mouth; neither was I anointed with ointment: till the days of three weeks were accomplished. Dan. 10—3.

And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. Jonas. 3—5.

And when he (*Jesus*) had fasted forty days and forty nights, he was afterwards hungry. Matth. 4—2. See Mark. 1—12 and Luke. 4—1, 2.

Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. Matth. 9—14, 15. Also Mark. 2—18; and Luke. 5—33, and 2—37.

Then they fasting and praying, and imposing their hands upon them, sent them away. Acts. 13—3. See 14—22.

Fasting Commanded.

And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food. 1. Kings. 14—24.

And Josaphat being seized with fear, betook himself wholly to pray to the Lord: and he proclaimed a fast for all Juda. 2. Paral. 20—3. See 1. Esdras 8—21.

Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat, nor drink for three days and three nights: and I with my handmaids will fast in like manner: and then I will go in to the king, against the law, not being called, and expose myself to death and to danger. Esther. 4—16.

And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste any thing: let them not feed nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength: and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive; and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned

from their evil way: and God had mercy with regard to the evil which he had said that he would do to them: and he did it not. Jonas. 3—5 to 10.

FAVORITISM.

(*See Respect of Persons.*)

FEAR.

Fear of God.

Want of the fear of God is the cause of sin. Therefore Abraham said to Abimelech, who took his wife believing her to be his (Abraham's) sister: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife. Gen. 20—11.

And he (*the Angel*) said to him (*Abraham*): Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast nòt spared thy only begotten son for my sake. Ibid. 22—12.

And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin. Exod. 20—20.

These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land, into which you pass over to possess it: that thou mayst fear the Lord thy God, and keep his commandments and precepts, which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged. Deut. 6—1, 2. See verse 24.

And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul. Ibid. 10—12.

Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave. Ibid. 13—4.

Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. Josue. 24—14. See Judges. 6—10.

But the Lord your God, who brought you out of the land of Egypt with great power, and a stretched-out arm, him shall you fear; and him shall you adore; and to him shall you sacrifice. 4. Kings. 17—36.

Josaphat established judges in all the cities of Juda, and said to them, among other things: Let the fear of the Lord be with you. 2. Paral. 19—7.

Tobias said to his son: Fear not, my son: we lead indeed a poor life; but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Tob. 4—23.

And the Lord said to him (*Satan*): Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? Job. 1—8.

And he said to man: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Ibid. 28—28.

The Lord is my light and my salvation, whom shall I fear? Psalm. 26—1. See Psalm. 2—11.

Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him. Psalm. 32—8.

The Angel of the Lord shall encamp round about them that fear him, and shall deliver them. * * Fear the Lord, all ye his saints: for there is no want to them that fear him. Psalm. 33—8 and 10.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. Psalm. 111—1.

Blessed are all they that fear the Lord; that walk in his ways. Psalm. 127—1.

The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction. Prov. 1—7; also Psalm. 110—10; Eccli. 1—16; and 19—18.

Be not wise in thy own conceit: fear God, and depart from evil. Prov. 3—7.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy *is* prudence. Ibid. 9—10.

He that walketh in the way, and feareth God, is despised by him that goeth by an infamous way. Ibid. 14—2. See verse 27.

Better is a little with the fear of the Lord, than great treasures without content. Ibid. 15—16. See verse 33.

By mercy and truth iniquity is redeemed: and by the fear of the Lord men depart from evil. Ibid. 16—6.

The fruits of humility are the fear of the Lord, riches and glory and life. Ibid. 22—4. See 19—23.

My son, fear the Lord and the king: and have nothing to do with detractors. Ibid. 24—21. See Eccles. 12—13.

The fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. The love of God is honourable wisdom. And they to whom she shall show herself, love her by the sight, and by the knowledge of her great works. The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful. The fear of the Lord is the religiousness of knowledge. Religiousness shall keep and justify the heart, it shall give joy and gladness. It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed. To fear God is the fulness of wisdom, and fulness is from the fruits thereof. She shall fill all her house with her increase, and the storehouses with her treasures. The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation: and it hath seen, and numbered her: but both are the gifts of God. Wisdom shall distribute knowledge, and understanding and prudence: and exalteth the glory of them that hold her. The root of wisdom is to fear the Lord, and the branches thereof are long lived. In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination. The fear of the Lord driveth out sin: for he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin. A patient man shall bear for a time, and afterwards joy shall be restored to him. A good understanding will hide his words for a time, and the lips of many shall declare his wisdom. In the treasures of wisdom is the signification of discipline: but the worship of God is an abomination to a sinner. Son, if thou desire wisdom, keep justice, and

God will give her to thee. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him, is faith, and meekness: and he will fill up his treasures. Be not incredulous to the fear of the Lord: and come not to him with a double heart. Eccli. 1—11 to 36.

With all thy soul fear the Lord; and reverence his priests. Ibid. 7—31.

That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. * * The fear of God is the glory of the rich, *and* of the honourable, and of the poor. * * The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God. Ibid. 10—23, 25, 27.

He that feareth God, will do good: and he that possesseth justice, shall lay hold on her. Ibid. 15—1. See verse 20.

The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. Ibid. 25—16. See verse 14.

No evils shall happen to him that feareth the Lord: but in temptation God will keep him, and deliver him from evils. Ibid. 33—1. See 16—1, 3; and 28—8.

The spirit of those that fear God, is sought after and by his regard shall be blessed. * * He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope. The soul of him that feareth the Lord is blessed. * * The eyes of the Lord are upon them that fear him: he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon. Ibid. 34—14, 16, 17, 19.

Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee and have helped thee; and the right hand of my just One hath upheld thee. Isa. 41—10. See verse 14.

And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. Ibid. 43—1. See verse 5, and 44—2 and 8.

I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass? Ibid. 51—12.

Who shall not fear thee, O king of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee. Jerem. 10—7. See Apocal. 15—4.

And I will give them (*children of Israel*) one heart, and one way, that they may fear me all days; and that it may be well with them, and with their children after them. Ibid. 32—39. See verse 40.

Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity; for we are converted from the iniquity of our fathers, who sinned before thee. Baruch. 3—7.

And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth. 10—28. Luke has the same. 12—5.

St. Peter said to Cornelius and those who adored God with him: In truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh justice, is acceptable to him. Acts. 10—34, 35. See Rom. 11—20.

With fear and trembling work out your salvation. Philip. 2—12.

Converse in fear during the time of your sojourning here. 1. Peter. 1—17. See 3—2; and 2—17.

But with modesty and fear, having a good conscience. Ibid. 3—16.

Fear the Lord, and give him honour; because the hour of his judgment is come: and adore ye him, who made heaven, and earth, the sea, and the fountains of waters. Apocal. 14—7.

The Fruit, Utility, and Praise of the Fear of God.

The fear of the Lord shall prolong days: and the years of the wicked shall be shortened. Prov. 10—27.

The fear of the Lord is unto life: and he shall abide in fulness without being visited with evil. Ibid. 19—23.

The fear of the Lord *is* a fountain of life, to decline from the ruin of death. Ibid. 14—27.

The fruit of humility is the fear of the Lord, riches and glory and life. Ibid. 22—4.

Fear of God, Beneficial to Man.

Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. Josue. 24—14.

So these nations feared the Lord, but nevertheless served also their idols: their children also and grandchildren, as their fathers did, so do they unto this day. 4. Kings. 17—41. See verses 25, 34, 36 and 39.

Serve ye the Lord with fear: and rejoice unto him with trembling. Psalm. 2—11.

Pierce thou my flesh with thy fear: for I am afraid of thy judgments. Psalm. 118—120. See verse 38.

Be not wise in thy own conceit: fear God, and depart from evil: For it shall be health to thy navel, and moistening to thy bones. Prov. 3—7, 8.

The fear of the Lord hateth evil. Ibid. 8—13.

A wise man feareth and declineth from evil: the fool leapeth over, and is confident. Ibid. 14—16.

By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil. * * The fear of the Lord *is* the lesson of wisdom: and humility goeth before glory. Ibid. 15—27 and 33.

Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long: because thou shalt have hope in the latter end: and thy expectation shall not be taken away. Ibid. 23—17, 18.

My son, fear the Lord, and the king. Ibid. 24—21.

Blessed is the man that is always fearful: but he that is hardened in mind, shall fall into evil. Ibid. 28—14.

Who fears God neglects nothing. Eccles. 7—19.

Fear God, and observe his commandments. Ibid. 12—13.

The fear of the Lord driveth out sin: for he that is without fear cannot be justified: for the wrath of his high spirits is his ruin. Eccli. 1—27, 28. See whole Chapter.

Ye that fear the Lord, believe him: and your reward shall not be made void. Ibid. 2—8.

With all thy soul fear the Lord. Ibid. 7—31.

He that feareth God will do good. Ibid. 15—1.

The eyes of the Lord are towards them that fear him. Ibid. 15—20.

He that feareth God will turn to his own heart. * * The perfection of the fear of God is wisdom and understanding. Ibid. 21—7 and 13.

The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. Ibid. 25—16. See verse 14.

And I will give them one heart and one way, that they may fear me all days: and that it may be well with them and with their children after them. Jerem. 32—39. See verse 40.

Fear of God Rewarded.

Fear not my son: we have indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Tob. 4—23.

Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding. Job. 28—28.

Fear the Lord, all ye his saints, for there is no want to them that fear him. Psalm. 33—10. See verses 8 and 12.

Thou (*O Lord*) hast given an inheritance to them that fear thy name. Psalm. 60—6. See also Psalm. 32—18.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever. Psalm. 111—1 to 3.

He (*the Lord*) will do the will of them that fear him: and he will hear their prayer, and save them. Psalm. 144—19.

The fear of the Lord shall prolong days, and the years of the wicked shall be shortened. Prov. 10—27.

In the fear of the Lord is confidence of strength.—The fear of the Lord is a fountain of life, to decline from the ruin of death. Ibid. 14—26, 27.

The fear of the Lord is unto life: and he shall abide in fulness without being visited with evil. Ibid. 19—23.

The fruit of humility is the fear of the Lord, riches and glory and life. Ibid. 22—4.

The fear of the Lord is honour, and glory, and gladness, and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days. With him that feareth the Lord, it shall go well in in the latter end, and in the day of his death he shall be blessed. * * To fear God is the fulness of wisdom; and fulness is from the fruits thereof. * * The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation. * * The fear of the Lord driveth out sin: for he that is without fear cannot be justified: for the wrath of his high spirits is his ruin. Eccli. 1—11 to 13, 20, 22, 27, 28.

Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall. Ye that fear the Lord, believe him: and your reward shall not be made void. Ye that fear the Lord, hope in him: and mercy shall come to you for your delight. Ye that fear the Lord, love him; and your hearts shall be enlightened. * * They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way. They that fear the Lord, will seek after the things that are well pleasing to him: and they that love

him, shall be filled with his law. They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. They that fear the Lord, keep his commandments, and will have patience even until his visitation. Ibid. 2—7 to 10, and 18 to 21.

That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. * * The fear of God is the glory of the rich, *and* of the honourable, and of the poor. Ibid. 10—23 and 25.

And they that remain shall know that there is nothing better than the fear of God. Ibid. 23—37.

The fear of God hath set itself above all things. Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. Ibid. 25—14 to 16.

He that feareth the Lord, will receive his discipline, and they that will seek him early, shall find a blessing. * * They that fear the Lord shall find a just judgment, and shall kindle justice as a light. Ibid. 32—18 and 20.

No evils shall happen to him that feareth the Lord: but in temptation God will keep him, and deliver him from evils. Ibid. 33—1.

He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope. Ibid. 34—16. See verse 14.

Riches and strength lift up the heart: but above these is the fear of the Lord. There is no want in the fear of the Lord; and it needeth not to seek for help. The fear of the Lord is like a paradise of blessing: and they have covered it above all glory. Ibid. 40—26 to 28.

Salvation shall be to them that fear thy (*the Lord's*) name. Micheas. 6—9.

But unto them that fear my name the Sun of justice shall arise, and health in his wings: and you shall go forth and leap like calves of the herd. Malach. 4—2.

And his mercy is from generation unto generations, to them that fear him. Luke. 1—50.

Human Fear.

They that fear the hoary frost, the snow shall fall upon them. Job. 6—16.

There have they trembled for fear, where there was no fear. Psalm. 13—5.

He that feareth man shall quickly fall. Prov. 29—25.

As pales set in high places, and plasterings made without cost, will not stand against the face of the wind: So also a fearful heart in the imagination of a fool shall not resist against the violence of fear. As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God. Eccli. 22—21 to 23. See 1. John. 4—18; Apocal. 21—8; and Matth. 1—20.

And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth .10—28. See also 26—28 and 31.

And I say to you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him who after he hath killed hath power to cast into hell. Yea, I say to you, fear him. Luke. 12—4, 5. See verses 7 and 32.

And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled. 1. Peter. 3—13, 14. See Philip. 1—28.

Contempt of Fear.

The Lord is a firmament to them that fear him. Psalm. 24—14.

The Lord is my light and my salvation, whom shall I fear? Psalm. 26—1

In God I will put my trust: I will not fear what flesh can do against me. Psalm 55—5. See verse 11; and Psalm 117—6.

Be not afraid of sudden fear, nor of the power of the wicked falling upon thee. For the Lord will be at thy side, and will keep thy foot that thou be not taken. Prov. 3—25, 26. See verse 24, also 2. Paral 20—15 and 17.

Thou art my servant.—Fear not for I am with thee: turn not aside for I am thy God. * * Fear not, I have helped thee. Fear not, thou worm of Jacob, you that are dead of Israel: I have helped thee, saith the Lord. Isa. 41—9, 10, 13, and 14.

And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee: when thou shalt walk in the fire,thou shalt not be burnt; and the flames shall not burn in thee. Ibid. 43—1, 2. See verse 5; and also 44—2.

Hearken to me,you that know what is just, my people who have my law in your heart: fear ye not the reproach of men; and be not afraid of their blasphemies. For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation. * * I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass? And thou hast forgotten the Lord thy Maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury, who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor? Ibid. 51—7, 8, 12, 13.

And fear not the words of a sinful man. 1. Mach. 2—62.

Be not afraid at their presence, for I am with thee to deliver thee. Jerem. 1—8. See verse 17; and also Baruch. 6—15.

If God be for us, who is against us? Rom. 8—31.

God Punishes by Fear and Terror.

And when they (*Jacob and family*) were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away. Gen. 35—5.

I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee. Exod. 23—27. See 15—16.

And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies: the sound of a flying leaf shall terrify them; and they shall flee as it were from the sword: they shall fall, when no man pursueth them. Levit. 26—36.

This day will I begin to send the dread and fear of thee upon the nations that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail. Deut. 2—25.

None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you. Ibid. 11—25.

And all the people of the earth shall see that the name of the Lord is invocated upon thee; and they shall fear thee. * * Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness: and thy life shall be as it were hanging before thee. Thou shalt fear night and day; neither shalt thou trust thy life. Ibid. 28—10, 65, 66.

I know that the Lord hath given this land to you (*said Rahab to the explorers of Josue*): for the dread of you is fallen upon us: and all the inhabitants of the land have lost all strength. Josue. 2—9.

And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda. Ibid. 10—10. See Judges. 4—15.

Standing every man in his place round about the enemies' camp. So all the camp was troubled: and crying out and howling they fled away. And the three hundred men nevertheless persisted sounding the trumpets. And the Lord sent the sword into all the camp; and they killed one another. Judges. 7—21, 22.

And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them: and they were overthrown before the face of Israel. 1. Kings. 7—10. See 4. Kings. 7—6.

And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty. 2. Paral. 14—14. See also 17—10.

And the fear of the Lord fell upon all the kingdoms of the lands, when they heard that the Lord had fought against the enemies of Israel. Ibid. 20—29.

And when all the army heard that Holofernes was beheaded, courage and counsel fled from them: and being seized with trembling and fear, they thought only to save themselves by flight. Judith. 15—1. See 14—17.

And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them. Jerem. 49—37. See 2. Mach. 3—23, 24.

Examples of the Fear of God.

The Angel of the Lord said to Abraham: Now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Gen. 22—12.

But the midwives feared God, and did not do as the King of Egypt commanded, but saved the men-children. * * And because the midwives feared God, he built them houses. Exod. 1—17 and 21.

And when Moses had stretched forth his hand over the sea, the Lord took

it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided. Ibid. 14—21.

And Samuel cried unto the Lord: and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king. 1. Kings. 12—18, 19.

And Achab called Abdias the governor of his house: now Abdias feared the Lord very much. For when Jezabel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water. 3. Kings. 18—3, 4. See verse 12.

Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. 2. Paral. 19—7. See verse 9.

But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them. * * For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him. Tob. 2—9 and 13. See 1—10.

Sara, the daughter of Raguel, said: A husband I consented to take, with thy (*the Lord's*) fear, not with my lust. Ibid. 3—18.

And when all had said, Amen; they went to the feast: but the marriage feast they celebrated also with the fear of the Lord. Ibid. 9—12. See verse 9 and also 14—4.

And she (*Judith*) was greatly renowned among all, because she feared the Lord very much; neither was there any one that spoke an ill word of her. Judith. 8—8.

And the Lord said to him (*Satan*): Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? Job. 1—8. See verse 1 and Chapter 2—3.

For I have always feared God as waves swelling over me, and his weight I was not able to bear. Ibid. 31—23.

Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Prov. 31—30.

And the men (*who were in the ship*) feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows. Jonas. 1—16.

But when he (*Eleazar*) was now ready to die with the stripes, he groaned, and said: O Lord who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee. 2. Mach. 6—30.

And he said to them: Where is your faith? And they, being afraid, wondered, saying one to another: Who is this, (think you) that he commandeth both the winds and the sea, and they obey him? Luke. 8—25.

The Church, indeed, had peace throughout all Judea and Galilee and Samaria, and was increased, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. Acts. 9—31.

Now there was a certain man in Cesarea, named Cornelius, a centurion of the band, which is called the Italian, a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. Ibid. 10—1, 2.

Then Peter opening his mouth, said: In truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh justice, is acceptable to him. Ibid. 10—34, 35.

Fear and Solicitude are not Incompatible with Faith and Hope.

Serve ye the Lord in fear: and rejoice unto him with trembling. Psalm. 2—11.

All these things have I considered in my heart. that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred. Eccles. 9—1.

Be not without fear about sin forgiven; and add not sin upon sin: and say not: The mercy of the Lord is great: he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him: and his wrath looketh upon sinners. Eccli. 5—5.

Well: because of unbelief they were broken off. But thou standest by faith: be not high minded, but fear. Rom. 11—20.

I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—26, 27.

Wherefore, let him that thinketh himself to stand, take heed lest he fall. Ibid. 10—12.

Wherefore, my dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—12.

Let us, therefore, fear, lest perhaps forsaking the promise of entering into his rest, any of you be thought to be wanting. Hebr. 4—1. See 1. Peter. 1—17.

Even the Wicked Fear and Respect the Good.

Abimelech said to Abraham: God is with thee in all that thou doest. Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness, that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger. Gen. 21—22, 23. See 20—8.

The Egyptians, pursuing the children of Israel, who passed through the Red Sea, said: Let us flee from Israel: for the Lord fighteth for them against us. Exod. 14—25.

And Saul feared David, because the Lord was with him, and was departed from himself. 1. Kings. 18—12. See verse 29.

The messenger of Ochozias said to Elias: Man of God, despise not my life, and the lives of thy servants that are with me. Behold, fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life. 4. Kings. 1—14.

And it came to pass when all our enemies heard of it (*that the walls of Jerusalem were built*), that all nations which were round about us, were afraid, and were cast down within themselves: for they perceived that this work was the work of God. 2. Esdras. 6—16.

And the fear of Judas and of his brethren, and the dread *of them* fell upon all the nations round about them. And his fame came to the king: and all nations told of the battles of Judas. 1. Mach. 3—25, 26.

And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp. Ibid. 12—28.

Lysias, after being overthrown by Judas Machabeus, wished to make peace: And as he was a man of understanding, considering with himself, the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the almighty God, he sent to them. 2. Mach. 11—13.

For Herod feared John, knowing him to be a just and holy man; and kept him; and having heard him, did many things: and he heard him willingly. Mark. 6—20. See Matth. 14—5, and Luke. 1—65.

After the terrible death of Ananias and Saphira: there came great fear upon the whole Church, and upon all that heard these things. And by the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's porch. But of the rest no one durst join himself to them: but the people magnified them. Acts. 5—11 to 13.

The keeper of the prison from which Paul and Silas were liberated, fell at their feet, and said: Masters, what must I do that I may be saved? Ibid. 16—30. See 2. Cor. 7—15.

FEASTING.

(*See also Food.*)

Abraham made a feast for the Angels who visited him. Gen. 19—3. See 21—8; 26—30; 29—22; 40—20; Judges. 14—10; 16—25; 19—21; 1. Kings. 25—36; 2. Kings. 13—27; 3. Kings. 3—15; and Esther. 1—3.

This our son—giveth himself to revelling and to debauchery and banquetings. Deut. 21—20.

It is better to go to the house of mourning than to the house of feasting. Eccles. 7—3.

It is better to be invited to herbs with love; than to a fatted calf with hatred. Prov. 15—17.

Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat: because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags. Ibid. 23—20, 21.

Be not greedy in any feasting, and pour not out thyself upon any meat: For in many meats there will be sickness; and greediness will turn to choler. By surfeiting many have perished: but he that is temperate, shall prolong life. Eccli. 37—32, 33, 34.

Stretch not out thy hand (*upon the table*) first, lest being disgraced with envy thou be put to confusion. Be not hasty in a feast. * * And if thou sittest amongst many, reach not thy hand out first of all: and be not the first to ask for drink. * * And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee; and thou shalt not bring sickness upon the body. * * Rebuke not thy neighbour in a banquet of wine: and

despise not him in his mirth. Eccli. 31—16, 17, 21, 25 and 41.

The life of him that looketh toward another man's table, is not to be counted a life: for he feedeth his soul with another man's meat. Ibid. 40—30.

FEET.

Washing of Feet.

Abraham said to the Angels whom he entertained: I will fetch a little water, and wash your feet, and rest ye under the tree. Gen. 18—4.

Lot said to the Angels whom he entertained: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street. Ibid. 19—2.

(*Joseph*) having brought them (*his brethren*) into the house, he fetched water, and they washed their feet, and he gave provender to their asses. Ibid. 43—24.

He (*Christ*) riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. * * If I, then, being Lord and Master, have washed your feet; you also ought to wash one another's feet. John. 13—4, 5 and 14.

Having a testimony of her good works, if she have educated children, if she have exercised hospitality, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work. 1. Tim. 5—10.

FESTIVALS.

For the institution and celebration of the Pascal feast, see Exod. Chap. 12.

Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord. Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts. Exod. 13—6, 7.

Thou shalt keep the feast of unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before me. Ibid. 23—15.

Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt. Ibid. 34—18.

And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy. Six days shall ye do work; the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations. These also are the holy-days of the Lord, which you must celebrate in their seasons. The first month, the fourteenth day of the month at evening, is the phase of the Lord: and the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread. The first day shall

be most solemn unto you, and holy: you shall do no servile work therein: but you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein. Levit. 23—1 to 9.

Let the children of Israel make the phase in its due time, the fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof. And Moses commanded the children of Israel that they should make the phase. And they made *it* in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses. Num. 9—2 to 5.

And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread. And the first day of them shall be venerable and holy: you shall not do any servile work therein. Ibid. 28—17, 18.

Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the phase to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night. Deut. 16—1.

And the children of Israel abode in Galgal; and they kept the phase, on the fourteenth day of the month at evening in the plains of Jericho. Josue. 5—10.

And he commanded all the people, saying: Keep the phase to the Lord your God, according as it is written in the book of this covenant. 4. Kings. 23—21.

And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified, offered holocausts in the house of the Lord. 2. Paral. 30—15. See verse 1.

And Josias kept a phase to the Lord in Jerusalem; and it was sacrificed on the fourteenth day of the first month. Ibid. 35—1.

And the children of Israel of the captivity kept the phase, on the fourteenth day of the first month. 1. Esdras. 6—19.

In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten. Ezech. 45—21.

And the disciples did as Jesus had appointed them: and they prepared the pasch. Matth. 26—19. See Mark. 14—12.

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. Luke. 22—7.

Feast of Pentecost.

And the feast of the harvest of the first-fruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field. Exod. 23—16.

Thou shalt keep the feast of weeks with the first-fruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in. Ibid. 34—22.

The day also of first-fruits, when after the weeks are accomplished, you shall offer new fruits to the Lord, shall be venerable and holy: you shall do no servile work therein. Num. 28—26.

Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn. Deut. 16—9.

After these things, there was a festival day of the Jews, and Jesus went up to Jerusalem. John. 5—1.

And when the days of the Pentecost were accomplished, they were all together in the same place. Acts. 2—1.

For Paul had determined to sail by Ephesus, lest he should be delayed any time in Asia. For he hastened on, if it were possible for him to keep the day of Pentecost at Jerusalem. Ibid. 20—16.

Feast of Trumpets.

Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy. You shall do no servile work therein, and you shall offer a holocaust to the Lord. Levit. 23—24, 25.

The first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets. And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram, and seven lambs of a year old, without blemish. Num. 29—1, 2.

Feast of Expiation.

Upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord. Levit. 16—30.

Upon the tenth day of this seventh month shall be the day of atonement: it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you. Ibid. 23—27, 28.

The tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls: you shall do no servile work therein. Num. 29—7. See John. 7—37.

Feast of Tabernacles.

And the feast of the harvest (*thou shalt keep*) of the first-fruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field. Exod. 23—16.

Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles seven days to the Lord. Levit. 23—34.

Thou shalt celebrate the solemnity also of tabernacles, when thou hast gathered in thy fruit of the barn-floor and of the wine-press. Deut. 16—13.

And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles. Ibid. 31—10.

And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty, of the day in its day. 1. Esdras. 3—4.

And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the

feast. in the seventh month: and that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees,to make tabernacles, as it is written. * * And all the assembly of them that were returned from the captivity, made tabernacles,and dwelt in tabernacles: for since the days of Josue the son of Nun, the children of Israel had not done so, until that day: and there was exceeding great joy. 2. Esdras. 8—14, 15, and 17.

And now celebrate ye the days of Scenopegia in the month of Casleu. 2. Mach. 1—9.

NOTE. *Scenopegia*, viz. The *Encenia*, or feast of the dedication of the altar, called here *Scenopegia*, or feast of *tabernacles*, from being celebrated with like solemnity.

And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens, like wild beasts. Ibid. 10—6.

Now the feast of the Jews, called of the tabernacles, was at hand. And his brethren said to him: Pass from hence, and go into Judea, that thy disciples also may see thy works which thou doest. John. 7—2, 3.

Feast of the Sabbath.

And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done. And he blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made. Gen. 2—2, 3.

Moses said to the Israelites: This is what the Lord hath spoken: Tomorrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it: and the meats that are to be dressed, dress them: and whatsoever shall remain, lay it up until the morning. Exod. 16—23.

On the sixth day the Israelites gathered a double quantity of manna, that they might refrain from all work on the Sabbath. Ibid. 16—22.

Remember that thou keep holy the sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it. Ibid. 20—8 to 11.

Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed. Ibid. 23—12.

Keep you my sabbath; for it is holy unto you: he that shall profane it, shall be put to death: he that shall do any work in it, his soul shall perish out of the midst of his people. Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die. Let the children of Israel keep the sabbath, and

celebrate it in their generations. It is an everlasting covenant between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth: and in the seventh he ceased from work. Ibid. 31—14 to 17.

Six days shalt thou work: the seventh day thou shalt cease to plough, and to reap. Ibid. 34—21.

Six days you shall do work: the seventh day shall be holy unto you, the sabbath and the rest of the Lord: he that shall do any work on it, shall be put to death. Ibid. 35—2.

Six days shall ye do work; the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitation. Levit. 23—3. See 19—3.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof: but in the seventh year there shall be a sabbath to the land, of the resting of the Lord: thou shalt not sow thy field, nor prune thy vineyard. Ibid. 25—3, 4. See Exod. 23—10.

And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath-day, that they brought him to Moses and Aaron and the whole multitude. And they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die: let all the multitude stone him without the camp. And when they had brought him out, they stoned him; and he died as the Lord had commanded. Num. 15—32 to 36.

And on the sabbath-day, you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations which regularly are poured out every sabbath for the perpetual holocaust. Ibid. 28—9, 10.

Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee. Deut. 5—12.

Nehemias punished those who violated the sabbath. See 2. Esdras. 3—15.

Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem. And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath-day? Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath. * * I spoke also to the Levites, that they should be purified, and should come to keep the gates, and to sanctify the sabbath-day: for this also remember me, O my God, and spare me according to the multitude of thy tender mercies. Ibid. 13—16 to 18 and 22.

Blessed is the man that doeth this (namely, judgment and justice), and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil. * * For thus saith the Lord to the eunuchs: They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant: I will give to them in my house and within my walls, a place and a name better than sons and daughters: I will give them an everlasting name, which shall never perish. Isa. 56—2, 4, 5.

If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful and the holy of the Lord glorious, and glorify him, while thou doest not thy own ways, and thy own will is

not found to speak a word: then shalt thou be delighted in the Lord; and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it. Ibid. 58—13, 14. See 66—23.

Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath-day: and bring them not in by the gates of Jerusalem. And do not bring burdens out of your houses on the sabbath-day, neither do ye any work: sanctify the sabbath-day, as I commanded your fathers. * * But if you will not hearken to me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day, I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched. Jerem. 17—21, 22 and 27.

And I gave them my statutes, and I shewed them my judgments, which if a man do, he shall live in them. Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them. Ezech. 20—11, 12. See Exod. 20—8.

Thou hast despised my sanctuaries, and profaned my sabbaths. Ezech. 22—8. See 1. Mach. 1—43, and following verses. The whole of Chap. 2; and 2. Mach. 8—26.

But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath-day. And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things. 2. Mach. 15—1, 2.

At that time Jesus went through the corn on the sabbath-day: and his disciples being hungry, began to pluck the ears of corn, and to eat. Matth. 12—1; also Mark. 2—23.

And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? Mark. 6—2.

And he came to Nazareth where he was brought up: and he went into the synagogue, according to his custom on the sabbath-day: and he rose up to read. * * And he went down into Capharnaum a city of Galilee, and there he taught them on the sabbath-days. And they were astonished at his doctrine: for his word was with power. Luke. 4—16, 31 and 32.

And some of the Pharisees said to them: Why do you that which is not lawful to do on the sabbath-days? And Jesus, answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him? How he went into the house of God, and took and eat the bread of proposition, and gave to them that were with him, which it is not lawful to eat, but only for the priests? Ibid. 6—2 to 4. See Exod. 29—32. Levit. 24—8.

And he was teaching in their synagogue on the sabbath. Luke. 13—10. See verses 14 and 15. Also 14—1; John. 7—22 and 9—14.

The Jews, therefore, said to him that was cured: It is the sabbath: it is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me: Take up thy bed, and walk. John. 5—10, 11.

But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath-day, they sat down. * * For they who inhabited Jerusalem, and the rulers thereof not knowing him, nor the voices

of the prophets, which are read every sabbath, judging *him* have fulfilled them. * * But the next sabbath-day the whole city almost came together to hear the word of God. Acts. 13—14, 27 and 44.

And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight. Ibid. 20—7.

NOTE:—*And on the first day of the week.* Here St. Chrysostom with many other interpreters of the Scripture explain, that the Christians, even at this time, must have changed the sabbath into the first day of the week, (the Lord's day) as all Christians now keep it: This change was undoubtedly made by the authority of the church: hence the exercise of the power, which Christ had given to her: for he is Lord of the sabbath.

On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the gatherings be not then to be made. 1. Cor. 6—2. See Hebr. 4—4.

Feast of the Sabbath Properly Observed by the Good.

See above Exod. 20—8 to 10; Levit. 23—3 and 32; Deut. 5—12, 14; Isa. 58—13, 14; Jerem. 17—21, 24, 25; Matth. 12—12; Mark. 2—27, 28; Luke. 6—9 and 13—15.

Sabbath Violated by the Wicked.

Six days you shall do work: the seventh day shall be holy unto you, the sabbatn and the rest of the Lord: he that shall do any work on it, shall be put to death. Exod. 35—2.

They who collected wood on the Sabbath were stoned to death by the command of the Lord. See Num. 15—36.

Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning. Tob. 2—6.

The new moons, and the sabbaths, and other festivals, I will not abide, your assemblies are wicked. My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them. Isa. 1—13, 14.

But if you will not hearken to me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day, I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched. Jerem. 17—27.

I hate, and have rejected your festivities: and I will not receive the odour of your assemblies. Amos. 5—21.

And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day. Ibid. 8—10.

Feast of the New Moon.

And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs, of a year old, without blemish. Num. 28—11.

And David said to Jonathan: Behold, to-morrow is the new moon: and I according to custom am wont to sit beside the king to eat: let me go then, that I may be hid in the field till the evening of the third day. 1. Kings. 20—5.

Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish: and thou shalt expiate the sanctuary. Ezech. 45—18.

Violation of Feasts severely Punished

And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath-day, that they brought him to Moses and Aaron and the whole multitude. And they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die: let all the multitude stone him without the camp. And when they had brought him out, they stoned him; and he died as the Lord had commanded. Num. 15—32 to 36.

FIDELITY.

(*See also Infidelity.*)

Fidelity to Men.

The servant of Abraham faithfully executed the command given him by his master. Gen. Chap. 24.

Jacob faithfully served Laban by tending his flocks. Ibid. 31—6 and 40.

Joseph was faithful to his master. Ibid. Chap. 39.

Rahab was faithful to the spies whom Josue sent to explore. Josue. Chapts. 2 and 6.

The Israelites faithfully kept their oaths to the Gabaonites. Ibid. Chapts. 9 and 10.

Jonathan was faithful to David. 1. Kings. Chap. 20.

David was faithful to Abiathar: I knew that day when Doeg the Edomite was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house. Abide thou with me; fear not: for he that seeketh my life, seeketh thy life also: and with me thou shalt be saved. Ibid. 22—22, 23.

David was unwilliny to slay Saul his king, although persecuted by him. Ibid. 24—7.

The men of Jabes Galaad were faithful to Saul. Ibid. 31—11 and following verses.

And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, lord my king, either in death, or in life, there will thy servant be. 2. Kings. 15—21.

Our Lord commended the fidelity of the servants who multiplied their talents. Matth. 15—14.

FIRST-FRUITS.

(*See also Tithes.*)

The First-Fruits belong to God and to his Priests.

Thou shalt not delay to pay thy tithes and thy first-fruits: thou shalt give the first-born of thy sons to me. Exod. 22—29.

Thou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy God. Ibid. 23—19.

The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Ibid. 34—26.

Set aside with you first-fruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord. Ibid. 35—5. See 25—2.

The Lord said to Moses: Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest. Levit. 23—10. See 27—30 and following verses.

All the first-fruits also, which the children of Israel offer, belong to the priest: and whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his. Num. 5—9, 10.

And the Lord said to Aaron: Behold, I have given thee the charge of my first-fruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances. * * But the first-fruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them. * * All the first ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them. Ibid. 18—8, 11, 13. See also Deut. 12—6, 11, 17; and 14—23.

And they (*the priests*) shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them. This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast: the first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep. Deut. 18—2 to 4.

Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there. Ibid. 26—2.

The form prescibed for offering the first-fruits is found in Deut. 26—10. See 2. Paral. 31—5.

And that we would bring the first-fruits of our land, and the first-fruits of all fruit of every tree, from year to year, in the house of our Lord: * * and that we would bring the first-fruits of our meats, and of our libations, and the fruit of every tree, of the vintage also, and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities. And the priest the son of Aaron shall be with the Levites in the tithes of the Levites: and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure-house. For the children of Israel and the children of Levi shall carry to the treasury the first-fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers: and we will not forsake the house of our God. 2. Esdras. 10—35, 37 to 39.

Honour the Lord with thy substance, and give him of the first of all thy fruits: and thy barns shall be filled with abundance: and thy presses shall run over with wine. Prov. 3—9, 10.

Every First-Born Consecrated to God.

And the Lord spoke to Moses, saying: Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine. * * Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord. Exod. 13—1, 2 and 12.

NOTE—*Sanctify unto me every first-born.* Sanctification in this place means that the first-born males of the Hebrews should be deputed to the ministry in the divine worship; and the first-born of beasts be given for a sacrifice.

Thou shalt not delay to pay thy tithes and thy first-fruits: thou shalt give the first-born of thy sons to me. Ibid. 22—29. See Ezech. 44—30.

The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear before me empty. Ibid. 34—20. See verse 19.

The first-born, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's. Levit. 27—26.

For every first-born is mine; since I struck the first-born in the land of Egypt: I have sanctified to myself whatsoever is first-born in Israel both of man and beast; they are mine: I *am* the Lord. Num. 3—13.

For all the first-born of the children of Israel, both of men and of beasts, are mine. From the day that I slew every first-born in the land of Egypt. have I sanctified them to myself. Ibid. 8—17.

Of the firstlings, that come of thy herds and thy sheep, thou shalt sanctify to the Lord thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep. Deut. 15—19. See 1. Kings. 1—24.

As it is written in the law of the Lord: That every male opening the womb shall be called holy to the Lord. Luke. 2—23.

FLATTERY.

And when they (*Core and his adherents*) had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: why lift you up yourselves above the people of the Lord? Num. 16—3

It is better to be rebuked by a wise man, than to be deceived with the flattery of fools. Eccles. 7—6.

The king's indignation is just. Esther. 1—18.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. Psalm. 140—5.

My son, if sinners shall entice thee, consent not to them. Prov. 1—10.

An unjust man allureth his friend: and leadeth him into a way that is not good. Ibid. 16—29.

They that say to the wicked man: Thou art just; shall be cursed by the people; and the tribes shall abhor them. Ibid. 24—24.

Better are the wounds of a friend, than the deceitful kisses of an enemy. * * He that blesseth his neighbour with a loud voice, rising in the night,

shall be like to him that curseth. * * As silver is tried in the fining-pot, and gold in the furnace; so a man is tried by the mouth of him that praiseth. Ibid. 27—6, 14 and 21.

They that forsake the law, praise the wicked man. * * He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*. Ibid. 28—4 and 23.

And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit. Eccli. 19—23.

As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps. Isa. 3—12.

Wo to you—that justify the wicked for gifts. Ibid. 5—23.

Their tongue is a piercing arrow, it hath spoken deceit; with his mouth one speaketh deceit with his friend, and secretly he lieth in wait for him. Jerem. 9—8.

They have made the king glad with their wickedness: and the princes with their lies. Osee. 7—3.

Master, we know that thou art a true speaker. Matth. 22—16.

And seeing that it pleased the Jews, he (*Herod*) proceeded to take up Peter also. Acts. 12—3. See verse 22.

Or do you seek to please men? Galat. 1—10.

For neither have we used, at any time, the speech of flattery, as you know. 1. Thess. 2—5.

FLESH.

How our Flesh should be Crucified.

A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little. Wine and women make wise men fall off, and shall rebuke the prudent. Eccli. 19—1, 2.

Fodder, and a wand, and a burden are for an ass; bread, and correction, and work for a slave. Ibid. 33—25.

And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words. Dan. 10—12.

Draw thee water for the siege; build up thy bulwarks: go into the clay and tread; work it, and make brick. Nahum. 3—14.

Let rottenness enter into my bones; and swarm under me: that I may rest in the day of tribulation; that I may go up to our people that are girded. Habac. 3—16.

Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. * * Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Rom. 6—6 and 12.

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. Ibid. 8—12, 13.

I beseech you therefore, brethren, by the mercy of God, that you present

your bodies a living sacrifice, holy, pleasing to God, your reasonable service. Ibid. 12—1.

But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—27.

Always bearing about in our body the dying of Jesus; that the life also of Jesus may be made manifest in our bodies. 2. Cor. 4—10.

For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross. Galat. 2—19.

I say then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. * * And they who are Christ's have crucified their flesh, with the vices and concupiscences. Ibid. 5—16 and 24.

From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body. Ibid. 6—17.

To put off, according to the former conversation, the old man, who is corrupted according to the desires of error. Ephes. 4—22.

But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity. Ibid. 5—3.

That I may know him (*Christ*), and the power of his resurrection, and the fellowship of his sufferings: being made conformable to his death. Philip. 3—10.

Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church. Coloss. 1—24.

Instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world. Titus. 2—12.

For this cause also was the gospel preached to the dead; that they might be judged indeed, according to men in the flesh, but may live according to God in the Spirit. 1. Peter. 4—6.

The Flesh to be Cared for from Necessity.

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. Rom. 8—12.

But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. Ibid. 13—14.

Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. 1. Cor. 15—50.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. 2. Cor. 7—1.

For, walking in the flesh, we do not war according to the flesh. Ibid. 10—3.

The Flesh to be Restrained because it Impedes Good.

And they who are in the flesh, cannot please God. But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you: the body indeed is dead because of sin. but the spirit liveth because of justification. Rom. 8—8 to 10.

Wherefore as there is among you envying and contention, are you not carnal, and walk according to man? 1. Cor. 3—3.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. Galat. 5—17.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul. 1. Peter. 2—11.

The Flesh Clogs the Spirit.

And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Gen. 6—3.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. * * For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. Rom. 8—1 and 13.

I say then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. * * Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like: of the which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. Galat. 5—16 and 19 to 21.

Be not deceived: God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. Ibid. 6—7,8.

FOOD.

Certain Food Forbidden to the Jews.

If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit. Exod. 21—28.

You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs. Ibid. 22—31.

By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all. Levit. 3—17.

Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat, you shall not eat. Ibid. 7—23.

But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others, that you shall not eat: but shall reckon it among the unclean. Ibid. 11—4.

If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people. Ibid. 17—10.

You shall not eat with blood. You shall not divine nor observe dreams. Ibid. 19—26.

Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh. Deut. 12—23.

Abuse of Food and Drink.

(*See also Drunkenness, and Gluttony.*)

Such as are without fins and scales, you shall not eat, because they are unclean. Ibid. 14—10.

The harp, and the lyre, and the timbrel, and the pipe, and wine *are* in your feasts: and the work of the Lord you regard not; nor do you consider the works of his hands. Isa. 5—12.

Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor. Ezech. 16—49.

Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. Rom. 13—13.

For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols. 1. Peter. 4—3.

Food Should be Received with Thanks.

(*See Thanks, and also Abstinence.*)

FOOLISHNESS.

The Foolishness of Women's Talk.

(*See Women.*)

Example of Foolishness and Fools.

Laban said to Jacob: Thou hast done foolishly. Gen. 31—28. See Num. 12—11.

The Israelites are called fools. Deut. 32—6; Jerem. 4—22 and 5—21.

Samuel said to Saul. Thou hast done foolishly. 1. Kings. 13—13.

Saul himself acknowledges the foolishness of his conduct. Ibid. 26—21. See 1. Kings. 21—13.

Nabal's foolishness would have cost him his life, had it not been for the prudence of Abigail, his wife. 1. Kings. 25—25. See 2. Kings. 24—10; 1. Paral. 21—8; and 2. Paral. 16—19 and following verses.

Job said to his wife: Thou hast spoken like one of the foolish women. Job. 2—10.

Understand, ye senseless among the people: and you fools, be wise at last. Psalm. 93—8.

It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches. Prov. 20—3. See 14—29; also verses 1, 3, 7, 8, 9, 14, 16, 18 and 24; and 15—2, 5, 7, 14, 20 and 21.

As snow in summer,and rain in harvest: so glory is not seemly for a fool. Ibid. 26—1. See verse 4.

Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him. Ibid. 27—22. See 10—8, 14, 23; 24—7, 8, 9, and 30—2 and 32.

And the number of fools is infinite. Eccles. 1—15. See 4—5, 13 and 17: 6—8; 7—5, 6, 10, 18; and Chapter 10.

A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself. * * The heart of fools is in their mouth: and the mouth of wise men is in their heart. Eccli. 21—23 and 29. See verses 17, 19, 21, 25, 26, 27 and 28. See also Isa. 9—11 and 13; 32—6,and Baruch. 3—22, 23 and 28.

And every one that heareth these my words, and doeth them not, shall be like a foolish man, who built his house upon the sand. Matth. 7—26. See 25—2, 3, 8; 23—17; Mark. 7—22; and Luke. 6—44. See also Rom. 1—21, 22; Galat. 3—1, 3; Luke. 12—20; 24—25; and Ephes. 5—3, 4.

The Wisdom of this World is Foolishness with God

For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, it is the power of God. * * But we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness. 1. Cor. 1—18 and 23.

For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. Ibid. 3—19. See 4—10.

FOOT.

The Foot Signifies the Affections, Thoughts, Counsels and Works of Men, both Pious and Impious.

He will keep the feet of his saints: and the wicked shall be silent in darkness, because no man shall prevail by his own strength. 1. Kings. 2—9.

Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet. Job. 13—27.

I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid. Psalm. 9—16.

My eyes are ever towards the Lord: for he shall pluck my feet out of the snare. Psalm. 24—15.

Who hath set my soul to live: and hath not suffered my feet to be moved. Psalm. 65—9.

Thy word is a lamp to my feet, and a light to my paths. Psalm. 118—105.

May he not suffer thy foot to be moved. Psalm. 120—3.

And make straight steps with your feet; that no one halting may go astray, but rather be healed. Hebr. 12—13. See Luke. 1—79.

FORBEARANCE.

(*See Longanimity.*)

FOREIGNERS.

How they should be Treated.

If a stranger dwell in your land, and abide among you, do not upbraid

him: but let him be among you as one of the same country; and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God. Levit. 19—33, 34.

FORGETFULNESS.

Forgetfulness of Benefits.

(*See Benefits.*)

God not to be Forgotten.

Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day. Deut. 8—11.

Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee. Ibid. 32—18.

God, humanly, speaking, is said to forget. See 1. Kings. 1—11; Psalm. 9—13; Psalm. 12—1; Osee. 1—6.

FORGIVENESS.

Forgiveness of Sin.

(*See Sin, and Absolution.*)

Forgiveness of our Neighbours.

Remember the fear of God; and be not angry with thy neighbour. Eccli. 28—8.

But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire. Matth. 5—22.

And forgive us our debts as we forgive our debtors. Ibid. 6—12. See verse 14.

Then Peter came unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus said to him: I say not to thee, till seven times; but till seventy times seven. * * So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. Ibid. 18—21, 22 and 35.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent; forgive him. Luke. 17—3, 4. See Matth. 18—15.

And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. Ephes. 4—32.

Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. Coloss. 3—12, 13.

This word is used in Scripture, not only for the sin of impurity, but for idolatry, and for all kinds of infidelity to God. Adultery and fornication are frequently confounded. Both the Old and New Testaments condemn all impurity and fornication, corporal and spiritual: idolatry, apostasy, heresy, infidelity, etc.

They shall cast her (*the young woman who has lost her virginity*) out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel.—And thou shalt take away the evil out of the midst of thee. Deut. 22—21, 22.

For a harlot is a deep ditch: and a strange woman is a narrow pit. She lieth in wait in the way as a robber: and him whom she shall see unwary, she will kill. Prov. 23—27, 28.

And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him; and he shall be lifted up for a greater example; and his soul shall be taken away out of the number. Eccli. 19—3.

How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house. Jerem. 5—7.

I will not visit upon your daughters when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate: and the people that doth not understand shall be beaten. Osee. 4—14. See 1. Cor. 6—9, 10; 7—9; and Hebr. 13—4; also Coloss. 3—5.

Fornication Enervates the Body and Weakens the Faculties.

That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman. For the lips of a harlot are like a honey comb dropping: and her throat is smoother than oil. But her end is bitter as wormwood, and sharp as a two-edged sword. Prov. 5—2 to 4. See Job. 31—12.

Give not thy soul to harlots in any point; lest thou destroy thyself and thy inheritance. Eccli. 9—6.

Occasions of Fornication to be Avoided.

Use not much the company of her that is a dancer, and hearken not to her; lest thou perish by the force of her charms. Gaze not upon a maiden; lest her beauty be a stumbling-block to thee. * * Many by admiring the beauty of another man's wife, have become reprobate: for her conversation burneth as fire. Sit not at all with another man's wife, nor repose upon the bed with her: and strive not with her over wine; lest thy heart decline towards her, and by thy blood thou fall into destruction. Forsake not an old friend; for the new will not be like to him. Eccli. 9—4 and 11 to 14.

Behold not every body's beauty: and tarry not among women. For from garments cometh a moth, and from a woman the iniquity of a man. Ibid. 42—12, 13.

Fornication Forbidden not only in Act, but also in Thought.

You have heard it was said to them of old: Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart. Matth. 5—27, 28.

Fornication brings Infamy.

See Eccli. 9—10 and 41—21.

Spiritual Fornication, which is Heresy and Idolatry.

And the Lord said to Moses: Behold, thou shalt sleep with thy fathers: and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them. Deut. 31—16.

And the Lord raised up judges to deliver them from the hands of those that oppressed them: but they would not hearken to them, committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary. Judges. 2—16, 17.

But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god. Ibid. 8—33.

How is the faithful city, that was full of judgment, become a harlot! justice dwelt in it, but now murderers. Isa. 1—21. See Chap. 57—3, 4.

And they that are saved of you shall remember me amongst the nations to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations. Ezech. 6—9. See the whole of chapter 16.

The beginning of the Lord's speaking by Osee: And the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord. Osee. 1—2.

And I will not have mercy on her children: for they are the children of fornications. For their mother hath committed fornication; she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink. Ibid. 2—4, 5.

If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven; and do not swear: The Lord liveth. For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place. Ibid. 4—15, 16.

And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird: because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the abundance of her delicacies. Apocal. 18—2, 3.

FORTITUDE.

For Fortitude of Abraham, see Gen. 14—14 and following verses.

The Lord therefore hath granted me life, as he promised until this present

day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old, as strong as I was at that time when I was sent to view *the land:* the strength of that time continueth in me until this day, as well to fight as to march. Josue. 14—10, 11. See Eccli. 46—11. *For Sampson's Fortitude,* See Judges. Chap. 14. *For David's Fortitude,* See 1. Kings. 17—34, 35 and 49.

Take courage and do diligently; and the Lord will be with you in good things. 2. Paral. 19—11.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord. Psalm. 26—14.

The house of the just is very much strength: and in the fruits of the wicked is trouble. Prov. 15—6.

Who shall find a valiant woman? Ibid. 31—10.

Thou hast been a strength to the poor, a strength to the needy in his distress. Isa. 25—4.

Say to the faint-hearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you. Ibid. 35—4.

Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee. Ibid. 52—1.

Eleazar said: Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age: and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution. 2. Mach. 6—27, 28.

In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute: we suffer persecution, but are not forsaken: we are cast down, but we perish not. 2. Cor. 4—8, 9.

Fortitude seeks God.

The angel said to Jacob: thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men? Gen. 32—28.

The Lord is my strength and my praise. Exod. 15—2.

Do you therefore, take courage, and let not your hands be weakened: for there shall be a reward for your work. 2. Paral. 15—7.

For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Ibid. 16—9.

The joy of the Lord is our strength. 2. Esdras. 8—10.

Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord. Psalm. 30—25.

FORTUNE-TELLERS.

(*See Soothsayers and Incantations.*)

FOUNDATION.

Christ the Foundation of the Church.

For no one can lay another foundation, but that which is laid: which is

Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day of the Lord shall declare *it*, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. 1. Cor. 3—11 to 13.

Jesus Christ himself, being the chief corner-stone. Ephes. 2—20.

Wherefore, it is contained in the Scripture: Behold, I lay in Sion a chief corner-stone, elect precious: and he that shall believe in him, shall not be confounded. 1. Peter. 2—6. See whole chapter. Also Psalm. 117—22; Isa. 28—16; Matth. 21—42; Rom. 9—33; Acts. 4—21.

The Apostles also the Foundation.

Now, therefore, you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building framed together groweth into a holy temple in the Lord: in whom you also are built together into a habitation of God in the Spirit. Ephes. 2—19 to 22.

Peter particularly is said to be the Foundation.

And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. Matth. 16—18, 19.

When, therefore, they had dined, Jesus saith to Simon Peter: Simon *son* of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon *son* of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. John. 21—15 to 17.

FRATERNAL CORRECTION.

(*See Correction.*)

FRATERNITY.

(*See also Brethren.*)

A brother that is helped by his brother is like a strong city. Prov. 18—19.

Brethren are a help in the time of trouble. Eccli. 40—24.

Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers? Malach. 2— 0.

For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. Matth. 12—50.

(*See Deceit.*)

FUNERALS.

(*See Obsequies.*)

FREE-WILL.

Free-Will Remains in Man, even after the Fall.

And the Lord said to him (*Cain*): Why art thou angry? and why is thy countenance fallen? If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it. Gen. 4—6, 7. See Num. Chap. 30, on vows and oaths, when valid and when void.

Moses said to the people of Israel: I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live: and that thou mayst love the Lord thy God, and obey his voice. Deut. 30—19, 20.

Josue said to the Israelites: Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord. Josue. 24—14, 15.

God said to Gad, the prophet: Go, and say to David: Thus saith the Lord: I give thee thy choice of three things: choose one of them which thou wilt, that I may do it to thee. And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. 2. Kings. 24—12, 13.

I have not sat with the council of vanity: neither will I go in with the doers of unjust things. I have hated the assembly of the malignant; and with the wicked I will not sit. I will wash my hands among the innocent; and will compass thy altar O Lord. Psalm. 25—4 to 6.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good. Psalm. 53—8.

To-day if you shall hear his voice, harden not your hearts. Psalm. 94—8. See Hebr. 3—7; and 4—7.

Because I called, and you refused: I stretched out my hand; and there was none that regarded. Prov. 1—24.

For thy sustenance showed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked. Wisdom. 16—21.

Before man is life and death, good and evil: that which he shall choose shall be given him. Eccli. 15—18.

Go not after thy lusts: but turn away from thy own will. Ibid. 18—30.

Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and

could do evil things, and hath not done them. Ibid. 31—10.

If you be willing, and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it. Isa. 1—19,20.

Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. Ibid. 45—22.

I have spoken, and they heard not: and they have done evil in my eyes, and have chosen the things that displease me. Ibid. 66—4.

Wilt thou be angry forever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able. Jerem. 3—5.

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments,and do judgment, and justice,living he shall live. and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live. * * Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin. Ezech. 18—21, 22 and 30.

Destruction is thy own, O Israel: thy help is only in me. Osee. 13—9.

Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts. Zach. 1—3. See verse 4.

Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. Matth. 16—24. See 19—17.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Ibid. 23—37.

For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always. Mark. 14—7.

Jesus said to the blind man: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. Luke. 18—41, 42. See Matth. 20—32.

But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. John. 1—12.

For that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do. * * For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will good, is present with me, but to accomplish that which is good, I find not. Rom. 7—15 and 18.

Be not overcome by evil, but overcome evil by good. Ibid. 12—21.

For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart to keep his virgin, doeth well. 1. Cor. 7—37. See Jerem. 8—3.

And in this I give counsel: for this is profitable for you, who have begun not only to do, but also to be willing the year before: now, therefore, perform ye it also in deed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have. 2. Cor. 8—10, 11. See Apocal. 2—21.

Behold, I stand at the door, and knock: if any man shall hear my voice, and open to me the gate, I will come into him, and will sup with him, and he with me. Apocal. 3—20.

Free-Will should Co-operate with the Grace of God.

And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

But he (*Roboam*) did evil, and did not prepare his heart to seek the Lord. 2. Paral. 12—14.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent. Psalm. 72—13.

It is the part of man to prepare the soul: and of the Lord to govern the tongue. * * Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. * * The heart of man disposeth his way: but the Lord must direct his steps. Prov. 16—1, 5 and 9.

They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. They that fear the Lord, keep his commandments, and will have patience even until his visitation, saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. Eccli. 2—20 to 22.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely. Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool Isa. 1—16 to 18.

The voice of one crying in the desert: Prepare ye the way of the Lord; make straight in the wilderness the paths of our God. Ibid. 40—3. The same is found in Matth. 3—3; Mark. 1—3; Luke. 3—4; John. 1—23.

Remember this, and be ashamed: return, ye transgressors, to the heart. Isa. 46—8.

Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. Ibid. 55—6, 7. See Jerem. 4—4.

Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever. Jerem. 3—12.

Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee? Ibid. 4—14.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Ibid. 7—3.

If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them. Ibid. 18—8.

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live. * * And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall

surely live, and not die. * * Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed; and make to yourselves a new heart, and a new spirit; and why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God, return ye, and live. Ezech. 18—21, 22, 27, 28 and 30 to 32.

And if I shall say to the wicked: Thou shalt surely die; and he do penance for his sin, and do judgment and justice, and if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing; he shall surely live, and shall not die. Ibid. 33—14, 15.

For other texts, see Zach. 1—3; Malach. 3—7; Matth. 3—2; Acts. 3—19 and 8—22; Rom. 10—13; 1. Cor. 15—10; Ephes. 5—14; Philip. 2—13 and 4—13; Coloss. 1—29; 2. Tim. 2—21; Hebr. 4—16 and 12—12, 13; James 4—8; Apocal. 3—30; Psalm. 31—8; Psalm. 35—10; Psalm. 93—12; and Psalm. 118—18; John 1—9; Rom. 1—19.

FRIEND.

True and False Friends.

And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. Exod. 33—11.

If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers. * * Consent not to him; hear him not; neither let thy eye spare him to pity and conceal him: But thou shalt presently put him to death. Let thy hand be first upon him, and afterwards the hands of all the people. Deut. 13—6, 8, 9.

And it came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David: and Jonathan loved him as his own soul. * * And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle. 1. Kings. 18—1 and 4.

And when Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother. 2. Kings. 3—27.

But thou a man of one mind, my guide, and my familiar. Psalm 54—14. See also 40—10.

The poor man shall be hateful even to his own neighbour: but the friends of the rich are many. Prov. 14—20.

A man amiable in society, shall be more friendly than a brother. Ibid. 18—24.

Thy own friend, and thy father's friend forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near, than a brother afar off. Ibid. 27—10.

If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. For there is a friend for his own occasion: and he will not

abide in the day of thy trouble. And there is a friend that turneth to enmity: and there is a friend that will disclose hatred, and strife, and reproaches. And there is a friend a companion at the table; and he will not abide in the day of distress. Eccli. 6—7 to 10.

Do not transgress against thy friend deferring money; nor despise thy dear brother for the sake of gold. Ibid. 7—20.

He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship. Ibid. 22—25. See Jerem. 9—4 and 12—7; also Micheas. 7—5; and Dan. 11—26.

FRIENDSHIP.

You are my friends, if you do the things that I command you. John. 15—14.

Abraham believed God,—and he was called the friend of God. James. 2—23.

Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God. Ibid. 4—4.

Human Friendship, to be True, should be Lasting.

She (*Ruth*) answered: Be not against me, to desire that I should leave thee, and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people *shall be* my people, and thy God my God. The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if aught but death part me and thee. Ruth. 1—16, 17.

He that neglecteth a loss for the sake of a friend, is just. Prov. 12—26.

He that is a friend loveth at all times: and a brother is proved in distress. Ibid. 17—17.

Thy own friend, and thy father's friend forsake not. Ibid. 27—10.

A friend shall not be known in prosperity: and an enemy shall not be hidden in adversity. In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity. Eccli. 12—8, 9.

Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. Ibid. 22—28.

A fool shall have no friend; and there shall be no thanks for his good deeds. For they that eat his bread are of a false tongue. How often, and how many will laugh him to scorn? Ibid. 20—17, 18.

Friendship should be from the Heart.

Treat thy cause with thy friend; and discover not the secret to a stranger; lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Prov. 25—9.

Love thy neighbour, and be joined to him with fidelity. Eccli. 27—18.

Forget not thy friend in thy mind: and be not unmindful of him in thy riches. Ibid. 37—6.

Friendship should be Manifested in Word.

The things which thy eyes have seen, utter not hastily in a quarrel: lest

afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend. Prov. 25—8.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Ibid. 27—17.

A sweet word multiplieth friends, and appeaseth enemies: and a gracious tongue in a good man aboundeth. Eccli. 6—5.

He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship. Ibid. 22—25.

Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not. Ibid. 41—28.

Repeat not the word which thou hast heard; and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men. Ibid. 42—1.

Friendship should be Manifested in Work.

He that taketh away mercy from his friend, forsaketh the fear of the Lord. Job. 6—14.

Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. Eccli. 29—13.

True Friendship to be Preserved.

Practise not evil against thy friend, when he hath confidence in thee. Prov. 3—29.

He that despiseth his friend, is mean of heart: but the wise man will hold his peace. Ibid. 11—12.

A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household. Eccli. 6—11.

Devise not a lie against thy brother: neither do the like against thy friend. * * Do not transgress against thy friend deferring money; nor despise thy dear brother for the sake of gold. Ibid. 7—13 and 20.

Forsake not an old friend; for the new will not be like to him. Ibid. 9—14.

Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee. * * Reprove a friend, lest he may not have understood, and say, I did it not: or if he did it, that he may do it no more. Ibid. 19—10 and 13.

I will not be ashamed to salute a friend; neither will I hide myself from his face: and if any evil happen to me by him, I will bear it. Ibid. 22—31.

There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. Ibid. 20—25.

Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend if thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away. Ibid. 22—26, 27.

Fruit of Friendship.

A brother that is helped by his brother is like a strong city: and judg-

ments *are* like the bars of cities. Prov. 18—19.

Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul. Ibid. 27—9.

It is better therefore that two should be together, than one: for they have the advantage of their society. If one fall, he shall be supported by the other: wo to him that is alone: for when he falleth, he hath none to lift him up. Eccles. 4—9, 10.

A faithful friend is a strong defence: and he that hath found him, hath found a treasure. Nothing can be compared to a faithful friend: and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him. Eccli. 6—14 to 16.

I will not be ashamed to salute a friend; neither will I hide myself from his face: and if any evil happen to me by him, I will bear it. Ibid. 22—31.

But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Psalm. 138—17.

Friend, go up higher. Luke. 14—10.

And I say to you: Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings. Ibid. 16—9.

But I have called you friends; because all things whatsoever I have heard from my Father, I have made known to you. John. 15—15.

Blessed is he that findeth a true friend. Eccli. 25—12.

False Friendship looks to its own Interest.

The friends of the rich are many. Prov. 14—20.

Riches make many friends: but from the poor man, even they whom he had, depart. * * Many honour the person of him that is mighty, and are friends of him that giveth gifts. The brethren of the poor man hate him: moreover also his friends have departed far from him. Ibid. 19—4, 6 and 7.

Many men are called merciful: but who shall find a faithful man? Ibid. 20—6.

For there is a friend for his own occasion: and he will not abide in the day of thy trouble. Eccli. 6—8.

There is a companion who condoleth with his friend for his belly's sake: and he will take up a shield against the enemy. Ibid. 37—5.

False Friendship Injures our Neighbor.

And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy great strength lieth. Judges. 16—15.

The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. * * He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend. Prov. 11—9 and 13.

As he is guilty that shooteth arrows and lances unto death: so is the man, that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest. Ibid. 26—18.

A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet. Ibid. 29—5.

And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he: hold him fast. Matth. 26—48.

An unjust man allureth his friend: and leadeth him into a way that is not good. Prov. 16—29.

Every friend will say: I also am his friend: but there is a friend that is only a friend in name. Is not this a grief even to death? But a companion and a friend shall be turned to an enemy. O wicked presumption, whence camest thou to cover the earth with thy malice and deceitfulness? Eccli. 37—1 to 3.

He that hath a mind to depart from a friend seeketh occasions: he shall ever be subject to reproach. Prov. 18—1.

And there is a friend that turneth to enmity: and there is a friend that will disclose hatred, and strife, and reproaches. Eccli. 6—9.

False Friendship makes itself Contemptible.

Meddle not with him that revealeth secrets and walketh deceitfully, and openeth wide his lips. Prov. 20—19.

Separate thyself from thy enemies, and take heed of thy friends. Eccli. 6—13.

Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not. For he will hearken to thee, and will watch thee; and as it were defending *thy* sin he will hate thee, and so will he be with thee always. Ibid. 19—8.

Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully. And a man shall mock his brother, and they will not speak the truth: for they have taught their tongues to speak lies: they have laboured to commit iniquity. Jerem. 9—4, 5.

FRUIT.

(*See also First-Fruits.*)

Fruit of Good Works.

(*See also Good Works.*)

The fruit of good labours is glorious. Wisdom. 3—15.

Therefore, my brethren, you also are become dead to the law by the body of Christ: that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God. Rom. 7—4.

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. Galat. 5—22, 23.

For the fruit of the light is in all goodness, and justice, and truth. Ephes. 5—9.

Being fruitful in every good work. Coloss. 1—10.

Fruit of Evil Works.

And this fruit shall be unprofitable, and sour to eat, and fit for nothing. Wisdom. 4—5.

You shall be ashamed of your fruits, because of the fierce wrath of the Lord. Jerem. 12—13.

What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. Rom. 6—21.

FRUITION OF GOD.

(*See Desire.*)

GENERATION.

Evil Generation.

That they may not become like their fathers, a perverse and exasperating generation. A generation that set not their heart aright; and whose spirit was not faithful to God. Psalm. 77—8.

Dreadful are the ends of a wicked race. Wisdom. 3—19.

He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. 1. John. 3—8. See John 8—39 and 41.

Good Generation.

The Lord is in the just generation. Psalm. 13—6.

The generation of the righteous shall be blessed. Psalm. 111—2.

Who are born not of blood—but of God. John. 1—13.

That which is born of the flesh is flesh: that which is born of the Spirit is spirit. Ibid. 3—6.

GENEROSITY.

(*See also Mercy.*)

And the servant (*of Abraham*) ran to meet her (*Rebecca*), and said: Give me a little water to drink of thy pitcher. And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink. And when he had drunk, she said: I will draw water for thy camels also, till they all drink. And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn, she gave to all the camels. Gen. 24—17 to 20.

Moses acted generously in taking part with the daughters of Jethro against the shepherds, who would not allow them to water their father's flocks. Exod. 2—17.

The children of Israel contributed so generously to the adornment of the sanctuary, that the workmen were constrained to address themselves to Moses, and say: The people offereth more than is necessary. Ibid. 36—3 to 7.

After defeating the Amalecites, David came to Siceleg, and sent presents of the prey to the ancients of Juda his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord. 1. Kings. 30—26.

For David's generosity to Miphiboseth, the son of Jonathan, see 2. Kings. 9—7 to 13.

When David was fleeing from the face of Absalom, Sobi,—and Machir,—and Berzellai,—brought him beds and tapestry, and earthen vessels, and wheat and barley, and meal, and parched corn, and beans, and lentils, and fried pulse, and honey, and butter, and sheep, and fat calves: and they gave to David and the people that were with him, to eat. Ibid. 17—27 to 29.

For David's kindness to Berzellai, see Ibid. 19—38.

The Queen of Saba brought many rich presents to Solomon, who in turn gave her all that she asked of him, besides what he offered her of his royal bounty. 3. Kings. 10—10 and 13.

For the generosity of some good men in Israel to the captives of Juda, see 2. Paral. 28—9 to 15.

Cyrus returned the vessels of gold and silver, which, to the number of four thousand five hundred, Nabuchononosor had taken from the temple at Jerusalem. 1. Esdras. 1—7 to 11.

The children of Juda, on their return from Babylon, offered freely to the house of the Lord to build it in its place. According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests. Ibid. 2—68, 69.

Darius decreed that the house of God should be built in Jerusalem, and that funds for the purpose should be supplied from the royal exchequer. Ibid. 6—3 to 8.

Artaxerxes dealt generously with Nehemias, granting him all that he asked. 2. Esdras. 5—1 to 10.

Nehemias, while governor of Juda, generously abstained from burthening the people with exactions. Ibid. 5—10 to 15.

Tobias every day gave all he could get to his brethren his fellow-captives, that were of his kindred. Tob. 1—3.

And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men-servants, and women-servants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him. Ibid. 10—10.

The elder and the younger Tobias, not recognizing Raphael's angelic character, pressed him, in their gratitude, to accept one-half of all which they possessed. Ibid. 12—5.

And he (*King Assuerus*) commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence. Esther. 2—18.

And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee. Ibid. 5—3. See Ibid. 7—2.

Assuerus, learning that Mardochai had received no reward for his important service, loaded him with honors. Ibid. 6—3 and following verses.

Seleucus king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices. 2. Mach. 3—4.

But I say to you: Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father, who is in heaven: who maketh his son to rise upon

the good, and the bad, and raineth upon the just and the unjust. Matth. 5—44, 45.

The Lord rewards munificently those who make sacrifices from motives of love for him. Ibid. 19—29.

For an example of Christ's kindness, see John. 2—1; and following verses.

Learning that there should be a great famine over the whole world,—the disciples every man according to his ability, resolved to send relief to the brethren who dwelt in Judea: which also they did, sending *it* to the ancients by the hands of Barnabas and Saul. Acts. 11 -28 to 30.

Every one that loveth, is born of God, and knoweth God. 1. John. 4—7.

GENTILES.

Vocation of the Gentiles.

The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Gen. 49—10.

I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth. Num. 24—17.

Praise his people, ye nations, for he will revenge the blood of his servants; and will render vengeance to their enemies: and he will be merciful to the land of his people. Deut. 32—43.

Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name and thy mighty hand, and thy stretched-out arm) so when he shall come, and shall pray in his place, then hear thou in heaven in the firmament of thy dwelling-place: and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel; and may prove that thy name is called upon on this house, which I have built. 3. Kings. 8—41 to 43.

All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. Psalm. 21—28.

Let his name be blessed for evermore: his name continueth before the sun. And in him shall all the tribes of the earth be blessed: all nations shall magnify him. Psalm. 71—17.

I will be mindful of Rahab and of Babylon knowing me. Behold the foreigners and Tyre, and the people of the Ethiopians, these were there. Psalm. 86—4.

And in the last days the mountain of the house of the Lord shall be prepared, on top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it. Isa. 2—2.

In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious. Ibid. 11—10.

See also Ibid. 27—13; 41—25; 43—5; 45—14; Chap. 49; 51—5; 56—7; 60—3; 65—1, 2; 66—19, 20; Jeremias. 16—19; Osee. 2—24; Joel. 2—28; Micheas. 4—2; Soph. 3—9; Zach. 2—11; Ibid. 9—10; John. 10—16; Acts. 8—26; 1. Cor—12, 13.

The Customs of the Gentiles not to be Imitated

You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you, nor shall you walk in their ordinances. Levit. 18—3.

Walk not after the laws of the nations which I will cast out before you. For they have done all these things; and therefore I abhorred them. Ibid. 20—23.

Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear: for the laws of people are vain; for the work of the hand of the workman hath cut a tree out of the forest with an axe. Jerem. 10—2, 3.

GENTLENESS.

(*See Mildness.*)

GIFTS.

Receiving Gifts.

And he (*Abram*) answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth, that from the very woof-thread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram. Gen. 14—22 23.

And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee? thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau: and he cometh after us. Ibid. 32—17, 18.

Neither shalt thou take bribes, which ever blind the wise, and pervert the words of the just. Exod. 23—8.

Whereupon the workmen being constrained to come, said to Moses: The people offereth more than is necessary. Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts. Ibid. 36—4 to 6.

Balaam answered: If Balac would give me his house full of silver and of gold, I cannot alter the word of the Lord my God, to speak either more or less. Num. 22—18.

You shall not take money of him, that is guilty of blood: *but* he shall die forthwith. Ibid. 35—31,

Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, who accepteth no person, nor taketh bribes. Deut. 10—17.

And not go aside to either part. Thou shalt not accept persons nor gifts: for gifts blind the eyes of the wise, and change the words of the just. Ibid. 16—19.

And his (*Samuel's*) sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment. 1. Kings. 8—3.

Speak of me before the Lord, and before his annointed, whether I have taken any man's ox, or ass: If I have wronged any man, if I have oppressed

any man, if I have taken a bribe at any man's hand: and I will despise it this day, and restore it to you. And they said: Thou hast not wronged us, nor oppressed us, nor taken aught at any man's hand. Ibid. 12—3, 4.

David was perverted by the gifts of Siba. 2. Kings. Chap. 16.

All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord thy God receive thy vow. And the king answered him, and said: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocausts free-cost. So David bought the floor, and the oxen, for fifty sicles of silver. 2. Kings. 24—23, 24.

But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. But the leprosy of Naaman shall also stick to thee, and to thy seed forever. And he went out from him a leper as white as snow. 4. Kings. 5—25 to 27.

Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. 2. Paral. 19—7.

For the congregation of the hypocrite is barren, and fire shall devour their tabernacles. who love to take bribes. Job. 15—34.

Therefore let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside. Ibid. 36—18.

He that hateth bribes shall live. Prov. 15—27.

The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment. Ibid. 17—23.

Many honour the person of him that is mighty, and are friends of him that giveth gifts. Ibid. 19—6.

Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct. Eccli. 20—31.

Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them. Isa. 1—23.

(*Wo to you*) that justify the wicked for gifts, and take away the justice of the just from him. Ibid. 5—23.

To which Daniel made answer, and said before the king: Thy rewards be to thyself; and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof. Dan. 5—17.

And they (*the priests*), being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers, saying: Say you, that his disciples came by night, and stole him away when we were asleep. Matth. 28—12, 13.

And when Simon saw, that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him: May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money. Acts. 8—18 to 20.

Felix hoped: that money would be given him by Paul: for which account he also frequently sent for him, and spoke with him. Ibid. 24—26. See Jude. 16.

Whether it is Forbidden to Receive Gifts.

Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just. Exod. 23—8.

And now the king goeth before you: but I am old and grey headed: and my sons are with you: having then conversed with you from my youth until this day, behold, here I am. Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you. 1. Kings. 12—2, 3.

And the king said to the man of God: Come home with me to dine; and I will make thee presents. And the man of God answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place. 3. King. 13—7, 8. See also 4. Kings. 5—16.

For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes. Job. 15—34.

He that hath not put out his money to usury, nor taken bribes against the innocent: he that doeth these things shall not be moved for ever. Psalm. 14—5.

In whose hands are iniquities: their right hand is filled with gifts. Psalm. 25—10.

The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment. Prov. 17—23.

He that walketh in justices and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil: he shall dwell on high. Isa. 33—15, 16.

They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God. Ezech. 22—12.

Her (*Jerusalem's*) princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us. Micheas. 3—11.

For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. Eccli. 8—3.

Divine Gifts freely Given by God.

Who hath given me before that I may repay him? Job. 41—2.

Good things and evil, life and death, poverty and riches, are from God. Eccli. 11—14.

For of him, and by him, and in him, are all things: to him be glory for ever. Amen. Rom. 11—36.

For who distinguished thee? and what hast thou that thou hast not received? And if thou hast received, why dost thou glory,, as if thou hadst not received *it?* 1. Cor. 4—7.

But to every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men. Ephes. 4—7, 8.

Do not err, therefore, my dearest brethren. Every best gift, and every

perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude. James. 1—16, 17.

For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. Matth. 23—14, 15.

For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that. 1. Cor. 7—7.

But the manifestation of the Spirit is given to every man unto profit. Ibid. 12—7.

As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. 1. Peter. 4—10.

Gifts Properly Used.

The gift of God abideth with the just: and his advancement shall have success for ever. Eccli. 11—17.

And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. Matth. 25—16, 17.

But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. Luke. 12—48.

Examples of Gift.

The kingdom of Sodom to Abraham. Gen. 14—21.
Jacob to Esau. Ibid. 33—9.
The Israelites offered gifts to the tabernacle. Exod. 35—21.
The queen of Saba to Solomon. 3. Kings. Chap. 10 and 15.
Nabuchodonosor to Daniel. Dan. 2—48.
Magi to Christ. Matth. 2—11.

GLORY.

(*See also Honor.*)

Vain-Glory.

Solomon asked of God, not glory before the world, but wisdom. 3. Kings. 3—5 and 13. See 4. Kings. 20—13 and 17; and Judith. 16—23.

Nabuchodonosor, swelling with vain-glory, said: Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence? And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee: and they shall cast thee out from among men. Dan. 4—27 to 28.

By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter. Hebr. 11—24.

Glory of God to be Sought in all Things.

Joseph referred all that he did in Egypt to God, and took no glory to himself:—

Joseph answered: Without me, God shall give Pharao a prosperous answer. * * Joseph answered: The king's dream is one: God hath shown to Pharao what he is about to do. Gen. 41—16 and 25.

Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt. Ibid. 45—8.

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. Josue. 7—19.

David ascribed his regal dignity to God, saying: The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Psalm. 117—16.

They, therefore, called the man again that had been blind, and said to him; Give glory to God. We know that this man is a sinner. John. 9—24.

I have glorified thee upon the earth: I have finished the work which thou gavest me to do. Ibid. 17—4.

Which Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk? Acts. 3—12.

And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them. And the people with acclamations cried out: It is the voice of a god, and not of a man. And forthwith an Angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired. Ibid. 12—21 to 23.

For you are bought with a great price. Glorify and bear God in your body. 1. Cor. 6—20.

Therefore whether you eat or drink, or whatsoever else you do; do all things for the glory of God. Ibid. 10—31.

All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him. Coloss. 3—17.

Now to the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen. 1. Tim. 1—17.

Glory of the Blessed.

(*See Beatitude.*)

GLUTTONY.

(*See also Drunkenness.*)

The first sin of man was committed through the vice of gluttony. Gen. Chap. 3.

Noe, drinking wine, became drunk and naked. Ibid. 9—21.

Lot, when drunk, committed incest with his daughters. Ibid. 19—32.

Esau sold his birthright for a mess of pottage. Ibid. 25—31.

And the people sat down to eat, and drink, and they rose up to play. And the Lord spoke to Moses, saying: Go, get thee down: thy people, which

thou hast brought out of the land of Egypt, hath sinned. Exod. 32—6, 7.

The Lord also said to Aaron: You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations. Levit. 10—8, 9.

And thou shalt have eaten and be full: take heed diligently lest thou forget the Lord who brought thee out of the land of Egypt, out of the house of bondage. Deut. 6—12, 13.

And shall say to them: This our son is rebellious and stubborn; he slighteth hearing our admonitions; he giveth himself to revelling, and to debauchery and banquetings: the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. Ibid. 21—20, 21.

By the three hundred men, who drank water moderately, the Lord freed Israel. Judges. 7—5.

In eating and drinking men are more brave and talkative. Ibid. 9—27.

Amnon the son of David was killed at a feast. 2. Kings. 13—28. See 3. Kings. 20—16.

And they ate, and were filled, and became fat, and abounded with delight in thy great goodness. But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs. 2. Esdras. 9—25, 26.

Holofernes, when drunk, was killed by Judith. Judith. 12—20, and Chapter 13—3, 4.

A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet. Prov. 27—7.

All the labour of man is for his mouth: but his soul shall not be filled. Eccles. 6—7.

Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated. Leave off first, for manners sake: and exceed not, lest thou offend. And if thou sittest amongst many, reach not thy hand out first of all: and be not the first to ask for drink. How sufficient is a little wine for a man well taught: and in sleeping thou shalt not be uneasy with it: and thou shalt feel no pain. Watching, and choler, and gripes, are with an intemperate man: sound and wholesome sleep with a moderate man: he shall sleep till morning; and his soul shall be delighted with him. And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee; and thou shalt not bring sickness upon thy body. Eccli. 31—19 to 25.

But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness: they are swallowed up with wine: they have gone astray in drunkenness; they have not known him that seeth; they have been ignorant of judgment. For all tables were full of vomit and filth, so that there was no more place. Isa. 28—7, 8. See Micheas. 7—5.

Ptolemee gave a feast to Simon the priest, and killed him and his sons while they were drunk. 1. Mach. 16—16.

Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Matth. 6—25. See Luke. 12—22.

Wo to you that are filled: for you shall hunger. Luke. 6—25.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life: and that day come upon you suddenly. Ibid. 21—34.

For they who are according to the flesh, relish the things that are of the flesh: but they who are according to the spirit, mind the things which are of the spirit. Rom. 8—5.

Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. Ibid. 13—13, 14.

For it is best to establish the heart with grace, not with meats; which have not profited those that walk in them. Hebr. 13—9.

Gluttony seeks Pleasure, not what is Necessary.

Thus our first parents: the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Gen. 3—6.

Thus the children of Israel, tired of manna, longed for the flesh pots. Num. 11—4.

Gluttony Offends God.

Our first parents were grievously punished. Gen. Chap. 3.

To the woman also he (*God*) said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou should not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—16 to 19.

As yet the flesh was between their teeth, neither had that kind of meat failed: when behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague. Num. 11—33.

His bread in his belly shall be turned into the gall of asps within him. Job. 20—14.

As yet their meat was in their mouth: and the wrath of God came upon them. Psalm. 77—30, 31.

Wine drunken with excess raiseth quarrels, and wrath, and many ruins. Wine drunken with excess is bitterness of the soul. Eccli. 31—38, 39.

The meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body. 1. Cor. 6—13.

Gluttony Depresses the Intellect.

And so taking bread and the pottage of lentils, he ate, and drank, and went his way: making little account of having sold his first birth-right. Gen. 25—34.

For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full

and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant. Deut. 31—20. See Prov. 31—4.

Lest there be any fornicator, or profane person as Esau; who for one mess sold his first birth-right. Hebr. 12—16.

Gluttony Destroys the Body.

Wine hath destroyed very many. Eccli. 31—30.

By surfeiting many have perished: but he that is temperate, shall prolong life. Ibid. 37—34.

Gluttony Scatters One's Substance.

Thus Esau lost his birth-right. Gen. 25—34.

He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich. Prov. 21—17.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink; they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all. Luke. 17—26, 27.

GOD.

God is Omnipotent, and Nothing is Impossible to Him.

And after he (*Abraham*) began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect. Gen. 17—1.

Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son. Ibid. 18—14.

And said to him; I am God Almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins. Ibid. 35—11.

And may my Almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children. Ibid. 43—14.

And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised: it may be the Lord will do for us: because it is easy for the Lord to save either by many or by few. 1. Kings. 14—6. See Job. 42—2; Isa. 40—10; Jerem. 32—17; Zach. 8—6; Matth. 19—26; Mark. 10—27; Apocal. 19—6; Luke. 1—37; Ibid. 18—27.

God Reigns and Governs According to His Will.

And he answered them: Fear not: can we resist the will of God? You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people. Gen. 50—19, 20. See 45—5.

Who (*God*) hath removed mountains, and they whom he overthrew in his wrath, knew it not. Job. 9—5.

With him is wisdom and strength, he hath counsel and understanding. Ibid. 12—13.

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all. Psalm. 102—19. See the whole of Psalm. 126.

The Lord hath made all things for himself: the wicked also for the evil day. * * The heart of man disposeth his way: but the Lord must direct his steps. Prov. 16—4 and 9.

There are many thoughts in the heart of a man: but the will of the Lord shall stand firm. Ibid. 19—21. See 20—24.

As the division of waters, so the heart of the king is in the hand of the Lord: whithersoever he will he shall turn it. Ibid. 21—1.

For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly. Wisdom. 12—13.

Thou hast been favourable to the nation, O Lord; thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off. Isa. 26—15.

I am the Lord that do all these things. Ibid. 45—7.

I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps. Jerem. 10—23.

And he changeth times and ages; taketh away kingdoms, and establisheth them; giveth wisdom to the wise, and knowledge to them that have understanding. Dan. 2—21.

Take what is thine, and go thy way: I will also give to this last even as to thee. Matth. 20—14.

For he saith to Moses: I will have mercy on whom I will have mercy: and I will show mercy to whom I will show mercy. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 9—15, 16. See Exod. 33—19; also Philip. 2—13; and Apocal. 4—11.

God is the Father of the Faithful.

Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee? Deut. 32—6. See Prov. 1—7; and Jerem. 3—4.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame. Psalm. 102—13, 14.

Return, O ye revolting children, saith the Lord: for I am your husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion. * * But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father, and shalt not cease to walk after me. Jerem. 3—14 and 19.

The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear, saith the Lord of hosts? Malach, 1—6.

You, therefore, shall pray in this manner: Our Father, who art in heaven, hallowed be thy name. Matth. 6—9. The same is in Luke. 11—2.

Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. Matth. 18—14.

Jesus saith to her: Do not touch me; for I have not yet ascended to my Father: but go to my brethren: and say to them: I ascend to my Father and to your Father, to my God and your God. John. 20—17. See 1. Cor. 8—6.

For you have not received the spirit of bondage again in fear: but you

have received the spirit of adoption of sons, whereby we cry: Abba,(Father.) Rom. 8—15. See 2. Cor. 1—3, 4.

And I will receive you: and I will be a father to you: and you shall be my sons and daughters, saith the Lord Almighty. 2. Cor. 6—18. See Ephes. 4—6: 2. Thess. 2—15.

God is Faithful and True.

And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient, and of much compassion, and true: who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Exod. 34—6, 7.

God is not as a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil? Num. 23—19.

And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations: and repaying forthwith them that hate him, so as to destroy them, without further delay, immediately rendering to them what they deserve. Deut. 7—9, 10.

The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity; he is just and right. Ibid. 32—4.

But the triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent. 1. Kings. 15—29.

He that hath received his testimony, hath attested by his seal that God is true. John. 3—33.

I have many things to speak, and to judge of you. But he that sent me is true: and the things I have heard from him, the same I speak in the world. Ibid. 8—26.

But God is true and every man a liar. Rom. 3—4.

Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it. 1. Cor. 10—13.

He is faithful who hath called you; who will also perform. 1. Thess. 5—24.

But God is faithful, who will strengthen and keep you from evil. 2. Thess. 3—3. See Apocal. 3—7 and 14.

If we suffer, we shall also reign with him: if we deny him, he also will deny us. If we believe not, he continueth faithful: he cannot deny himself. 2. Tim. 2—12, 13.

If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. 1. John. 1—9. See 5—20.

God is One in Essence; and there is no Other.

God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you. Exod. 3—14.

That thou mighst know that the Lord he is God, and there is no other besides him. Deut. 4—35. See 10—17.

Hear, O Israel, the Lord our God is one Lord. Ibid. 6—4.

See ye that I alone am, and there is no other God besides me: I will kill,

and I will make to live: I will strike, and I will heal: and there is none that can deliver out of my hand. Ibid. 32—39.

Therefore thou art magnified, O Lord God, because there is none like to thee; neither is there any God besides thee, in all the things that we have heard with our ears. 2. Kings. 7—22.

For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly. Wisdom. 12—13.

For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known thee, that there is no God beside thee, O Lord. Eccli. 36—4, 5.

And Ezechias prayed to the Lord, saying: O Lord of hosts, God of Israel, who sittest upon the Cherubims; thou alone art the God of all the kingdoms of the earth; thou hast made heaven and earth. Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God. Isa. 37—15 to 17.

You are my witnesses, saith the Lord, and my servant whom I have chosen; that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none. I am, I am the Lord: and there is no saviour besides me. Ibid. 43—10, 11. See Tob. 13—4.

Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first and I am the last; and besides me there is no God. Isa. 44—6.

Remember the former age; for I am God, and there is no God beside, neither is there the like to me. Ibid. 46—9.

But I *am* the Lord thy God from the land of Egypt: and thou shalt know no God but me: and there is no saviour beside me. Osee. 13—4.

And Jesus answered him: The first commandment of all is: Hear, O Israel, the Lord thy God is one God. Mark. 12—29.

And this is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. John. 17—3.

For though there be that are called gods, either in heaven, or on earth, (for there are many gods, and many lords:) yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ; by whom are all things, and we by him. 1. Cor. 8—5, 6.

One God and Father of all, who is above all, and through all, and in us all. Ephes. 4—6.

For there is one God, and one Mediator of God and men, the man Christ Jesus. 1. Tim. 2—5.

God is Triune.

(*See Trinity.*)

God is Eternal, having neither Beginning nor End, but is Himself the Beginning and the End.

But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal. Gen. 21—33.

The Lord shall reign for ever and ever. Exod. 15—18.

Behold, God is great, exceeding our knowledge: the number of his years is inestimable. Job. 36—26.

Who hath wrought and done these things, calling the generations from the beginning? I the Lord; I am the first and the last. Isa. 41—4. See 43—10; and 44—6; Rom. 16—26; Hebr. 1—8: Apocal. 1—8.

God Knows, Hears, and Sees all Things.

And Mary and Aaron spoke against Moses, because of his wife the Ethiopian, and they said: Hath the Lord spoken by Moses only? hath he not also spoken to us in like manner? And when the Lord heard this *he was angry.* Num. 12—1, 2.

For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them. Deut. 31—21.

Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared. 1. Kings. 2—3.

Nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart. Ibid. 16—7.

For the Lord searcheth all hearts, and understandeth all the thoughts of minds. 1. Paral. 28—9.

For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. 2. Paral. 16—9.

Dost not thou think that God is higher than heaven, and is elevated above the height of the stars? And thou sayest: What doth God know? and he judgeth as it were through a mist. Job. 22—12, 13.

For he beholdeth the ends of the world: and looketh on all things that are under heaven. Ibid. 28—24.

Doth not he consider my ways, and number all my steps? Ibid. 31—4.

Then Job answered the Lord, and said: I know that thou canst do all things, and no thought is hid from thee. Ibid. 42—1, 2.

The wickedness of sinners shall be brought to nought; and thou shalt direct the just: the searcher of hearts and reins *is* God. Psalm. 7—10.

The eyes of the Lord are upon the just, and his ears unto their prayers But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth. Psalm. 33—16, 17.

Lord, all my desire is before thee: and my groaning is not hidden from thee. Psalm. 37—10.

Thou hast set our iniquities before thy eyes; our life in the light of thy countenance. Psalm. 89—8.

He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider? * * The Lord knoweth the thoughts of men, that they are vain. Psalm. 93—9 and 11. See 3. Kings. 8—39 and 2. Paral. 6—30.

Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me. Psalm. 138—5.

The Lord beholdeth the ways of man, and considereth all his steps. Prov. 5—21. See Job. 14—16.

For the ear of jealousy heareth all things: and the tumult of murmuring shall not be hid. Wisdom. 1—10.

The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. Eccli. 15—20.

Say not: I shall be hidden from God: and who shall remember me from on high? in such a multitude I shall not be known: for what is my soul in

such an immense creation? Behold, the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight. Ibid. 16—16, and following verses.

Their ways are always before him: they are not hidden from his eyes. Over every nation he set a ruler. And Israel was made the manifest portion of God. And all their works are as the sun in the sight of God: and his eyes are continually upon their ways. Their covenants were not hid by their iniquity: and all their iniquities are in the sight of God. Ibid. 17—13 and following verses.

And he understandeth not that his eye seeth all things; for such a man's fear driveth from him the fear of God, and the eyes of men fearing him: and he knoweth not that the eyes of the Lord are far brighter then the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts. For all things were known to the Lord God, before they were created: so also after they were perfected, he beholdeth all things. Ibid. 23—27 and following verses.

The works of all flesh are before him; and there is nothing hid from his eyes. He seeth from eternity to eternity; and there is nothing wonderful before him. Ibid. 39—24, 25.

Wo to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark: and they say: Who seeth us, and who knoweth us? Isa. 29—15.

Why sayest thou, O Jacob, and speakest, O Israel: my way is hid from the Lord: and my judgment is passed over from my God? Ibid. 40—27.

Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen *it*, saith the Lord. Jerem. 7—11.

But thou O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts. Ibid. 11—20.

I *am* the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices. Ibid. 17—10.

Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices. Ibid. 32—19.

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. Matth. 6—3, 4. See 21—2; and Luke. 19—30.

And some of the Scribes were sitting there, and thinking in their hearts: Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only? And Jesus presently knowing in his spirit, and they so thought within themselves, saith to them: Why think you these things in your hearts? Mark. 2—6 to 8. See 14—13; John. 1—47; 13—21; 16—30, and 21—17; Rom. 8—27; 1. Thess. 2—4; Hebr. 4—13; 1. John, 3—20; Apocal. 2—23.

No one can See God in this life.

God said to Moses: Thou canst not see my face: for man shall not see me and live. Exod. 33—20.

And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all. Deut. 4—12.

No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him. John. 1—18. Also 1. John. 4—12.

Not that any man hath seen the Father, but he who is of God, he hath seen the Father. John. 6—46.

Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen. 1. Tim. 6—16.

God, and Divine Things cannot be Understood or Comprehended by Human Industry or Ingenuity, without Revelation.

But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding. Job. 32—8.

Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee. Psalm. 142—8.

At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Matth. 11—25.

He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. Ibid. 13—11.

And Jesus answering, said to him: Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. Ibid. 16—17.

He was in the world, and the world was made by him; and the world knew him not. John. 1—10.

No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. Ibid. 6—44, 45.

Christ said: I have manifested thy name to the men whom thou hast given me out of the world. Thine they were: and to me thou gavest them: and they have kept thy word. Ibid. 17—6. See Acts. 16—14; Rom. 1—19; Ibid. 11—33; 34; 1. Cor. Chap. 2; Galat. 1—11, 12.

God is Immense and Uncircumscribed.

See 3. Kings. 8—27; 2. Paral. 2—6; Job. 11—8; Psalm. 138—8; Wisdom. 1—7; Isa. 66—1; Jerem. 23—24; Amos. 9—2.

God is the Lord and Creator of Heaven and Earth.

(*See Creator.*)

God Hates Nothing that he Made.

For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint or make any thing, hating it. Wisdom. 11—25.

God is the Judge of the World, Rendering to Every Man according to his Works.

For he will render to a man his work: and according to the ways of every one he will reward them. For in very deed God will not condemn without cause: neither will the Almighty pervert judgment. Job. 34—11, 12. See Gen. 18—25.

For thou wilt render to every man according to his works. Psalm. 61—13.

Then shall all the trees of the woods rejoice before the face of the Lord, because he cometh: because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth. Psalm. 95—13.

He (*God*) shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Isa. 11—3, 4. Matth. 25—31 till end; Acts. 17—31.

I will repay them according to their deeds, and according to the works of their hands. Jerem. 25—14.

For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. Matth. 16—27. Also 25—31.

Who will render to every man according to his works. Rom. 2—6. See 1. Cor. 3—8; Galat. 6—5; 2. Tim. 4—8.

The Name "God" Applied to others besides God.

See Exod. 7—1; 22—8; Psalm. 81—6; John. 10—34; Psalm. 46—10.

God Alone is Good.

Why ask thou me concerning good? One is good, God. Matth. 19—17.

And Jesus said to him: Why dost thou call me good? None is good but God alone. Luke. 18—19.

Goodness Attributed to Others.

See Gen. 1—31; Eccli. 39—21; Num. 14—7; 1. Kings. 29—9; 2. Kings. 18—27; Judith. 12—12; Psalm. 146—1; Prov. 18—22; Ibid. 22—1; Wisdom. 8—19; Eccli. 14—5; Matth. 7—17; Mark. 9—4 and 49; Luke. 6—45.

God Alone is Holy.

There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God. 1. Kings. 2—2.

Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come,and shall adore in thy sight. Apocal. 15—4.

Holiness Attributed to Others.

See Exod. 3—5; Josue. 5—15; Exod. 12—16; Ibid. 22—31; Ibid. 28—2; Ibid. 29—31; Ibid. 30—29; Levit. 11—44; Judith. 8—28; Psalm. 5—8.

God Alone is Strong.

See above 1. Kings. 2—2.

Strength Attributed to Others.

See Gen. 32—28; Psalm. 53—5; Jerem. 8—23; Matth. 12—29; Mark. 3—27; Luke. 11—21; 1. Peter. 5—9.

God Alone is Just.

And the prayer of Nehemias was after this manner: O LORD God creator of all things, dreadful and strong, just and merciful, who alone art the good king, who alone art gracious, who alone art just, and almighty and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them. 2. Mach. 1—24, 25.

Justice Attributed to Others.

See Gen. 7—1; Ibid. 18—23; Psalm. 33—16; Psalm. 36—29; Wisdom. 5—16; Matth. 1—19; Ibid. 10—41; Ibid. 25—46; Luke. 1—6; Rom. 1—17.

God Alone Works Miracles.

Blessed be the Lord the God of Israel, who alone doeth wonderful things. Psalm. 71—18.

Who alone doeth great wonders: for his mercy endureth for ever. Psalm. 135—4. See Eccli. 11—4.

Others Work Miracles by God's Power.

Great Miracles which Moses did before Israel. Deut. 34—12.

Who is he, and we will praise him? for he hath done wonderful things in his life. Eccli. 31—9. Ibid. 48—3, 4.

God Alone Knows the Secrets of the Heart.

See 3. Kings. 8—39; and 2. Paral. 6—30.

God Alone Forgives Sins.

See Luke. 5—21.

Others Forgive Sins, by God's Authority.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18.

Whose sins you shall forgive, they are forgiven them. John. 20—23.

God Alone is to be Adored.

I am the Lord your God: you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone

in your land, to adore it: for I am the Lord your God. Levit. 26—1.

Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God thou shalt adore, and him only shalt thou serve. Matth. 4—10.

Adoration Given to Others.

(*See also Adoration.*)

And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he run to meet them from the door of his tent, and adored down to the ground. Gen. 18—2.

What Evil may, and What may not, be Attributed to God.

(*See Evil.*)

GOOD.

The Good among the Wicked.

Lot lived among the Sodomites. Gen. 13—12.

Joseph led a good life in Egypt. Ibid. Chap. 39.

Samuel who lived with the wicked sons of Heli was holy and innocent. 1. Kings. Chap. 2.

And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands. 3. Kings. 19—18. See also Rom. 11—3, 4.

Tobias alone, among many others, was holy. Tob. 1—5. See Esther. Chap. 3. and Chap. 5; See also Job. 2—3; and 30—29.

The Lord said to Ezechiel: And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words; neither be thou dismayed at their looks: for they are a provoking house. Ezech. 2—6. See whole Chapter.

Daniel and his companions lived with the idolatrous Chaldeans. Dan. Chapters 6 and 14.

For the example of Susanna, see Dan. Chap. 13. See also 2. Mach. Chap. 3; Matth. 8—10; Mark. 15—42; John. 3—2; Acts 10—1.

Good Works.

(*See Works.*)

Oppression of the Good.

(*See Oppression.*)

GOODNESS.

Goodness of God to His Creatures.

And the Lord said to him (*Abraham*): If I find in Sodom fifty just within the city, I will spare the whole place for their sake. Gen. 18—26.

The Lord consoled the Israelites by promising them the land of Chanaan. Exod. Chap. 6.

And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country. Only in the land of Gessen, where the children of Israel were, the hail fell not. Exod. 9—25, 26.

But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel. Ibid. 11—7.

And showing mercy unto thousands to them that love me, and keep my commandments. Ibid. 20—6.

And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. Ibid. 33—11.

Take the rod, and assemble the people together, thou and Aaron thy brother: and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Num. 20—8.

And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—29. See 5—10.

And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations: and repaying forthwith them that hate him, so as to destroy them, without further delay, immediately rendering to them what they deserve. Ibid. 7—9, 10. See Chap. 11.

He doeth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment. Ibid. 10—18. See Chap. 28 and 30.

He found him in a desert land, in a place of horror, and of waste wilderness: he led him about, and taught him: and he kept him as the apple of his eye. Ibid. 32—10.

And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels: and I will establish his kingdom. 2. Kings. 7—12.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. Ibid. 12—13.

We all die; and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish. Ibid. 14—14.

Lord God of Israel, there is no God like thee in heaven above, or on earth beneath: who keepest covenant and mercy with thy servants that have walked before thee with all their heart. 3. Kings. 8—23. See also Ibid. Chapters 17 and 19, and Dan. Chap. 4.

Go back, and tell Ezechias the captain of my people: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: and behold, I have healed thee: on the third day thou shalt go up to the temple of the Lord. 4. Kings. 20—5. See 2. Paral. 30—9.

And thou didst find his (*Abraham's*) heart faithful before thee: and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and

of the Gergesite, to give it to his seed: and thou hast fulfilled thy words, because thou art just. 2. Esdras. 9—8.

But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. Wisdom. 11—24.

For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him? Eccli. 2—12. See Chap. 18, which shows the mercy of God.

O Lord, thy mercy is in heaven: and thy truth *reacheth* even to the clouds. Thy justice is as the mountains of God: thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God! Psalm. 35—6 to 8.

I have been young and now am old: and I have not seen the just forsaken, nor his seed seeking bread. Psalm. 36—25. See the whole of Psalms. 102 and 135.

The Lord is gracious and merciful; patient and plenteous in mercy. The Lord is sweet to all: and his tender mercies are over all his works. Psalm. 144—8, 9.

Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him. Isa. 30—18.

For a small moment have I forsaken thee, but with great mercies will I gather thee. Ibid. 54—7.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. Ibid. 55—7.

GOSPEL.

Preaching of the Gospel of Christ.

Behold, thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee. Isa. 55—5.

The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. Ibid. 61—1.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28—19.

And he said to them: Go ye into the whole world and preach the gospel to every creature. Mark. 16—15.

And the Angel said to them (*the shepherds*): Fear not; for behold I bring you good tidings of great joy, that shall be to all the people. Luke. 2—10.

Again therefore JESUS spoke to them, the Pharisees, saying, I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. John. 8—12.

And JESUS said to them: I am the bread of life, he that cometh to me shall not hunger, and he that believeth in me, shall never thirst. Ibid. 6—35.

I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. Ibid. 10—9.

I am come a light into the world; that whosoever believeth in me, may not remain in darkness. Ibid. 12—46.

For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek. Rom. 1—16.

But now without the law the justice of God is made manifest; being witnessed by the law and the prophets. Even the justice of God by faith of JESUS CHRIST, unto all and upon all them that believe in him: for there is no distinction. Ibid. 3—21, 22.

For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ JESUS by the gospel I have begotten you. 1. Cor. 4—15.

Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand: by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. Ibid. 15—1, 2. See also Galat. 1—11.

But all things *are* of God, who hath reconciled us to himself by Christ: and hath given to us the ministry of reconciliation. 2. Cor. 5—18.

In whom you also, after you had heard the word of truth (the gospel of your salvation:) in whom also believing you were signed with the holy Spirit of promise. Ephes. 1—13.

A faithful saying, and worthy of acceptation, that Christ JESUS came into this world to save sinners, of whom I am the chief. 1. Tim. 1—15. See 2. Tim. 1—8.

Be mindful that the Lord JESUS Christ is risen again from the dead, of the seed of David, according to my gospel. 2. Tim. 2—8.

The Gospel Produces Confidence, Fear, Consolation and Terror.

And seeing many of the Pharisees and Saducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruit worthy of penance. Matth. 3—7, 8. See Luke. 3—7.

He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. Matth. 5—19.

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are there who go in thereat. * * And then will I profess unto them, I never knew you: depart from me, you that work iniquity. Ibid. 7—13 and 23.

But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. Ibid. 8—12.

But he that shall deny me before men, I will also deny him before my Father who is in heaven. Ibid. 10—33.

Even as the cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. * * And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Ibid. 13—40 and 50.

For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. Ibid. 16—27.

Wo to the world because of scandals. For it must needs be that scandals come: but nevertheless wo to that man by whom the scandal cometh. Ibid. 18—7.

And the unprofitable servant cast ye out into the exterior darkness. There

shall be weeping and gnashing of teeth. Ibid. 25—30.

It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. Mark. 10—25.

But wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep. Wo to you when men shall bless you: For according to these things did their fathers to the false prophets. Luke. 6—24 to 26. See 9—62.

I say to you: but except you do penance, you shall all likewise perish. Ibid. 13—5.

Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. Ibid. 18—22.

You have not chosen me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name, he may give it you. John. 15—16.

For the wrath of God is revealed from heaven, against all impiety and injustice of those men that detain the truth of God in injustice. Rom. 1—18.

But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. Ibid. 2—5.

For the wages of sin, is death. But the grace of God, everlasting life, in Christ Jesus our Lord. Ibid. 6—23.

See therefore the goodness, and the severity of God: towards them indeed that are fallen, the severity: but towards thee the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off. Ibid. 11—22.

So, then, every one of us shall render account for himself to God. Ibid. 14—12.

Every man's work shall be made manifest: for the day of the Lord shall declare *it*, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. * * But if any man violate the temple of God: him shall God destroy. For the temple of God is holy, which you are. 1. Cor. 3—13 and 17.

And they who are Christ's have crucified their flesh, with the vices and concupiscences. Galat. 5—24.

Wherefore, my dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—12.

For if we sin wilfully, after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. Hebr. 10—26, 27.

Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. James. 4—9.

Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Ibid. 5—1.

And if the just man shall scarcely be saved, where shall the wicked and the sinner appear? 1. Peter. 4—18.

Wherefore, brethren, labour the more, that by good works you may make

sure your vocation and election: for doing these things, you shall not sin at any time. 2. Peter. 1—10.

Preachers of the Gospel should live by the Gospel.

(*See also Priests, and Church.*)

Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. Matth. 10—9, 10. See Luke. 9—13, and 10—7.

And he commanded them that they should take nothing for their journey, but a staff only; no scrip, no bread, nor money in their purse, but to be shod with sandals, and that they should not put on two coats. And he said to them: Wheresoever you shall enter into a house, there abide till you depart from that place. And whosoever shall not receive you, nor hear you, going forth from thence, shake off the dust from your feet for a testimony to them. Mark. 6—8 to 11. See Galat. 6—6; 1. Tim. 5—17; 2. Tim. 2—6; Matth. 5—19.

Those who Preach, but do not Practice.

The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say, and do not. Matth. 23—2, 3.

Thou, therefore, that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest: thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege. Rom. 2—21, 22.

But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—27.

Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. 1. Tim. 4—12.

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. 2. Tim. 2—15.

In all things show thyself an example of good works in doctrine, in integrity, in gravity. Titus. 2—7.

The Preacher of the Gospel should Propose to Himself the Benefit of the Hearer.

Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less. Num. 22—18. Also 24—15. See Micheas. 6—5.

And I said: Wo *is* me, because I have held my peace; because I am a man of unclean lips; and I dwell in the midst of a people that hath unclean lips; and I have seen with my eyes the King the Lord of hosts. Isa. 6—5.

Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up; fear not. Say to the cities of Juda: Behold your God: behold, the Lord God shall come with strength; and his arm shall rule: behold, his reward is with him, and his work is before him. Ibid. 40—9, 10.

How beautiful upon the mountains are the feet of him that bringeth good

tidings, and that preacheth peace; of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign! The voice of thy watchmen; they have lifted up their voice, they shall praise together: for they shall see, eye to eye, when the Lord shall convert Sion. Ibid. 52—7, 8. See Nahum. 1—5.

Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins. Isa. 58—1.

And the Lord said to me: Say not I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold, I have given my words in thy mouth: lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant. Jerem. 1—7 to 10.

And going preach, saying: The kingdom of heaven is at hand. Matth. 10—7.

He said unto them: Therefore every scribe, instructed in the kingdom of heaven is like to a master of a house, who bringeth forth out of his treasure new things and old. Ibid. 13—52.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world. Ibid. 28—19, 20. See Mark. 16—15.

For our exhortation was not of error, nor of uncleanness, nor in deceit, but as we were approved of God, that the gospel should be committed to us; even so we speak, not as pleasing men, but God, who proveth our hearts. 1. Thess. 2—3, 4.

Avoid foolish and old wives' fables. 1. Tim. 4—7.

Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. For there shall be a time, when they will not bear sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears; and will turn away indeed their hearing from the truth, and will be turned to fables. But be thou vigilant; labour in all things, do the work of an evangelist; fulfil thy ministry. Be sober. 2. Tim. 4—2 to 5.

Speak thou the things that become sound doctrine. Titus. 2—1.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain. Ibid. 3—9.

We should not be Ashamed of the Gospel.

I have declared thy justice in a great church: lo, I will not restrain my lips, O Lord thou knowest it. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council. Psalm. 39—10, 11.

For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also shall he ashamed of him, when he shall come in the glory of his Father with the holy Angels. Mark. 8—38. See Matth. 10—32.

For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his majesty, and of his Father's, and of the holy Angels. Luke. 9—26. See 12—9.

For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. Rom. 1—16.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel according to the power of God. 2 Tim. 1—8.

The Gospel should be Preached with Clearness and Simplicity.

The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning; in the morning he wakeneth my ear, that I may hear him as a master. Isa. 50—4.

That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. Matth. 10—27.

For Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be made void. * * For seeing that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching, to save them that believe. 1. Cor. 1—17 and 21.

And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom; declaring to you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ, and him crucified. * * Howbeit, we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, who are destroyed: but we speak the wisdom of God in a mystery which is hidden, which God predestinated before the world, unto our glory, which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory. * * Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God: which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual. Ibid. 2—1, 2, 6 to 8 and 12, 13.

And I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ, I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able: for you are yet carnal. Ibid. 3—1, 2.

For we are not as many, adulterating the word of God: but with sincerity, but as from God, in the sight of God we speak in Christ. 2. Cor. 2—17.

Therefore, seeing we have *this* ministration, according as we have obtained mercy, we faint not. But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation, of the truth commending ourselves to every man's conscience, in the sight of God. Ibid. 4—1, 2.

For God, indeed, was in Christ reconciling the world to himself, not imputing to them their sins: and he hath placed in us the word of reconciliation. We are, therefore, ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God. Ibid. 5—19, 20.

As I desired thee to remain at Ephesus when I went into Macedonia, that

thou mightest charge some not to teach otherwise; not to give heed to fables and endless genealogies; which furnish questions, rather than the edification of God which is in faith. 1. Tim. 1—3, 4.

Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus. 2. Tim. 1—13.

Preachers should Adhere to the Principles of Truth.

The Lord shall give the word to them that preach good tidings with great power. Psalm. 67—12.

And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me. Isa. 49—2.

I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth, and mightest say to Sion: Thou art my people. Ibid. 51—16.

Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord. * * Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance. For behold, I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee. Jerem. 1—8 and 17 to 19.

Behold, I have made thy face stronger than their faces, and thy forehead harder than their foreheads. I have made thy face like an adamant, and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house. * * Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak *to him*, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity; but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way; he indeed shall die in his iniquity: but thou hast delivered thy soul. Moreover if the just man shall turn away from his justice, and shall commit iniquity; I will lay a stumbling-block before him; he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand. But if thou warn the just man that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul. Ezech. 3—8, 9, and 17 to 21.

Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them. * * So thou, O Son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me. When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity: but I will require his blood at thy hand. But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from

his way; he shall die in his iniquity: but thou hast delivered thy soul. Ibid. 33—2 to 7 and 8, 9.

But will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince. Dan. 10—21.

But yet I am filled with the strength of the Spirit of the Lord, with judgment, and power; to declare unto Jacob his wickedness, and to Israel his sin. Micheas. 3—8.

And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth: neither carest thou for any man: for thou dost not regard the person of men. Matth. 22—16.

And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God. Luke. 9—60.

But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard. Acts. 4—19, 20.

Wherefore I take you to witness this day, that I am clear from the blood of all. For I have not been wanting to declare to you all the counsel of God. Ibid. 20—26, 27.

Preachers of the Gospel should be Heard Attentively.

The declaration of thy words giveth light: and giveth understanding to little ones. Psalm. 118—130.

Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God. Isa. 50—10.

He that hath ears to hear, let him hear. * * When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side. Matth. 13—9 and 19.

Repent and believe the Gospel. Mark. 1—15.

We Should Profit by the Gospel.

He also shall open their ear, to correct them; and shall speak, that they may return from iniquity. If they shall hear and observe, they shall accomplish their days in good, and their years in glory. Job. 36—10, 11.

I will teach the unjust thy ways: and the wicked shall be converted to thee. Psalm. 50—15.

And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. Isa. 2—3.

Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God. Jerem. 11—4.

My sheep hear my voice: and I know them, and they follow me. John. 10—27.

Every one that is of the truth heareth my voice. Ibid. 18—37.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Acts. 2—42.

Perseverance in the Gospel.

That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. Ephes. 4—14.

Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world, and not according to Christ. Coloss. 2—8. See Hebr. 13—9.

Those who Preach without Being Sent.

Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the law saith. 1. Cor. 14—34.

Let the women learn in silence, with all subjection. But I permit not a woman to teach, nor to use authority over the man; but to be in silence. 1. Tim. 2—11, 12.

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety: he is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety. * * O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising, have erred concerning the faith. Grace be with thee. Amen. Ibid. 6 –3 to 5 and 20, 21.

The Self-Appointed Preacher Ruins the Others, and Offends God.

Instruction is grievous to him that forsaketh the way of life. Prov. 15—10.

His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping, and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Isa. 56—10, 11.

Astonishing and wonderful things have been done in the land. The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof? Jerem. 5—30, 31.

Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. Matth. 15—14.

And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? Luke. 6—39.

Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. From which things some going astray are turned aside to vain talk, desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. 1. Tim. 1—5 to 7.

But evil men and seducers shall grow worse and worse; erring, and driving into error. 2. Tim. 3—13.

For there are also many disobedient, vain talkers, and seducers; especially they who are of the circumcision: who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus. 1—10, 11.

Wo to you that call evil good, and good evil. Isa. 5—20.

Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us. Therefore, because of you, Sion shall be ploughed as a field; and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests. Micheas. 3—11, 12.

And he said: Wo to you, lawyers, also: because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. * * Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered. Luke. 11—46 and 52.

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent. Rom. 16—17, 18.

He who Despises the Preachers of the Gospel, Despises God and brings Evil on himself thereby.

And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people; and there was no remedy. 2. Paral. 36—15, 16. See 24—19.

For they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy One of Israel. Therefore is the wrath of the Lord kindled against his people: and he hath stretched out his hand upon them, and struck them. Isa. 5—24, 25.

For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God: who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things; see errors for us. Take away from me the way; turn away the path from me; let the holy One of Israel cease from before us. Ibid. 30—9 to 11.

But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart; and went backward and not forward. From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets from day to day, rising up early, and sending. And they have not hearkened to me, nor inclined their ear: but have hardened their neck, and have done worse than their fathers. * * And thou shalt say to them: This is a nation which hath not hearkened

to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth. Jerem. 7—23 to 28. See 35—14, 15.

As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee: But we will certainly do every word that shall proceed out of our own mouth. Ibid. 44—16, 17.

But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart. Ezech. 3—7.

And thou, son of man, the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord. And they come to thee, as if a people were coming in: and my people sit before thee, and hear thy words, and do them not: for they turn them into a song of their mouth,and their heart goeth after their covetousness. Ibid. 33—30, 31.

And every one that heareth these my words, and doeth them not, shall be like a foolish man, who built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell; and great was the fall thereof. Matth. 7—26, 27. See Luke. 6—49.

He that heareth you,heareth me: and he that despiseth you,despiseth me. And he that despiseth me, despiseth him that sent me. Luke. 10—16.

He that despiseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me command what I should say, aud what I should speak. John. 12—48, 49.

But all do not obey the gospel. Rom. 10—16.

And if our gospel be also hidden,it is hidden to those who perish: in whom the god of this world hath blinded the minds of unbelievers; that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. 2. Cor. 4—3, 4.

O senseless Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? Galat. 3—1.

He therefore that despiseth these things,despiseth not man,but God; who also hath given his holy Spirit in us. 1. Thess. 4—8.

But be ye doers of the word, and not hearers only, deceiving your own selves. James. 1—22.

Dissemblers and crafty men prove the wrath of God: neither shall they cry when they are bound. Job. 36—13.

And thou, O son of man, behold; they shall put bands upon thee; and they shall bind thee with them: and thou shalt not go forth from the midst of them. And I will make thy tongue stick fast to the roof of thy mouth; and thou shalt be dumb, *and* not as a man that reproveth: because they are a provoking house. Ezech. 3—25, 26,

My God will cast them away, because they hearken not to him: and they shall be wanderers among the nations. Osee. 9—17.

But they would not hearken: and they turned away the shoulder to depart: and they stopped their ears, not to hear. And they made their heart as the adamant stone: lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts. Zach. 7—11, 12.

And whosoever shall not receive you, nor hear your words, going forth out of that house, or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. Matth. 10—14, 15.

But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place, who cry out to their companions, and say: We have piped to you, and you have not danced: we have lamented, and you have not mourned. Ibid. 11—16, 17.

But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. Tribulation and anguish upon every soul of man that doeth evil. Rom. 2—8, 9.

Therefore ought we more diligently to observe the things which we have heard; lest at any time we should let them slip. For if the word, spoken by the Angels, became steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed to us, by them that heard *him*. Hebr. 2—1 to 3.

A man making void the law of Moses, dieth without any mercy under two or three witnesses: how much more, do you think, he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace? Ibid. 10—28, 29.

GRACE.

Grace Taken in the Scriptures for Benefits.

Yesterday thou camest; and to-day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee; and the Lord will show thee mercy, and truth, because thou hast shown grace and fidelity. 2. Kings. 15—20.

She (*wisdom*) shall give to thy head increase of graces, and protect thee with a noble crown. Prov. 4—9.

A gift hath grace in the sight of all the living; and restrain not grace from the dead. Eccli. 7—37.

NOTE:—*And restrain not grace from the dead.* That is, withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the church of God, even in the time of the old testament. And the same has always been continued from the days of the apostles to the church of the new testament.

Grace Taken for Reward Expected from God.

My son, hear the instruction of thy father, and forsake not the law of thy mother: that grace may be added to thy head, and a chain of gold to thy neck. Prov. 1—8, 9.

He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doeth wickedly. Ibid. 12—2.

Grace Taken for a Gift freely Given.

For thou, my lord, art very admirable, and thy face is full of graces. Esther. 15—17.

My son, keep the law and council: and there shall be life to thy soul, and grace to thy mouth. Prov. 3—21, 22.

The heart of the wise shall instruct his mouth: and shall add grace to his lips. Ibid. 16—23.

He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. Ibid. 22—11. See 1. Cor. Chap. 12.

But to every one of us is given grace, according to the measure of the gift of Christ. Ephes. 4—7.

As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. 1. Peter. 4—10.

Grace Taken for a Supernatural Gift.

For God loveth mercy and truth: the Lord will give grace and glory. Psalm. 83—12.

And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed *art* thou among women. Luke. 1—28.

And the child grew, and waxed strong, full of wisdom: and the grace of God was in him. Ibid. 2—40.

And of his fulness we all have received, and grace for grace. John. 1—16.

To all that are at Rome, the beloved of God, called *to be* saints. Grace to you and peace from God our Father, and from the Lord Jesus Christ. Rom. 1—7.

But by the grace of God I am what I am: and his grace in me hath not been void; but I have laboured more abundantly than all they; yet not I, but the grace of God with me. 1. Cor. 15—10.

The grace of our Lord Jesus Christ be with you. My charity be with you all in Christ Jesus. Amen. Ibid. 16—23, 24.

For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world; and more abundantly towards you. 2. Cor. 1—12.

Christ is become of no effect to you, whosoever of you are justified by the law: you are fallen from grace. Galat. 5—4.

It is best to establish the heart with grace. Hebr. 13—9.

But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble. James. 4—6. See Prov. 3—34; and 1. Peter. 5—5.

Besides Efficacious Grace, there is Sufficient Grace.

I will number you in the sword, and you shall all fall by slaughter: because I called, and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me. Isa. 65—12. See Prov. 1—24; and Jerem. 7—13.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Matth. 23—37.

With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also. Acts. 7—51.

Without the help of Supernatural Grace Man can do Nothing towards his own Salvation; he can do no Supernatural Work.

Without me (*Christ*) you can do nothing. John. 15—5.

For it is God who worketh in you both to will and to accomplish, according to *his* good will. Philip. 2—13.

Supernatural Grace is not Necessary to Acts Morally, but not Supernaturally, Good.

For when the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves. Rom. 2—14.

Grace Makes Amiable.

Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Prov. 31—30.

The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong. Eccles. 10—12.

Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold. Eccli. 7—21. See 21—19.

The grace of a diligent woman shall delight her husband, and shall fat his bones. * * A holy and shamefaced woman is grace upon grace. Ibid. 26—16 and 19.

Let no evil speech proceed from your mouth; but that which is good to the edification of faith, that it may afford grace to the hearers. Ephes. 4—29.

The Gift of Grace is Hidden, and no one should Arrogate it to himself.

If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked. Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life. Job. 9—20, 21.

Serve ye the Lord with fear: and rejoice unto him with trembling. Psalm. 2—11.

Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare thy servant. Psalm. 18—13, 14.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified. Psalm. 142—2. See Prov. 14—12.

Who can say: My heart is clean, I am pure from sin. Prov. 20—9.

All these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred. But all things are kept uncertain for the time to come; because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. * * Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. Eccles. 9—1, 2 and 12.

Be not without fear about sin forgiven; and add not sin upon sin: and say not: The mercy of the Lord is great: he will have mercy on the multitude of my sins. Eccli. 5—5, 6.

The heart is perverse above all things, and unsearchable, who can know it? I *am* the Lord who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices. Jerem. 17—9, 10.

For I am not conscious to myself of any thing: yet in this I am not justified: but he that judgeth me is the Lord. 1. Cor. 4—4. See 2. Cor. 10—14.

Try your ownselves if you be in the faith: prove ye yourselves. Know you not your ownselves, that Christ Jesus is in you? unless perhaps you be reprobates. 2. Cor. 13 5.

For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work; and so he shall have glory in himself only, and not in another. Galat. 6 - 3, 4.

Wherefore, my dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—12. See 1. Peter. 4—18.

Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time. 2. Peter. 1—10.

Dearly beloved, believe not every spirit; but try the spirits, whether they be of God. John. 4—1.

The Grace by which Men find Favour with their Fellow Men, is from God.

And I will give favour to this people, in the sight of the Egypt ians: and when you go forth, you shall not depart empty. Exod. 3—21. Also 11—33; 12—36.

And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king. Tob. 1—13.

Grace comes from God alone.

For God loveth mercy and truth: the Lord will give grace and glory. Psalm. 83—12.

For the law was given by Moses: grace and truth came by Jesus Christ. John. 1—17.

A man cannot receive any thing except it be given him from heaven. Ibid. 3—27.

But where sin abounded, grace hath abounded more. That as sin hath reigned unto death: so also grace might reign by justice unto everlasting life. through Jesus Christ our Lord. Rom. 5—20, 21.

My grace is sufficient for thee. 2. Cor. 12—9.

But to every one of us is given grace, according to the measure of the gift of Christ. Ephes. 4—7.

Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. Hebr. 4—16.

God resisteth the proud, and giveth grace to the humble. 1. Peter. 5—5.

Grace Works Good.

Grace is like a paradise in blessings; and mercy remaineth for ever. Eccli. 40—17.

Now on the last great day of the festivity, Jesus stood, and cried out, saying: If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith, Out of his belly shall flow rivers of living water. Now this he said of the spirit which they should receive who believed in him: for as yet the spirit was not given. John. 7—37 to 39.

Unhappy man that I am: who shall deliver me from the body of this death? The grace of God by Jesus Christ our Lord. Rom. 7—24, 25.

But by the grace of God I am what I am: and his grace in me hath not been void; but I have laboured more abundantly than all they: yet not I, but the grace of God with me. 1. Cor. 15—10.

For by grace you are saved through faith, and this not of yourselves: for it is the gift of God; not of works, that no man may glory. Ephes. 2—8.

Grace Preserved by Goodness.

Take ye away, therefore, the talent from him, and give it him that hath ten talents. For to every one that hath shall be given; and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. Matth. 25—28, 29. See 13—12.

And we helping do exhort you, that you receive not the grace of God in vain. 2. Cor. 6—1.

Grace Before and After Meals.

(*See Thanks.*)

GRATITUDE.

Gratitude Commended.

And he built there an altar: and called upon the name of the Lord, and pitched his tent: and commanded his servants to dig a well. Ibid. 24—48. See Gen. 4—3; 8—20; 14—21 and 23.

For Jacob's gratitude, see Ibid. 32—10; 41—9 and 40; Exod. 2—16; Ibid. 13—3, 9; 15—1; and Num. 31—48.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. Deut. 6—5.

Josue was grateful to Rahab. Josue. 6—22. See Judges. 5—1; 8—22; and Ruth. 2—20.

Anna was grateful to God for her son. See 1. Kings. 2—1; Ibid. 22—23; 2. Kings. 2—5; 10—2; 19—33; 3. Kings. 2—7, and Chap. 17; 1. Paral. 29—10, 20; 2. Paral. 14—11, and 20—26; Esther. Chap. 6; Tob. 11—16 and 12—1, 7; Judith. 16—22; Eccli. 7—22; 32—28; 35—13; Dan. 2—19, and Chapters 4 and 5; 1. Mach. 4—24, and 5—54; 2. Mach. 1—11; 2. Tim. 1—16; Matth. 11—25; Mark. 5—19; Luke. 18—43; John. 11—41; Rom. 6 17; Ephes. 5—20; Philip. 4—6; Coloss. 3—15; and 2. Thess. 1—3.

Immoderate Grief on account of Temporal Things not to be Praised.

Grief in the heart of a man shall bring him low: but with a good word he shall be made glad. Prov. 12—25.

A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down. Ibid. 15—13. See 1. Mach. 6—8.

A joyful mind maketh age nourishing: a sorrowful spirit drieth up the bones. Prov. 17—22.

As a moth doeth by a garment, and a worm by the wood; so the sadness of a man consumeth the heart. Ibid. 25—20.

The sadness of the heart is every plague. Eccli. 25—17.

Give not up thy soul to sadness; and afflict not thyself in thy own counsel. * * Drive away sadness far from thee. Sadness hath killed many, and there is no profit in it. Ibid. 30—22, 24, 25.

For of sadness cometh death; and it overwhelmeth the strength: and the sorrow of the heart boweth down the neck. In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart. Give not up thy heart to sadness, but drive it from thee: and remember the latter end. Ibid. 38—19 to 21.

For the sorrow which is according to God, worketh penance unto salvation, which is lasting: but the sorrow of the world worketh death. 2. Cor. 7—10. See verses 8, 9, 11; also 1. Peter. 2—19.

Examples of Grief.

And Rebecca said to Isaac; I am weary of my life because of the daughters of Heth: if Jacob takes a wife of the stock of this land, I choose not to live. Gen. 27—46.

And (*Jacob*) tearing his garments, he put on sackcloth, mourning for his son a long time. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort. Ibid. 37—34, 35. See Ibid. 40—6, 7; 1. Kings. 20—34; 1. Esdras. 9—3; Tob. 10—3, 7; Esther. 4—1 and following verses; Job. 1—20; Psalm. 37—7, 9; Jerem. 8—21; Dan. 6—14; Matth. 14—9; Mark. 6—26; Luke. 18—23; John. 16—20.

The disciples were sad, when Christ spoke of his betrayer. Matth. 26—22. See Mark. 14—19.

My soul is sorrowful; even unto death. Matth. 26—38; also Mark. 14—34: and Luke. 22—45.

I (*Paul*) have great sadness and continual sorrow in my heart. Rom. 9—2.

GUILE.

(*See. Fraud.*)

HABITS.

Bad Habits.

Pharao, hardened in bad habits, took no heed of the punishments sent him by God. Exod. Chapters. 7 and 8.

The Israelites, although having the best of food given them by God, yet

longed for the meats of Egypt, because they were accustomed to them. Num. 11—4, 5.

The Israelites, after the death of the Judge: returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk. Judges. 2—19. See Chap. 18—7 and 27.

HAPPINESS.

(*See Joyfulness.*)

HATRED.

(*See also Envy, and Enmity.*)

Hatred of Neighbor, Forbidden.

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Levit. 19—17, 18.

Hatred stirreth up strifes: and charity covereth all sins. Prov. 10—12.

It is better to be invited to herbs with love, than to a fatted calf with hatred. Ibid. 15—17.

Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift. Matth. 5—23, 24.

He that saith he is in the light, and hateth his brother, is in darkness even until now. 1. John. 2—9.

Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. Ibid. 3—15.

If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? Ibid. 4—20.

Evil to be Hated.

You that love the Lord, hate evil: the Lord preserveth the souls of his saints: he will deliver them out of the hand of the sinner. Psalm. 96—10.

Have I not hated them, O Lord, that hated thee; and pined away because of thy enemies? Psalm. 138—21.

Hate evil, and love good, and establish judgment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph. Amos. 5—15. See Rom. 12—9.

Examples of Hatred.

Abimelech and companions: Gen. 26—27; *Esau:* Ibid. 27—41; *The Chanaanites:* Ibid. 34—30; *The brothers of Joseph:* Ibid. 37—4; *The Egyptians:* Exod. 1—13; *The Israelites:* Judges 11—7; *The blind and deaf:* 2. Kings. 5—8; *Amnon:* Ibid. 13—15; *Absalom:* Ibid. 13—22; *Razon:* 3. Kings. 11.—25;

Achab: Ibid. 22—8; *The enemies of Juda:* 1. Edras. 4—1; *Aman:* Esther. 7—6; *The enemies of David:* Psalm. 17—18; 24—19; 43—8 and 17; 68—5 and 15; *The Jews:* Amos. 5—10; *Nicanor:* 2. Mach. 14—39; *The world:* John. 7—7 and 15—18.

God's Hatred.

Neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth. Deut. 16—22.

Thou (*O God*) hatest all the workers of iniquity. Psalm. 5—7.

My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them. Isa. 1—14.

And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate. Jerem. 44—4.

The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob; and I hate his houses; and I will deliver up the city with the inhabitants thereof. Amos. 6—8. See 5—15.

And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord. Zach. 8—17.

Hatred without Cause.

Let not them that are my enemies wrongfully rejoice over me; who have hated me without a cause, and wink with the eyes. Psalm. 34—19. See Psalm. 119—7.

They are multiplied above the hairs of my head, who hate me without cause. My enemies are grown strong who have wrongfully persecuted me. Psalm. 68—5.

But that the word may be fulfilled which is written in their law: They have hated me without cause. John. 15—25.

Salutary Hatred on account of God.

You that love the Lord hate evil. Psalm. 96—10.

Have I not hated them, O Lord, that hated thee; and pined away because of thy enemies? I have hated them with a perfect hatred: and they are become enemies to me. Psalm. 138—21, 22.

The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Prov. 8—13.

Return to the Lord, and turn away from thy injustice, and greatly hate abomination. Eccli. 17—23. See Amos. 5—15.

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. Luke. 14—26.

NOTE:—*Hate not, etc.* The law of Christ does not allow us to *hate* even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce, and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ.

He that hateth his life in this world, keepeth it unto life everlasting. John. 12—25. See Rom. 12—9; Tob. 12—10; Psalm. 10—6.

HEARING.

Hearing the Word of God.

(*See Word of God.*)

HEART.

Heart, or Will of Man, taken for the Deed, by God.

(*See also Will.*)

And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Gen. 22—11, 12.

This people honoureth me with their lips: but their heart is far from me. Matth. 15—8.

And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For they all did cast in of their abundance: but she, of her want, cast in all she had, *even* her whole living. Mark. 12—43, 44.

For if the will be forward, it is accepted, according to that which it hath, not according to that which it hath not. 2. Cor. 8—12. See Luke. 21—2.

The Heart, Purified and Sanctified by Christ.

Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. John. 13—10.

Now you are clean by reason of the word, which I have spoken to you. Ibid. 15—3.

And God who knoweth the hearts, gave them testimony, giving to them the Holy Ghost as well as to us. Acts. 15—8.

And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? Hebr. 9—13, 14.

But if we walk in the light, as he also is in the light; we have fellowship one towards another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1. John. 1—7.

A good Heart is Well-Regulated towards God.

My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life. Job. 27—6.

Just is my help from the Lord: who saveth the upright of heart. Psalm. 7—11.

How good is God to Israel, to them that are of a right heart? Psalm. 72—1.

As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will he shall turn it. Every way of a man seemeth right to himself: but the Lord weigheth the hearts. Prov. 21—1, 2.

My son, give me thy heart. Ibid. 23—26.

Come not to him (*the Lord*) with a double heart. Eccli. 1—36.

They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls. Ibid. 2—20.

A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success. Ibid. 3—32.

And I will give them one heart, and one way, that they may fear me all days; and that it may be well with them, and with their children after them. Jerem. 32—39.

And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God. Ezech. 11—19, 20.

And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them. Ibid. 36—26, 27.

And the Lord direct your heart, in the charity of God, and in the patience of Christ. 2. Thess. 3—5.

A Good Heart is Well-Regulated towards Itself.

With all watchfulness keep thy heart, because life issueth out from it. Prov. 4—23.

The heart of man disposeth his way: but the Lord must direct his steps. Ibid. 16—9.

As silver is tried by fire, and gold in the furnace; so the Lord trieth the hearts. Ibid. 17—3.

The heart of a wise man is in his right hand: and the heart of a fool is in his left hand. Eccles. 10—2.

Wash thy heart from wickedness. Jerem. 4—14.

A Good Heart is Well-Disposed towards Others.

Be not a hypocrite in the sight of men: and let not thy lips be a stumbling-block to thee. Watch over them, lest thou fall, and bring dishonour upon thy soul, and God discover thy secrets, and cast thee down in the midst of the congregation: because thou camest to the Lord wickedly: and thy heart is full of guile and deceit. Eccli. 1—37 to 40.

Rich or poor, if his heart is good, his countenance shall be cheerful at all times. Ibid. 26—4.

A good man, out of the good treasure of his heart, bringeth forth that

which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. Luke. 6—45.

A Wicked Heart is Ill-Disposed towards God.

Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness. Deut. 29—18.

This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live: and afterwards they shall be brought down to hell. Eccles. 9—3.

Wo to them that are are faint-hearted, who believe not God: and therefore they shall not be protected by him. Eccli. 2—15.

A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. Ibid. 3—29. See Jerem. 17—9.

A Wicked Heart is Ill-Disposed towards Itself.

Swelling lips joined with a corrupt heart,are like an earthen vessel adorned with silver dross. Prov. 26—23.

And Ephraim is become as a dove that is decoyed, not having a heart. Osee. 7—11.

A double-minded man is inconstant in all his ways. James. 1—8.

A Wicked Heart is Ill-Disposed towards Others.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. Prov. 25—20.

The heart of the wicked seeketh after evils; but the righteous heart seeketh after knowledge. Ibid. 27—21.

Wo to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. Eccli. 2—14.

A perverse heart will cause grief: and a man of experience will resist it. Ibid. 36—22.

The Perverse Heart.

A perverse heart is abominable to the Lord: and his will is in them that walk sincerely. Prov. 11—20.

He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil. Ibid. 17—20.

He that is hardened in mind shall fall into evil. Ibid. 28—14.

A hard heart shall fare evil at the last: and he that loveth danger shall perish in it. A heart that goeth two ways shall not have success: and the perverse of heart shall be scandalized therein. Eccli. 3—27, 28. See Ezech. 11—21.

Hardness of Heart.

(*See Obduracy, and Obstinacy.*)

HELL.

Hell and Damnation Prepared for the Devil and his Angels.

(*See Damnation.*)

The Pains of Hell, Various and Terrible.

The fire that consumed Sodom and Gomorrha is an image of the fires of hell. See Gen. 19—24.

The Egyptian darkness was an image of the infernal darkness. See Exod. 10—21 to 23.

A fire is kindled in my wrath, and shall burn even to the lowest hell; and shall devour the earth with her increase, and shall burn the foundations of the mountains. Deut. 32—22.

For he will give fire and worms into their flesh, that they may burn, and may feel for ever. Judith. 16—21.

Let him pass from the snow waters to excessive heat, and his sin even to hell. Job. 24—19.

He shall rain snares upon sinners: fire and brimstone and storms of winds *shall be* the portion of their cup. Psalm. 10—7.

Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Psalm 20—10.

They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning: and their help shall decay in hell from their glory. Psalm. 48—15.

The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish. Psalm. 111—10.

By what things a man sinneth, by the same also he is tormented. Wisdom. 11—17.

For Topheth is prepared from yesterday, prepared by the king, deep and wide. The nourishments thereof are fire and much wood; the breath of the Lord as a torrent of brimstone kindling it. Isa. 30—33.

You shall conceive heat; you shall bring forth stubble: your breath as fire shall devour you. * * The sinners in Sion are afraid; trembling hath seized upon the hypocrites. Which if you can dwell with devouring fire? which of you shall dwell with everlasting burnings? Ibid. 33—11 and 14.

For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion. And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch. Night and day it shall not be quenched: the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it to bring it to nothing, and a plummet, unto desolation. The nobles thereof shall not be there: they shall call rather upon the king: and all

the princes thereof shall be nothing. And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches. And demons and monsters shall meet; and the hairy ones shall cry out to one another: there hath the lamia lain down and found rest for herself. Ibid. 34—8 to 14.

For behold, the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts: it shall not leave them root, nor branch. Malach. 4—1.

But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. Math. 8—12.

And he shall say to you: I know you not whence you are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. Luke. 13—27, 28. See Apocal. 14—10, 11.

And, lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. Luke. 16—23. See Apocal. 18—7; and Luke. 20—14.

The Pains of Hell Interminable.

And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh. Isa. 66—24.

Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. * * And these shall go into everlasting punishment; but the just, into life everlasting. Matth. 25—41 and 46.

Whose fan is in his hand; and he will thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire. Ibid. 3—12.

And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than, having two eyes, to be cast into the hell of fire: where their worm dieth not, and the fire is not extinguished. Mark. 9—46, 47.

Who shall suffer eternal pains in destruction, from the face of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be made wonderful in all them who have believed: because our testimony was believed upon you in that day. 2. Thess. 1—9, 10.

And the third Angel followed them, saying with a loud voice: If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand: he also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath: and he shall be tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lamb: and the smoke of their torments shall ascend up for ever and ever. Apocal. 14—9 to 11.

HERETICS.

(*See also Prophets, and False.*)

Heretics and Infidels Prove the Just.

These are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites. Judges. 3—1.

For there must be also heresies; that they also, who are reproved, may be made manifest among you. 1. Cor. 11—19.

There were Heretics even in the Time of the Apostles.

Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith: of whom is Hymeneus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme. 1. Tim. 1—19, 20.

But shun profane and vain speeches: for they grow much towards impiety: and their speech spreadeth like a cancer; of whom are Hymeneus and Philetus; who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. 2. Tim. 2—16 to 18.

Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are many Antichrists: whereby we know that it is the last hour. 1. John. 2—18.

For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist. 2. John. verse 7.

But I have a few thing against thee: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat and commit fornication: so hast thou also them that hold the doctrine of the Nicolaites. Apocal. 2—14, 15.

Heretics Foretold.

For many will come in my name, saying: I am Christ: and they will seduce many. * * For there shall arise false christs, and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you beforehand. Matth. 24—5 and 24.

I am come in the name of my Father: and you receive me not. If another shall come in his own name, him you will receive. John. 5—43.

Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, forbidding to marry, to abstain from meats, which God hath created to be received with thanksgivings by the faithful, and by them that have known the truth. 1. Tim. 4—1 to 3.

Know also this, that, in the last days, shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked. Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance, indeed, of piety, but denying the power thereof. Now these avoid: for of this sort are they who creep into houses, and lead captives silly women loaden with sins,

who are led away with divers desires: always learning, and never attaining to the knoweldge of the truth. 2. Tim. 3—1 to 7.

And all who will live piously in Christ Jesus, shall suffer persecution. But evil men and seducers shall grow worse and worse; erring, and driving into error. Ibid. 3—12, 13. See Acts. 20—29.

But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. 2. Peter. 2—1.

Knowing this first, that in the last days there shall come scoffers with deceit, walking according to their own lusts. Ibid. 3—3.

These are murmurers, full of complaints, walking according to their own desires: and their mouth speaketh proud things, admiring persons for gain's sake. But you, my dearest, be mindful of the words, which have been spoken before by the apostles of our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in impieties. Jude, verses 16 to 18. See this whole epistle, for the morals and doctrines of the heretics.

Heretics should be Avoided.

If there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. Deut. 13—1 to 3. See the whole Chapter.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. Matth. 7—15.

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. Rom. 16—17.

And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed: yet do not esteem him as an enemy; but admonish him as a brother. 2. Thess. 3—14, 15.

And their speech spreadeth like a cancer; of whom are Hymeneus and Philetus; who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. 2. Tim. 2—17, 18.

Having an appearance, indeed, of piety, but denying the power thereof. Now these avoid. Ibid. 3—5.

A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such a one, is subverted and sinneth, being condemned by his own judgment. Titus. 3—10, 11.

Heretics should be Avoided because they Offend God.

The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented: and especially those who walk after the flesh in the lust of uncleanness, and despise govern-

ments, audacious, pleasing themselves, they fear not to bring in sects, blaspheming. 2. Peter. 2—9, 10.

Heretics Consult their own Pleasures and Interests.

Traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance, indeed, of piety, but denying the power thereof. 2. Tim. 3—4, 5.

Knowing this first, that in the last days there shall come scoffers with deceit, walking according to their own lusts. 2. Peter. 3—3.

For there have crept in some men, (who were written of long ago unto this judgment) impious, turning the grace of our God into lasciviousness, and denying the only sovereign Ruler, and our Lord Jesus Christ. Jude. verse 4. See whole epistle.

Heretics Mislead Others.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Matth. 7—15, 16.

And Jesus, answering, said to them: Take heed that no man seduce you. * * And many false prophets shall rise, and shall seduce many. * * Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false christs, and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Ibid. 24—4, 11, 23, 24.

Ye men, brethren, let me freely speak to you of the patriarch David, that he died, and was buried; and his sepulchre is with us to this present day. Whereas, therefore, he was a prophet, and knew that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne. Acts. 2—29, 30.

For there must be also heresies; that they also, who are reproved, may be made manifest among you. 1. Cor. 11—19.

For such false apostles are deceitful labourers, transforming themselves into the apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of justice; whose end shall be according to their works. 2. Cor. 11—13 to 15.

But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their luxuries, by whom the way of truth shall be blasphemed: and through covetousness with feigned words they shall make merchandise of you; whose judgment now of a long time ceaseth not, and their destruction slumbereth not. * * For, speaking swelling words of vanity, they allure in desires of the flesh of riotousness those, who had escaped a little from them who converse in error: promising them liberty, when they themselves are slaves of corruption: for by whom a man is overcome, of the same also he is the slave. 2. Peter. 2—1 to 3, and 18, 19.

Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace: and account the

long-bearing of our Lord, salvation: as also our most dear brother Paul, according to the wisdom given to him, hath written to you, as also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition. You, therefore, brethren, knowing these things before, beware; lest, being led away by the error of the unwise, you fall from your own steadfastness. Ibid. 3—14 to 17.

Dearly beloved, believe not every spirit; but try the spirits, whether they be of God: because many false prophets are gone out into the world. * * They are of the world: therefore of the world they speak, and the world heareth them. We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the spirit of truth, and the spirit of error. 1. John. 4—1, 5, 6.

Heretics are Known by their Works.

By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. Matth. 7—16, 17.

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. John. 10—1.

Know also this, that, in the last days, shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance indeed of godliness, but denying the power thereof 2 Tim. 3—1 to 5.

Heretics not to be Tolerated.

But I have a few things against thee: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat and commit fornication: so hast thou also them that hold the doctrine of the Nicolaites. In like manner do penance: if not, I will come to thee quickly: and will fight against them with the sword of my mouth. Apocal. 2—14 to 16.

Heretics to be Removed.

And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage; to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee. Deut. 13—5.

But the prophet who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain. Ibid. 18—20.

And it came to pass, when the burnt-offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword,

and cast them out: and they went into the city of the temple of Baal, and brought the statue out of Baal's temple, and burnt it. 4. Kings. 10—25, 26.

Heresy, or Spiritual Fornication.

(*See Fornication.*)

HOLY GHOST.

The Holy Ghost, True God.

And the Spirit of God moved over the waters. Gen. 1—2.

Said David: The Spirit of the Lord hath spoken by me, and his word by my tongue. 2. Kings. 23—2. See Isa. 48—16, and Job. 26—13.

The Spirit of God made me. Job. 33—4.

By the word of the Lord, the heavens were established: and all the power of them by the spirit of his mouth. Psalm. 32—6.

Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth. Psalm. 103—30.

For the Spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice. Wisdom. 1—7. See verse 5.

But they (*the Israelites*) provoked to wrath, and afflicted the spirit of his holy One: and he was turned to be their enemy, and he fought against them. And he remembered the days of old of Moses and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? Where is he that put in the midst of them the spirit of his holy One? Isa. 63—10, 11.

But when they shall deliver you up, be not thoughtful how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the spirit of your Father, that speaketh in you. Matth. 10—19, 20. See Mark. 13—11, and Luke. 12—11, 12.

Therefore I say to you: Every sin and blasphemy shall be forgiven men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Matth. 12—31, 32. See Mark. 3—28, and Luke 12—10.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28—19.

But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. John. 14—26. See verses 16, 17.

But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? Whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. Acts. 5—3, 4. See verse 9, concerning Saphira.

And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them. Ibid. 13—2. See verses 4 and 9.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. Ibid. 20—28. See verse 23.

Likewise the Spirit also helpeth our infirmity: for, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings. Rom. 8—26. See verses 9, 11, 14, 15, 16, 27.

But to us God hath revealed *them* by his Spirit. For the Spirit searcheth all things, even the profound things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. 1. Cor. 2—10, 11. See also the following verses.

Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God: him shall God destroy. For the temple of God is holy, which you are. Ibid. 3—16, 17.

And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. Ibid. 6—11.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen. 2. Cor. 13—13.

Keep the good deposited in trust to thee by the Holy Ghost, who dwelleth in us. 2. Tim. 1—14.

Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to the hope of life everlasting. Titus. 3—5 to 7.

And it is the Spirit that testifieth, that Christ is the truth. For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one. 1. John. 5—6, 7.

The Holy Ghost Promised.

For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. Isa. 44—3.

And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh. Ezech. 11—19. The same is repeated in 36—26, 27.

And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God. Ibid. 39—29. See Joel. 2—28.

I, indeed, baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire. Matth. 3—11. See Mark. 3—8; Luke. 3—16; John. 1—33; Acts. 1—5, 8 and 16; also 11—16; and 19—2.

Now this he said of the spirit which they should receive who believed in him: for as yet the spirit was not given; because Jesus was not yet glorified. John. 7—39.

And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him;

because he shall abide with you, and shall be in you. * * But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Ibid. 14—16, 17 and 26.

But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. Ibid. 15—26.

But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. Ibid. 16—7.

The Holy Ghost Sent.

And when the days of the Pentecost were accomplished, they were all together in the same place: and suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire: and it sat upon each of them: and they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Acts. 2—1 to 4. See whole Chapter, and also 10—44; and 19—6.

The Holy Ghost Enlightens the Mind.

The Lord said to Moses: Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak. Exod. 4—12.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee. Psalm. 31—8.

All thy children *shall be* taught of the Lord: and great shall be the peace of thy children. Isa. 54—13.

But when they shall deliver you up, be not thoughtful how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the spirit of your Father, that speaketh in you. Matth. 10—19, 20.

And when they shall lead you delivering you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. Mark. 13—11.

And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you ought to say. Luke. 12—11, 12.

Lay it up, therefore, in your hearts, not to meditate before, how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. Ibid. 21—14.

It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. John. 6—45.

If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. * * But the Paraclete, the Holy Ghost, whom the Father will send in my

name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Ibid. 14—15, 16 and 26.

But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. Ibid. 15—26.

But when he, the Spirit of truth, shall come, he will teach you all truth; for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you. Ibid. 16—13. See verses 7 and 14.

For the Spirit himself giveth testimony to our spirit, that we are the sons of God. Rom. 8—16.

Likewise the Spirit also helpeth our infirmity: for, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings. Ibid. 8—26. See verses 9, 11, 14, 27.

Who (*God*) also hath sealed us, and given the pledge of the Spirit in our hearts. 2. Cor. 1—22.

Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. Ibid. 5—5.

In whom you also, when you had heard the word of truth (the gospel of your salvation) in whom also believing you were sealed with the holy Spirit of promise. Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory. Ephes. 1—13, 14. See 4—23 and 30.

And the unction, which you have received from him, let it abide in you. And you have no need that any one should teach you; but as his unction teacheth you concerning all things, and it is truth, and is not a lie. And as it hath taught you, abide in him. 1. John. 2—27.

The Holy Ghost, the Pledge of Salvation.

(*See Salvation.*)

HOLY WATER.

(*See Water Blessed.*)

HOLY SCRIPTURES.

(*See Bible.*)

HOMICIDE.

Homicide, Shedding of Blood, and Robbery, and their Punishment.

The impious Cain killed his brother Abel, and was punished by God. Gen. 4—8. See 1. John. 3—12.

Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. Gen. 9—6. See Matth. 26—52.

Thou shalt not kill. Exod. 20—13. *The same is to be found in* Deut. 5—17; and Rom. 13—9.

If a thief be found breaking open a house or undermining it, and be wounded so as to die; he that slew him shall not be guilty of blood. Exod. 22—2.

He that striketh a man shall be punished. Levit. 24—21.

If any man strike with iron, and he die that was struck; he shall be guilty of murder, and he himself shall die. If he throw a stone,and he that is struck die; he shall be punished in the same manner. If he that is struck with wood die; he shall be revenged by the blood of him that struck him. * * The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man. You shall not take money of him,that is guilty of blood; *but* he shall die forthwith. Num. 35—16 to 18, and 30, 31.

But if any man hating his neighbour lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, the ancients of his city shall send,and take him out of the place of refuge,and shall deliver him into the hand of the kinsman of him whose blood was shed; and he shall die. Deut. 19—11, 12. See also Josue. 20—3.

Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen. Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen. Deut. 27—24, 25. See Lamentations. 4—13.

(*The Lord*) hateth hands that shed innocent blood. Prov. 6—17. See 28—17.

The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood. He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. Eccli. 34—25 to 27.

Therefore thus saith the Lord God: Wo to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece; there hath no lot fallen upon it. Ezech. 24—6.

Cursing, and lying, and killing, and theft, and adultery have overflowed: and blood hath touched blood. Therefore shall the land mourn: and every one that dwelleth in it shall languish with the beasts of the field,and with the fowls of the air: yea the fishes of the sea also shall be gathered together. Osee. 4—2, 3.

Now the works of the flesh are manifest; which are, fornication,uncleanness,immodesty, luxury,idolatry,witchcraft,enmities, contentions,emulations, wrath, quarrels, dissensions, sects, envy,murders, drunkenness, revellings,and such like: of the which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. Galat. 5—19 to 21.

He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints. Apocal. 13—10.

Homicide Frequently Caused by Envy.

For he (*Pilate*) knew that through envy they had delivered him (*Christ* up. Matth. 27—18. See verse 23.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning. John. 8—44.

Wo to them, for they have gone in the way of Cain. Jude. verse 11.

Homicide is Sometimes Caused by Avarice.

Thus Jezabel, for the sake of a vineyard, had Naboth put to death. 3. Kings. 21—13.

The murderer riseth at the very break of day; he killeth the needy, and the poor man: but in the night he will be as a thief. Job. 24—14.

Homicide Caused by Luxury.

Thus David procured the death of Urias in battle. 2. Kings. 11—15.
Thus Herod beheaded John the Baptist. Mark. 6—27.

Homicide Caused by Ambition.

Abimelech killed seventy of his brethren, that he alone might reign. Judges. 9—5.
Athalia slew all the royal race. 4. Kings. 11—1.

HONOR.

Temporal Honor not to be Magnified.

(*See also Glory.*)

Abimelech the son of Jerobaal, said: Speak to all the men of Sichem: Whether is better, that seventy men all the sons of Jerobaal should rule over you, or that one man should rule over you? and withal consider that I am your bone, and your flesh. Judges. 9—2. See Num. 16—1, and 2. Kings. 15—1.

Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be. Eccli. 9—16. See Esther. 3—1, and 6—6.

Extol not thyself in doing thy work; and linger not in the time of distress: better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. Eccli. 10—29, 30. See 3. Kings. 1—3, and Prov. 12—9.

Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: but let him that glorieth glory in this that he understandeth and knoweth me for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord. Jerem. 9—23, 24.

Take heed that you do not your justice before men, that you may be seen by them: otherwise you shall not have a reward from your Father, who is in heaven. Matth. 6—1.

And Jesus said to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. Ibid. 8—4. Also Mark. 1—44.

It shall not be so among you: but whosoever will be greater among you, let him be your minister: and he who would be the first among you, shall be your servant. Matth. 20—26, 27. See Mark. 10—43. Luke. 22—27.

But I seek not my own glory; there is one that seeketh and judgeth. John. 8—50. See 6—15.

For they loved the glory of men, more than the glory of God. Ibid. 12—43.

Paul and Barnabas said: O men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made heaven, and earth, and the sea, and all things that are in them. Acts. 14—14. See 10—26.

Let nothing be done through strife, nor by vain-glory: but in humility, let each esteem others better than themselves. Philip. 2—3.

Nor sought we glory of men, (*said St. Paul*), neither of you, nor of others. 1. Thess. 2—6. See 1. Peter. 5—3.

And I fell before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. Apocal. 19—10.

Honor to Whom Honor is Due.

The wise shall possess glory: the promotion of fools *is* disgrace. Prov. 3—35.

As he that casteth a stone into the heap of Mercury; so is he that giveth honour to a fool. Ibid. 26—8.

That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. Eccli. 10—23.

The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men. Ibid. 11—1.

A wise man shall inherit honour among his people: and his name shall live for ever. Ibid. 37—29.

Honor to be Preserved.

Whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised. 1. Kings. 2—30.

Give not thy honour to strangers, and thy years to the cruel. Prov. 5—9.

The fear of God is the glory of the rich, *and* of the honourable, and of the poor: despise not a just man that is poor; and do not magnify a sinful man that is rich. * * My son, keep thy soul in meekness, and give it honour according to its desert. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul? Eccli. 10—25, 26, and 31, 32.

Honor of God.

(*See Glory.*)

Honor of Parents.

(*See Parents.*)

Honor of Temple of God.

(*See Temple.*)

HOPE.

Hope of the Just Founded, not on Temporal things, but on God and his Promises.

God said to Isaac: And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws. Gen. 26—4, 5. See 12—3; 18—18; 22—17, 18; 20—14; 48—4; and Acts. 3—25.

And the Lord said to Gedeon: The people that are with thee are many: and Madian shall not be delivered into their hands; lest Israel should glory against me, and say: I was delivered by my own strength. * * And the Lord said to Gedeon: The people are still too many; bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return. Judges. 7—2 and 4. See whole Chapter.

And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to-day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies. 1. Kings. 4—3.

And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel which thou hast defied this day: and the Lord will deliver thee into my hand; and I will slay thee, and take away thy head from thee. Ibid. 17—45, 46. See 22—3.

And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord. 3. Kings. 20—28.

Joab said to his brother Abinai: Be of good courage; and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight. 1. Paral. 19—13. See 2. Kings. 10—12.

Azarias said to king Asa: Do you therefore, take courage, and let not your hands be weakened: for there shall be a reward for your work. 2. Paral. 15—7.

At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. Ibid. 16—7.

O our God, wilt not thou then judge them? as for us, we have not strength enough, to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee. Ibid. 20—12.

And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well. Ibid. 20—20.

Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him. For with him is an arm of flesh; with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda. Ibid. 32—7, 8.

Bring to pass, O Lord, that his pride may be cut off with his own sword.

Let him be caught in the net of his own eyes in my regard; and do thou strike him by the graces of the words of my lips. Give me constancy in my mind, that I may despise him; and fortitude that I may overthrow him. Judith. 9—12 to 14.

Although he (*God*) should kill me, I will trust in him: but yet I will reprove my ways in his sight. Job. 13—15.

And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord. Psalm. 9—11. See Psalm. 4—6 and Psalm. 5—12.

But I have trusted in thy mercy (*O Lord*). My heart shall rejoice in thy salvation: I will sing to the Lord who giveth me good things: yea, I will sing to the name of the Lord the most High. Psalm. 12—6.

For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope. Psalm. 13—6. See Psalm. 17—2.

Some *trust* in chariots, and some in horses: but we call upon the name of the Lord our God. Psalm. 19—8.

In thee (*O Lord*) have our fathers hoped; they have hoped, and thou hast delivered them. Psalm. 21—5.

In thee, O my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. Psalm. 24—2, 3.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord. Psalm. 26—14. See Psalm. 27—7.

Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge to save me. For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me. Psalm. 30—3, 4.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord. Psalm. 31—10.

Behold, the eyes of the Lord are on them that fear him: and on them that hope in his mercy. Psalm. 32—18.

Blessed is the man that hopeth in the Lord. Psalm. 33—9.

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. Psalm. 36—3.

Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies. Psalm. 39—5.

Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to him. Psalm. 41—6.

In God is my salvation and my glory: *he is* the God of my help, and my hope is in God. Trust in him all ye congregation of people: pour out your hearts before him: God is our helper for ever. Psalm. 61—8, 9.

Hear us, O God our Saviour, *who art* the hope of all the ends of the earth, and in the sea afar off. Psalm. 64—6.

But it is good for me to adhere to my God, to put my hope in the Lord God. Psalm. 72—28.

He shall say to the Lord: thou art my protector, and my refuge: my God, in him will I trust. Psalm. 90—2.

The house of Israel hath hoped in the Lord: he is their helper and their protector. The house of Aaron hath hoped in the Lord: he is their helper and their protector. They that fear the Lord have hoped in the Lord: he is their helper and their protector. Psalm. 113—9 to 11.

It is good to confide in the Lord, rather than to have confidence in man. It is good to trust in the Lord, rather than to trust in princes. Psalm. 117—8,9.

Because with the Lord there is mercy; and with him plentiful redemption. Psalm. 129—6.

I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living. Psalm. 141—6.

Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: who made heaven and earth, the sea, and all things that are in them. Psalm. 145—5, 6.

Have confidence in the Lord with all thy heart; and lean not upon thy own prudence. Prov. 3—5.

He that trusteth in the Lord is blessed. Ibid. 16—20.

That thy trust may be in the Lord, wherefore I have also shown it to thee this day. Ibid. 22—19.

He that boasteth, and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed. He that trusteth in his own heart, is a fool; but he that walketh wisely, he shall be saved. Ibid. 28—25, 26.

He that feareth man, shall quickly fall: he that trusteth in the Lord, shall be set on high. Ibid. 29—25.

Every word of God is fire-tried: he is a buckler to them that hope in him. Ibid. 30—5.

And though in sight of men they (*the just*) suffer torments, their hope is full of immortality. Wisdom. 3—4.

They that trust in him (*God*), shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect. Ibid. 3—9.

Believe God; and he will recover thee; and direct thy way, and trust in him. Keep his fear, and grow old therein. * * For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him? Eccli. 2—6 and 12.

In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the wine-press. Ibid. 33—17.

You have hoped in the Lord forevermore, in the Lord God mighty for ever. Isa. 26—4. See 14—32.

Wo to you apostate children, saith the Lord, that you would take counsel, and not of me; and would begin a web, and not by my spirit, that you might add sin upon sin. Ibid. 30—1.

In silence and hope shall your strength be. Ibid. 30—15.

Wo to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; and in horsemen, because they are very strong; and have not trusted in the holy One of Israel, and have not sought after the Lord. Ibid. 31—1. See Micheas. 5—10, and following verses.

But if thou wilt answer me: We trust in the Lord our God: is it not he, whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar? Isa. 36—7.

Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour: neither is there any searching out of his wisdom. It is he that giveth strength to the weary, and increaseth force and might to them that are not. Youths shall faint and labour; and young men shall fall by infirmity. But they that

hope in the Lord shall renew their strength; they shall take wings as eagles; they shall run, and not be weary; they shall walk and not faint. Ibid. 40—28 to 31.

Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. Jerem. 7—4.

Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: but let him that glorieth glory in this that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord. Ibid. 9—23, 24.

Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. Ibid. 17—7.

And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest: but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord. Ibid. 39—17, 18.

The Lord is my portion, said my soul, therefore I will wait for him. Lamentations. 3—24.

Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always. Osee. 12—6.

But I will look towards the Lord: I will wait for God my Saviour: my God will hear me. Micheas. 7—7.

The Lord is good, and giveth strength in the day of trouble; and knoweth them that hope in him. Nahum. 1—7.

And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company. 1. Mach. 3—18. See 2. Mach. 15—7.

And in his name the Gentiles shall hope. Matth. 12—21. See Rom. 15—12.

And the disciples were astonished at his words. But Jesus answering again, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God! Mark. 10—24.

For we are saved by hope. But hope that is seen, is not hope: For what a man seeth, why doth he hope for? but if we hope for that which we see not: we wait for it with patience. Rom. 8—24, 25.

But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead. 2. Cor. 1—9. See verses 7 and 10; and Coloss. 1—27.

We give thanks to God always for you all;—being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father. 1. Thess. 1—2, 3.

Paul, an apostle of Jesus Christ, according to the commandment of God our Saviour, and Christ Jesus our hope. 1. Tim. 1—1.

Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy.) Ibid. 6—17.

But Christ as a Son in his own house: which house are we, if we retain a firm confidence and the glory of hope unto the end. Hebr. 3—6. See 6—11, 18, 19; and 10—23.

Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. 1. Peter. 1—13.

Who through him (*Christ*) are faithful in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God. Ibid. 1—21.

Hope does not Render us Secure; nor does it Exclude Fear.

(*See Fear.*)

The Hope of the Impious Vanishes: and Vain are all things in which they Confide.

Dost thou trust in Egypt, a staff of a broken reed, upon which if a man lean, it will break, and go into his hand, and pierce it? so is Pharao king of Egypt, to all that trust in him. 4. Kings. 18—21. See Isa. 36—6.

Even so are the ways of all that forget God, and the hope of the hypocrite shall perish. Job. 8—13.

But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul. Ibid. 11—20.

This I know from the beginning, since man was placed upon the earth, that the praise of the wicked is short, and the joy of the hypocrite but for a moment. Ibid. 20—4, 5. See 40—28.

The expectation of the just is joy: but the hope of the wicked shall perish. Prov. 10—28.

For the hope of the wicked is as dust, which is blown away with the wind; and as a thin froth which is dispersed by the storm: and as smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day, that passeth by. Wisdom. 5—15. See 3—11.

For you have said: We have entered into a league with death; and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies: and by falsehood we are protected. * * And your league with death shall be abolished; and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it. Isa. 28—15 and 18.

Therefore thus saith the holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it. * * And the Lord will give you spare bread, and short water; and will not cause thy teacher to flee away from thee any more: and thy eyes shall see thy teacher. Ibid. 30—12 and 20.

Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through? Jerem. 9—12. See 17—7.

Examples of Hope in God.

He (*Ezechias*) trusted in the Lord the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him. 4. Kings. 18—5.

And the children of Israel were brought down at that time: and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers. 2. Paral. 13—18.

And the Lord was with Josaphat; because he walked in the first ways of David his father, and trusted not in Baalim, but in the God of his father, and walked in his commandments, and not according to the sins of Israel. Ibid. 17—3, 4.

Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him. Judith. 13—17. See whole book.

For the example of Susanna, see Dan. 13—60.

The Machabees brothers suffered death on account of the great hope they had in God. See their wonderful history. 2. Mach. Chap. 7.

St. Paul had great hope in God. See Acts. 24—15.

HOSPITALITY.

Hospitality Commended.

Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, who accepteth no person, nor taketh bribes. He doeth judgment to the fatherless and widow, loveth the stranger, and giveth him food and raiment. And do you therefore love strangers; because you also were strangers in the land of Egypt. Deut. 10—17 to 19.

Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Isa. 58—7.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Matth. 25—34 to 36.

And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. Luke. 14—12 to 14.

Communicating to the necessities of the saints: pursuing hospitality. Rom. 12—13. See 1. Tim. 3—2 to 4.

And hospitality do not forget; for by this some, being not aware of it, have entertained Angels. Hebr. 13—2. See James. 1—27.

Using hospitality towards one another without murmuring. 1. Peter. 4—9.

Dearly beloved, thou doest faithfully whatsoever thou doest for the brethren, and that for strangers. 3. John. verse 5.

Examples of Hospitality.

The Angels receiving hospitality from Abraham, promised him a son by Sara. Gen. Chap. 18.

And he (*Abraham*) said: Lord, if I have found favour in thy sight, pass not away from thy servant: but I will fetch a little water, and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are ye come aside to your servant. And they said: Do as thou hast spoken. Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth. Ibid. 18—3 to 6.

Lot said to the two Angels, visiting Sodom: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street. He pressed them very much to turn in unto him: and when they were come in to his house, he made them a feast, and baked unleavened bread, and they ate. Ibid. 19—2, 3.

Laban said to the servant of Abraham: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels. And he brought him in into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him. Ibid. 24—31, 32.

Jethro gave hospitality to Moses. Exod. 2—20. See Josue. Chap. 2.

And Manue said to the Angel of the Lord: I beseech thee to consent to my request: and let us dress a kid for thee. Judges. 13—15.

And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father-in-law had heard this, and had seen him, he met him with joy, and embraced the man. And the son-in-law tarried in the house of his father-in-law three days, eating with him, and drinking familiarly. Ibid. 19—3, 4.

Elias arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks: and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. 3. Kings. 17—10, 11.

And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread. 4. Kings. 4—8. See Job. 1—4.

The stranger did not stay without; my door was open to the traveller. Job. 31—32.

Now it came to pass, as they went, that he entered into a certain town: and a certain woman, named Martha, received him into her house. Luke. 10—38.

And when Jesus came to the place, he looked up, and saw him, and said to him: Zacheus, make haste and come down: for to-day I must abide in thy house. And he made haste and came down, and received him with joy. Ibid. 19—5, 6.

And when she (*Lydia*) was baptized, and her household, she besought us saying: If you have judged me to be faithful to the Lord, came into my house and there remain. And she constrained us. Acts. 16—15.

Now, in those places were possessions of the chief man of the island, named Publius; who received us, and, for three days, entertained us courteously. Ibid. 28—7.

Want of Hospitality.

And when Gedeon was come to the Jordan,he passed over it with the three hundred men, that were with him; who were so weary that they could not pursue after them that fled. And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana the kings of Madian. The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand; and therefore thou demandest that we should give bread to thy army. And he said to them: When the Lord therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the desert. And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him,as the men of Soccoth had answered. He said therefore to them also: When I shall return a conqueror in peace, I will destroy this tower. But Zebee and Salmana were resting with all their army. For fifteen thousand men were left of all the troops of the eastern people: and one hundred and twenty thousand warriors that drew the sword, were slain. And Gedeon went up by the way of them that dwelt in tents, on the east of Nobe, and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt. And Zebee and Salmana fled: and Gedeon pursued and took them, all their host being put in confusion. And returning from the battle before the sun rising, he took a boy of the men of Soccoth; and he asked him the names of the princes and ancients of Soccoth: and he described unto him seventy-seven men. And he came to Soccoth, and said to them: Behold Zebee and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint. So he took the ancients of the city, and thorns and briers of the desert; and tore them with the same, and cut in pieces the men of Soccoth. And he demolished the tower of Phanuel, and slew the men of the city. Judges. 8—4 to 17.

For they exercised a more detestable inhospitality *than any:* others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them (*said of the Egyptians who persecuted the Israelites*). Wisdom. 19—13.

HOUSE.

Eternal House.

In my Father's house there are many mansions. John. 14—2.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1.

Spiritual House.

These things I write to thee, hoping that I shall come to thee shortly. But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1. Tim. 14, 15.

Be you also as living stones built up, a spiritual house, a holy priesthoood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1. Peter. 2—5.

And Moses, indeed, was faithful in all his house as a servant, for a testimony of those things which were to be spoken: but Christ as a Son in his own house: which house are we, if we retain a firm confidence and the glory of hope unto the end. Hebr. 3—5, 6.

Corporal House.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1.

But I think it just, as long as I am in this tabernacle, to stir you up by admonition: being assured that the putting off of *this* my tabernacle is at hand, even according as our Lord Jesus Christ hath signified to me. 2. Peter. 1—13, 14.

House Well Constructed.

Unless the Lord build the house, they labour in vain that build it. Psalm. 126—1.

Prepare thy work without, and diligently till thy ground, that afterward thou mayst build thy house. Prov. 24—27.

He that buildeth his house at other men's charges, is as he that gathereth himself stones *to build* in the winter. Eccli. 21—9.

Wo to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages. Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermillion. Jerem. 22—13, 14.

House Destroyed.

He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise. Prov. 11—29.

The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish. Ibid. 14—11.

The Lord will destroy the house of the proud. Ibid. 15—25.

Better is a dry morsel with joy, than a house full of victims with strife. Ibid. 17—1.

By slothfulness a building shall be brought down: and through the weakness of hands the house shall drop though. Eccles. 10—18.

Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out. Eccli. 21—5.

House Properly Governed.

The house of the just is very much strength: and in the fruits of the wicked in trouble. Prov. 15—6.

Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee. Eccli. 4—35.

And beware of thy own children; and take heed of them of thy household. Ibid. 32—26.

Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another: lest thou repent, and thou entreat for the same. As long as thou livest, and hast breath in thee, let no man change thee. For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. Ibid. 33 –20 to 22.

Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. * * It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently nor open his mouth. He shall entertain and feed, and give drink to the unthankful: and moreover he shall hear bitter words. Ibid. 29—28, 30, 31.

House built upon a Rock will remain Firm.

Therefore, whosover heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. Matth. 7—24. See Luke. 6—48.

And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16—18. See Psalm. 43—22.

House of God.

(*See Temple.*)

HUMILITY.

Humility pleasing to God.

And the Angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand. Gen. 16—9.

And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. Ibid. 18—27.

Jacob humbled himself before Esau, and thus appeased his anger. Ibid. Chap. 33. See Exod. 3—10; 4—14, and 18—24.

He (*Gedeon*) answered and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold, my family is the meanest in Manasses, and I am the least in my father's house. And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man. Judges. 6—15, 16.

He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's; and upon them he hath set the world. 1. Kings. 2—8. See 2. Kings. 6—16.

And David said to Michol: Before the Lord, who choose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids, of whom thou speakest, I shall appear more glorious. 2. Kings. 6—21, 22.

And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me; and I have left you in the hand of Sesac. And the princes of Israel, and the king being in a consternation, said: The Lord is just. And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them; and I will give them a little help; and my wrath shall not fall upon Jerusalem by the hand of Sesac. 2. Paral. 12—5 to 7.

And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias. Ibid. 32—26.

But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book, and thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord. Ibid. 34—26, 27. See Judith. 4—8, 12 and 13.

For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses; nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee. Judith. 9—16. See Esther. 14—16, and Isa. 37—1.

For he that hath been humbled shall be in glory: and he that shall bow down his eyes, shall be saved. Job. 22—29.

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. Psalm. 33—19.

Where pride is, there also shall be reproach: but where humility is, there also *is* wisdom. Prov. 11—2.

It is better to be humbled with the meek, than to divide spoils with the proud. Ibid. 16—19.

Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled. Ibid. 18—12.

Appear not glorious before the king: and stand not in the place of great men. For it is better that it should be said to thee; Come up hither: than that thou shouldst be humbled before the prince. Ibid. 25—6, 7.

Humiliation followeth the proud: and glory shall uphold the humble of spirit. Ibid. 29—23.

Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms. Eccli. 7—19.

For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite. Isa. 57—15.

My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words. Ibid. 66—2.

And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. Jonas. 3—4, 5.

I, indeed, baptize you with water unto penance; but he who is to come

after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire. Matth. 3—11.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Ibid. 5—3.

And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. Ibid. 8—8.

Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. Ibid. 11—29.

Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven. Ibid. 18—4.

It shall not be so among you: but whosoever will be greater among you, let him be your minister. Ibid. 20—26. See Chapter 18; also Mark. 10—43, and 9—32; Luke. 9—48, and 22—26; Philip. 2—7, 8.

Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt, the foal of her that is used to the yoke. Matth. 21—5.

But be not you called Rabbi. For one is your master, and all you are brethren. Ibid. 23 8.

He that is the greatest among you, shall be your servant. Ibid. 23—11.

But they held their peace: for in the way they had disputed among themselves, which of them should be the greatest. And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all. Mark. 9—33, 34. See Luke. 9—46.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed. Luke. 1—48.

I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. Ibid. 15—18, 19.

And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. Ibid. 18—13.

Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded, but fear. Rom. 11—20. See 12—16; and 1. Cor. 4—6.

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 1. Cor. 15—9.

Let nothing be done through strife, nor by vain-glory: but in humility, let each esteem others better than themselves. Philip. 2—3. See Hebr. 11—24.

Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. Coloss. 3—12, 13.

But let the brother of low condition glory in his exaltation: but the rich, in his being low, because as the flower of the grass, he shall pass away. James. 1—9, 10.

In like manner, ye young men, be subject to the ancients. And do ye all insinuate humility one to another: for God resisteth the proud, and giveth grace to the humble. 1. Peter. 5—5. See Acts. 10—26.

And I fell before his feet to adore him. And he saith to me: See thou do

it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy. Apocal. 19—10. See 4—10.

HUNGER.

(*See also Famine.*)

Feeding the Hungry.

(*See also Alms.*)

The Ammonite, and the Moabite even after the tenth generation shall not enter into the church of the Lord for ever: because they would not meet you with bread and water in the way, when you came out of Egypt. Deut. 23—3, 4. See Judges. 8—5, and following verses.

Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Then shall thy light break forth as the morning; and thy health shall speedily arise; and thy justice shall go before thy face; and the glory of the Lord shall gather thee up. Isa. 58—7, 8. See 1. Kings. 21—23.

For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink. Matth. 25—35.

HUSBAND.

(*See also Marriage, Matrimony, and Wife.*)

Duty and Authority of Husbands.

To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. Gen. 3—16.

If the wife in the house of her husband, hath bound herself by vow and by oath, if her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she hath promised. But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid it, and the Lord will be merciful to her. If she vow and bind herself by oath, to afflict her soul by fasting, or abstinence from other things, it shall depend on the will of her husband, whether she shall do it, or not do it. Num. 30—11 to 14. See 5—12 and following verses; also 30—7, 8; and Deut. 22—5.

He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adultress, is foolish and wicked. Prov. 18—22.

Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun. Eccles. 9—9. See Prov. 5—18.

If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. Eccli. 7—28.

Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Maumam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence, to bring in queen Vasthi before the king, with the crown set upon her head, to show her beauty to all the people and the princes: for she was exceeding beautiful. But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury, asked the wise men, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments, of their forefathers: * * What sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs? And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all people and princes that are in all the provinces of king Assuerus. For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him and she would not. And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands: wherefore the king's indignation is just. If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered, that Vasthi come in no more to the king; but another that is better than her, be made queen in her place. And let this be published through all the provinces of thy empire (which is very wide) and let all wives, as well of the greater as of the lesser, give honour to their husbands. His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan. And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people. Esther. 1—10 to 13 and 15 to 22.

Husbands should not Rashly Put Away their Wives.

If a man marry a wife, and afterwards hate her, and seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin: her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate: and the father shall say: I gave my daughter unto this man to wife: and because he hateth her, he layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold, these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city: and the ancients of that city shall take that man, and beat him, condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life. Deut. 22—13 to 19.

It hath also been said, Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his

wife, excepting for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery. Matth. 5—31, 32.

And it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the confines of Judea beyond the Jordan. And great multitudes followed him: and he healed them there. And the Pharisees came to him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause? And he answered, and said to them: Have ye not read, that he who made man in the beginning, made them male and female? And he said: For this cause, shall a man leave father and mother, and shall cleave unto his wife: and they two shall be in flesh one. Wherefore they are no more two, but one flesh. What therefore God hath joined together, let not man put assunder. They say to him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Moses, because of the hardness of your hearts, permitted you to put away your wives: but from the beginning it was not so. And I say to you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he who shall marry her that is put away, committeth adultery. Ibid. 19—1 to 9. See Mark. 10—11.

Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery. Luke. 16—18.

To them, that are married, not I, but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. 1. Cor. 7—10, 11.

Husbands should Love their Wives and Live in Concord with them, while Keeping them under Due Subjection.

And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant. Did not one make *her*, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth. Malach. 2—14, 15.

So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother; and shall adhere to his wife: and they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church. Nevertheless let every one of you in particular love his wife as himself: and let the wife reverence her husband. Ephes. 5—28 to 33. See 1. Peter. 3—1 to 8.

Happy is the husband of a good wife: for the number of his years is double. A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace. A good wife is a good portion: she shall be given in the portion of them that fear God, to a man for *his* good deeds: rich or poor, if his heart is good, his countenance shall be cheerful at all times. Eccli. 26—1 to 4.

Be not jealous over the wife of thy bosom; lest she show in thy regard the malice of a wicked lesson. Give not the power of thy soul to a woman; lest she enter upon thy strength, and thou be confounded. Ibid. 9—1, 2.

With three things my spirit is pleased, which are approved before God and men: The concord of brethren, and the love of neighbours, and man and wife that agree well together. Ibid. 25—1, 2. See 26—1; Malach. 2—14, 15; and 1. Cor. Chap. 7.

But I would have you know, that the head of every man is Christ: and the head of the woman is the man. 1. Cor. 11—3. See verse 10.

Let women be subject to their husbands, as to the Lord: for the husband is the head of the wife; as Christ is the head of the church. Ephes. 5—22, 23.

Husbands, love your wives, as Christ also loved the church, and delivered himself up for it. Ephes. 5—25. See verses 28 and 33.

Husbands, love your wives; and be not bitter towards them. Coloss. 3—19. See Titus. 2—4.

Ye husbands, likewise, dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel, and as to the co-heirs of the grace of life; that your prayers be not hindered. 1. Peter. 3—7.

HUSBANDRY.

(*See Agriculture.*)

HYPOCRISY.

(*See also Dissimulation, and Deceit.*)

Amnon, the son of David, feigned sickness, in order to deceive Thamar whom he loved. 2. Kings. 13—5.

Even so are the ways of all that forget God, and the hope of the hypocrite shall perish. Job. 8—13.

And he shall be my saviour: for no hypocrite shall come before his presence. Ibid. 13—16.

For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes. Ibid. 15—34.

This I know from the beginning, since man was placed upon the earth, that the praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven, and his head touch the clouds: in the end he shall be destroyed like a dunghill: and they that had seen him, shall say: Where is he? As a dream that fleeth away he shall not be found; he shall pass as a vision of the night: the eyes that had seen him, shall see him no more; neither shall his place any more behold him. His children shall be oppressed with want; and his hands shall render to him his sorrow. His bones shall be filled with the vices of his youth; and they shall sleep with him in the dust. For when evil shall be sweet in his mouth, he will hide it under his tongue. He will spare it, and not leave it; and will hide it in his throat. Ibid. 20—4 to 13. See whole Chapter.

For what is the hope of the hypocrite, if through covetousness he take by violence, and God deliver not his soul. Will God hear his cry, when distress shall come upon him? or can he delight himself in the Almighty, and call upon God at all times? I will teach you by the hand of God, what the Almighty

hath: and I will not conceal it. Behold you all know it: and why do you speak vain things without cause? this is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty. If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread. They that shall remain of him, shall be buried in death, and his widows shall not weep. If he shall heap together silver as earth, and prepare raiment as clay: he shall prepare indeed; but the just man shall be clothed with it, and the innocent shall divide the silver. He hath built his house as a moth; and as a keeper he hath made a booth. The rich man when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing. Poverty like water shall take hold on him, a tempest shall oppress him in the night: a burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place. And he shall cast upon him, and shall not spare: out of his hand he would willingly flee. He shall clasp his hands upon him, and shall hiss at him, beholding his place. Ibid. 27—8 to 23.

Dissemblers and crafty men prove the wrath of God: neither shall they cry when they are bound. Their soul shall die in a storm, and their life among the effeminate. Ibid. 36—13, 14.

Be not incredulous to the fear of the Lord: and come not to him with a double heart. Be not a hypocrite in the sight of men: and let not thy lips be a stumbling-block to thee. Eccli. 1—36, 37.

And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit. Ibid. 19—23.

And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men. * * Wo to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark: and they say: Who seeth us, and who knoweth us? Isa. 29—13 and 15.

Isaias reprehended the Jews for their hypocrisy, showing them that their fasting was not acceptable to God. Isa. Chapter 58. See Ezech. 13—3.

For it doth not become our age, said he (*Eleazar*), to dissemble: whereby many young persons might think that Eleazar at the age of fourscore and ten years, was gone over to the life of the heathens. 2. Mach. 6—24.

Therefore, when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. Matth. 6—2.

And when you fast, be not, as the hypocrites, sad: for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward. Ibid. 6—16.

Ye hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me. Ibid. 15 7, 8. See Mark. 7—6; Isa. 29—13, and Matth. 22—18.

Christ commanded that the Scribes and Pharisees, who sat in the chair of Moses, should be heard, but that their hypocrisy and ambition should not be imitated. Matth. Chap. 23.

But wo to you, Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men: for you go not in yourselves; and those that

are going in, you suffer not to enter. Wo to you, Scribes and Pharisees, hypocrites; because you devour the houses of widows, making long prayers: therefore you shall receive the greater judgment. Wo to you, Scribes and Pharisees, hypocrites; because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves. * * Wo to you, Scribes and Pharisees, hypocrites; who pay tithe of mint, and anise, and cummin, and have let alone the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those others undone. Blind guides, who strain out a gnat, and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish: but within you are full of extortion and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Wo to you, Scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness: so you also outwardly indeed appear to men just: but within you are full of hypocrisy and iniquity. Wo to you, Scribes and Pharisees, hypocrites; who build the sepulchres of the prophets, and adorn the monuments of the just. Ibid. 23—13 to 15, and 23 to 29.

Wo to you, because you are as sepulchres that appear not, and men that walk over them are not aware. Luke. 11—44. See Galat. 2—13.

Beware ye of the leaven of the Pharisees, which is hypocrisy. Luke. 12—1.

The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican. I fast twice in the week: I give tithes of all that I possess. Ibid. 18—11, 12.

But a certain man, named Ananias, with Saphira his wife, sold a field, and by fraud kept part of the price of the field, his wife being conscious of it; and bringing a certain part of it, laid it at the feet of the apostles. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? Whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it. Acts. 5—1 to 5. See 2. Tim. 3—12 to 5.

Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born infants, desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—1, 2.

Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away; but his hand is stretched out still. Isa. 9—17.

Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day. Ibid. 65—5.

And all their works they do for to be seen of men: For they make their phylacteries broad, and enlarge their fringes. Matth. 23—5. See verses 27 and 28.

And he said to them: You are they who justify yourselves before men:

but God knoweth your hearts: for that which is high to men is an abomination before God. Luke. 16—15.

Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of justice; whose end shall be according to their works. 2. Cor. 11—14, 15.

Punishment of Hypocrisy.

Even so are the ways of all that forget God, and the hope of the hypocrite shall perish: his folly shall not please him, and his trust shall be like the spider's web. Job. 8—13, 14.

And he shall be my saviour: for no hypocrite shall come before his presence. Ibid. 13—16.

The joy of the hypocrite (*is*) but for a moment. If his pride mount up even to heaven, and his head touch the clouds: in the end he shall be destroyed like a dunghill: and they that had seen him, shall say: Where is he? Ibid. 20—5 to 7.

For what is the hope of the hypocrite, if through covetousness he takes by violence, and God deliver not his soul. Will God hear his cry, when distress shall come upon him? Ibid. 27—8, 9.

I saw the wicked buried; who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity. Eccles. 8—10.

A heart that goeth two ways shall not have success: and the perverse of heart shall be scandalized therein. Eccli. 3—28. See Matth. 24—51.

IDLENESS.

(*See also Negligence, and Slothfulness.*)

Idleness to be avoided, because conducive to vice. Adam was commanded by God to work in paradise, but he was negligent, and sinned. Gen. 2—15.

The Israelites, as long as they were occupied with labor in Egypt, are not said to have done evil; but when they began to eat and drink and rise up to play, they fell into idolatry. Exod. 32—6.

Samson spent many days in idleness with Dalila; but he lost his strength, his liberty and his life. Judges. Chap. 16. See 18—27; and 2. Kings. Chap. 11.

Solomon, whilst occupied in building the temple, led an innocent life; but after he had ceased from his labors and begun to lead an idle life, he was captured by the love of women, and fell into idolatry. 3. Kings. Chap. 6 and 11.

Go to the ant, O sluggard, and consider her ways, and learn wisdom: which, although she hath no guide, nor master, nor captain, provideth her meat for herself in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: and want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain; and want shall flee far from thee. Prov. 6 -6 to 11.

The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. * * As vinegar to the teeth, and smoke to the eyes, so *is* the

sluggard to them that sent him. Ibid. 10—4 and 26.

He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish. He that is delighted in passing his time over wine, leaveth a reproach in his strongholds. Ibid. 12—11. See also 19—15.

Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest. Ibid. 14—4.

Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him. Ibid. 20—4.

He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty. Ibid. 28—19.

She (*the wise woman*) hath looked well to the paths of her house, and hath not eaten her bread idle. Ibid. 31—27.

In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better. Eccles. 11—6. See Eccli. 20—30.

Idleness hath taught much evil. Eccli. 33—29. See Ezech. 16—49.

Whilst all the others in the ship were occupied in labor to avoid shipwreck, or praying to God, Jonas slept; hence he was thrown overboard to the fishes. Jonas. Chap. 1.

The unclean spirit finds the house empty: then he goeth, and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. Matth. 12—45.

But while men were asleep, his enemy came, and oversowed cockle among the wheat; and went his way. Ibid. 13—25.

When the master of a family went out and found men idle in the market-place, he sent them to work. Ibid. 20—3. See also 25—12 and 30.

Why stand ye here all the day idle? Ibid. 20—6.

Give not place to the devil. Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need. Ephes. 4—27, 28.

For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more: and that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you; and that you walk honestly towards them that are without; and that you want nothing of any man's. 1. Thess. 4—10, 11.

If any man will not work, neither let him eat. 2. Thess. 3—10. See verse 11.

St. Paul advises Timothy to avoid those widows who, being idle, learn to go about from house to house; not only idle, but tattlers also, and inquisitive, speaking things which they ought not. 1. Tim. 5—13.

And let our men also learn to excel in good works for necessary uses: that they be not unfruitful. Titus. 3—14.

IDOLATRY.

Idolatry Prohibited.

You shall not make gods of silver, nor shall you make to yourselves gods of gold. Exod. 20—23. See Levit. 16—1.

Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues. Exod. 23—24.

Adore not any strange god. The Lord his name is Jealous; he is a jealous God. Ibid. 34—14.

Turn ye not to idols, nor make to yourselves molten gods. I am the Lord your God. Levit. 19—4.

Keep therefore your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire: lest perhaps being deceived you might make you a graven similitude, or image of male or female, the similitude of any beasts, that are upon the earth, or of birds, that fly under heaven, or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth: lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven. Deut. 4—15 to 19. See Exod. 2—4, and 34—17.

Thou shalt plant no grove, nor any tree near the altar of the Lord thy God: neither shalt thou make nor set up to thyself a statue; which things the Lord thy God hateth. Ibid. 16—21, 22. See Ezech. Chap. 23.

And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it: and it became a ruin to Gedeon, and to all his house. Judges. 8—27.

NOTE:—*An ephod.* A priestly garment; which Gedeon made with a good design; but the Israelites, after his death abused it by making it an instrument of their idolatrous worship.

Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, there shall be no new god in thee: neither shalt thou adore a strange god. Psalm. 80—9, 10.

For all the gods of the Gentiles are devils: but the Lord made the heavens. Psalm. 95—5.

To whom then have you likened God? or what image will you make for him? hath the workman cast a graven *statue?* or hath the goldsmith formed it with gold, or the silversmith with plates of silver? Isa. 40—18, 19.

Neither become ye idolaters. 1. Cor. 10—7.

Vanity of Idolatry.

And Josue the son of Nun, the servant of the Lord, died, being a hundred and ten years old. * * And the children of Israel did evil in the sight of the Lord: and they served Baalim. And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them: and they adored them; and they provoked the Lord to anger, forsaking him, and serving Baal and Astaroth. And the Lord being angry against Israel, delivered them into the hands of plunderers. Judges. 2—8, and 11 to 14.

Are you the avengers of Baal, that you fight for him? If he be a god, let him revenge himself on him that hath cast down his altar. Ibid. 6—31.

And when he (*Solomon*) was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his god, as was the heart of David his father. 3. Kings. 11—4.

And finding out a device, he (*Jeroboam*) made two golden calves, and

said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt. Ibid. 12—28.

Nor was it enough for him (*Achab*) to walk in the sins of Jeroboam the son of Nabat: but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him. And he set up an altar for Baal in the temple of Baal, which he had built in Samaria: and he planted a grove: and Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him. Ibid. 16—31 to 33. See 4. Kings. Chapters 16 and 17.

And he (*Manasses, King of Juda*) turned, and built up the high places which Ezechias his father had destroyed: and he set up altars to Baal, and made groves, as Achab the king of Israel had done: and he adored all the host of heaven, and served them. 4., Kings. 21—3.

But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone, the work of an ancient hand. * * And then maketh a prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life: and for health he maketh supplication to the weak; and for life prayeth to that which is dead; and for help calleth upon that which is profitable: and for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things, he asketh him that is unable to do anything. Wisdom. 13—10, and 17 to 19.

For the worship of abominable idols is the cause, and the beginning and end of all evil. For either they are mad when they are merry, or they prophesy lies; or they live unjustly, or easily forswear themselves. * * But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, aad have sworn unjustly, in guile despising justice. Ibid. 14—27, 28 and 30.

Fear ye not; neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a maker, whom I have not known? The makers of idols are all of them nothing; and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed. Isa. 44—8, 9.

To whom have you likened me and made me equal, and compared me and made me like? You that contribute gold out of the bag, and weigh out silver in the scales; and hire a goldsmith to make a god: and they fall down, and worship. They bear him on their shoulders, and carry him, and set him in his place: and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation. Remember this, and be ashamed: return, ye transgressors, to the heart. Remember the former age; for I am God, and there is no God beside, neither is there the like to me. Ibid. 46—5 to 9. See Baruch. Chap. 6.

Nabuchodonosor made a statue of gold, set it up in the plain Dura, and commanded that all should worship it. Dan. 3—1.

Then the princes, and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live forever: all the princes of the kingdom, the magistrates, and governors, the senators and judges have consulted together, that an imperial decree, and an edict be published: that whosoever shall ask any petition of any God, or man, for thirty days, but of thee, O king, shall be cast into the den of the lions. Ibid. 6—6, 7.

Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine. The king also worshipped him, and went every day to adore him: But Daniel adored his God. And the king said to him: Why dost thou not adore Bel? And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh. * * And there was a great dragon in that place; and the Babylonians worshipped him. And the king said to Daniel: Behold, thou canst not say now, that this is not a living God: adore him therefore. And Daniel said: I adore the Lord my God: for he is the living God: but that is no living God. Ibid. 14—2 to 4, and 22 to 24.

Antiochus commanded idols to be adored, altars and temples to be built, and swine's flesh to be immolated. 1. Mach. 1—50, 51.

Now whilst Paul waited for them at Athens, his spirit was excited within him, seeing the city given up to idolatry. Acts. 17—16.

Little children, keep yourselves from idols. Amen. 1. John. 5—21.

Punishment of Idolatry.

If you shall beget sons and grandsons, and abide in the land, and being deceived make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath: I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you. Deut. 4—25, 26.

If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers, of all the nations round about, that are near or afar off, from one end of the earth to the other, consent not to him; hear him not; neither let thy eye spare him to pity and conceal him: but thou shalt presently put him to death. Let thy hand be first upon him, and afterwards the hands of all the people. With stones shall he be stoned to death, because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage: that all Israel hearing may fear, and may do no more any thing like this. If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say: Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not: inquire carefully and diligently, the truth of the thing by looking well into it: and if thou find that which is said to be certain, and that this abomination hath been really committed, thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle. And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more. And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers. Ibid. 13—6 to 17.

Cursed be the man that maketh a graven and molten thing, the abomina-

tion of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer, and say: Amen. Ibid. 27—15.

Let them be all confounded that adore graven things, and that glory in their idols. Psalm. 96—7.

They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our gods. Isa. 42—17.

Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this. If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol. Be astonished, O ye heavens, at this: and ye gates thereof, be very desolate, saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water. Jerem. 2—10 to 13. See Apocal. 21—8.

And Israel at that time abode in Settim: and the people committed fornication with the daughters of Moab, who called them to their sacrifices. And they ate of *them*, and adored their gods. And Israel was initiated to Beelphegor. Num. 25—1 to 3.

Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise. For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life. For neither were they from the beginning: neither shall they be for ever. For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end. Wisdom. 14—11 to 14.

IGNORANCE.

O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge. Prov. 1—22.

Where there is no knowledge of the soul, there is no good Ibid. 19—2.

Yea and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools. Eccles. 10—3.

Wherefore I wished and understanding was given me: and I called upon God, and the spirit of wisdom came upon me: and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Wisdom. 7—7, 8.

An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. Eccli. 10—3.

He that is not wise in good, will not be taught. Ibid. 21—14.

The heart of a fool is like a broken vessel; and no wisdom at all shall it hold. Ibid. 21—17.

The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them. Jerem. 8—9.

And if any man think that he knoweth any thing, he hath not yet known, as he ought to know. 1. Cor. 8—2.

But all men are vain, in whom there is not the knowledge of God; and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman. Wisdom. 13—1.

For some have not the knowledge of God; I speak it to your shame. 1. Cor. 15—34.

This then I say and testify in the Lord; that henceforward you walk not as also the Gentiles walk, in the vanity of their mind, having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart. Ephes. 4—17, 18.

Ignorance Punished.

And it was told the king of the Assyrians; and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold, they kill them, because they know not the manner of the God of the land. 4. Kings. 17—26.

From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever. Job. 4—20.

My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and hast forgotten the law of thy God, I also will forget thy children. Osee. 4—6. See verse 14; also 1. Cor. 14—38.

ILLUMINATION AND ENLIGHTENMENT OF MIND.

(*See Meditation.*)

IMAGES.

Images Commanded to be Made.

Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle. Let one cherub be on the one side, and the other on the other. Exod. 25—18, 19.

And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed. Num. 21—8, 9. See John. 3—14.

Solomon Made Images.

And he carved cherubims, and palm-trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule. 3. Kings. 6—35.

He made also a molten sea of ten cubits from brim to brim, round all about; the height of it was five cubits; and a line of thirty cubits compassed it round about. And a graven work under the brim of it compassed it, for ten cubits going about the sea: there were two rows cast of chamfered sculptures. And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east: and the sea was above upon them; and their hinder parts were all hid within. Ibid. 7—23 to 25.

And between the little crowns and the ledges were lions, and oxen, and cherubims; and in the joinings likewise above: and under the lions and oxen as it were bands of brass hanging down. * * He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm-trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about. Ibid. 7—29, 36.

He (*Solomon*) made also in the house of the holy of holies two cherubims of image-work: and he overlaid them with gold. The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub. * * He made also a veil of violet, purple, scarlet, and silk; and wrought in it cherubims. 2. Paral. 3—10, 11 and 14.

And under it (*the altar*) there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows. Ibid. 4 -3.

The Use and Veneration of Images.

Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people: and the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Num. 21—6 to 8.

But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads. Josue. 7—6. See 2. Kings. 6—2.

Let us build us an altar, not for holocausts, nor to offer victims, but for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims, and sacrifices of peace-offerings: and that your children to-morrow may not say to our children: You have no part in the Lord. Ibid. 22—26, 27.

Exalt ye the Lord our God, and adore his foot-stool, for it is holy. Psalm. 98—5. *By footstool is meant the ark of the Covenant, as stated in Paral.* 28—2.

But thy wrath endured not for ever; but they were troubled for a short time for their correction, having a sign of salvation to put them in remembrance of the commandment of thy law. For he that turned to it, was not healed by that which he saw, but by thee the Saviour of all. Wisdom. 16—6.

NOTE. *Sign of Salvation.* The brazen serpent, an emblem of Christ our Saviour.

The golden serpent was a figure of the future Christ, as is seen in the following:—

And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up. That whosoever believeth in him may not perish, but may have life everlasting. John. 3—14, 15.

The name of a person is a kind of image, of the person named. To venerate therefore the name of a person is to venerate his image, and hence Jesus is to be venerated in image, as well as in name.

That in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell. Philip. 2—10.

IMITATION.

Imitation of Just.

(*See Just.*)

IMMORTALITY.

Immortality of the Soul.

And decaying he (*Abraham*) died in a good old age, and having lived a long time, and being full of days: and was gathered to his people. Gen. 25—8. *The same is said of Isaac,* Gen. 35—29; *and of Jacob,* Ibid. 49—29.

I will go down to my son into hell mourning. Ibid. 37—35.

NOTE. *Into hell.* That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast,) and therefore could not mean to go down to him thither: but certainly meant the place of rest, where he believed his soul to be.

And they (*Core, Dathan and Abiron*) went down alive into hell. Num. 16—33.

Saul believed Samuel was not extinct as to his soul; otherwise he would not have wished to consult him. 1. Kings. 28—11. See 2. Kings. 12—23.

And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live. Tob. 3—6.

And he stretched, and measured himself upon the child three times; and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. 3. Kings. 17—21.

And the dust return into its earth, from whence it was, and the spirit return to God, who gave it. Eccles. 12—7.

For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead. 2. Mach. 6—26. See Chapter 7; also 14—16.

And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth. 10—28. See Acts. 7—58.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1.

But I am straitened between two having a desire to be dissolved, and to be with Christ, being by much the better. Philip. 1—23.

IMPATIENCE.

(*See also Murmuring.*)

Punishment of Impatience.

And they (*the Israelites*) said to Moses: Perhaps there were no graves in Egypt; therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt? Exod. 14—11. See Gen. 16—6, 9.

And the people murmured against Moses, saying: What shall we drink? Exod. 15—24.

And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: why have you brought us into this desert, that you might destroy all the multitude with famine? Ibid. 16—2, 3. See verse 7.

And they (*the Israelites*) chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord? Ibid. 17—2. See Num. 20—4, 5.

In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up. * * Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable. Num. 11—1, 2 and 10.

Therefore the whole multitude crying wept that night. And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt: and would God that we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt? Ibid. 14—1 to 3.

How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel. Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you. In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me, shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun. Ibid. 14—27 to 30.

And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food. Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. Ibid. 21—5 to 7.

After this Job opened his mouth, and cursed his day, and he said: Let the day perish wherein I was born, and the night in which it was said: a man-child is conceived. Job. 3—1 to 3. See Jerem. 20—14, and following verses.

NOTE.—*Cursed his day.* Job *cursed* the day of his birth, not by way of

wishing evil to anything of God's creation: but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular.

Wo to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways. Eccli. 2—16. See 2. Kings. 17—23; Tob. 2—21; Ibid. 3—9; Judith. 5—1, 2; Esther. 3—5; Prov. 12—16, and Luke. 15—28.

IMPIOUS.

Words, Deeds and Thoughts of the Impious, against the Good.

Why, O Lord, hast thou retired afar off? *why* dost thou slight *us* in our wants, in *the time of* trouble? Whilst the wicked man is proud, the poor is set on fire; they are caught in the counsels which they devise. For the sinner is praised in the desires of his soul: and the unjust man is blessed. The sinner hath provoked the Lord: according to the multitude of his wrath he will not seek *him*: God is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight; he shall rule over all his enemies. For he hath said in his heart: I shall not be moved from generation to generation, *and shall be* without evil. His mouth is full of cursing, and of bitterness, and of deceit: under his tongue, *are* labour and sorrow. He sitteth in ambush with the rich in private places, that he may kill the innocent. His eyes are upon the poor man: he lieth in wait in secret like a lion in his den. He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him. In his net he will bring him down: he will crouch and fall, when he shall have power over the poor. For he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end. Arise, O Lord God, let thy hand be exalted: forget not the poor. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require *it*. Thou seest *it*, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan. Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found. The Lord shall reign to eternity, yea for ever and ever: ye Gentiles shall perish from his land. The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart, to judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth. Psalm 10, according to the Hebrews.

For lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart. Psalm. 10—3.

They have spoken vain things every one to his neighbour; *with* deceitful lips, *and* with a double heart have they spoken. Psalm. 11—3.

The fool hath said in his heart: there is no God. They are corrupt, and are become abominable in their ways: there is none that doeth good, no not one. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps *is* under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unhappi-

ness in their ways; and the way of peace they have not known: there is no fear of God before their eyes. Shall not all they know that work iniquity, who devour my people as they eat bread? They have not called upon the Lord: there have they trembled for fear, where there was no fear. For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope. Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psalm. 13.

For they have said, reasoning with themselves, *but* not right: The time of our life is short and tedious; and in the end of a man there is no remedy; and no man hath been known to have returned from hell: for we are born of nothing; and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart, which being put out, our body shall be ashes; and our spirit shall be poured abroad as soft air; and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof. And our name in time shall be forgotten: and no man shall have any remembrance of our works. For our time is *as* the passing of a shadow; and there is no going back of our end: for it is fast sealed, and no man returneth. Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. Wisdom. 2—1 to 8.

Prosperity of the Impious.

Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Job. 10—3.

Why then do the wicked live, are they advanced, and strengthened with riches? their seed continueth before them, a multitude of kinsmen, and of children's children in their sight. Their houses are secure and peaceable: and the rod of God is not upon them. Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit. Their little ones go out like a flock; and their children dance and play. They take the timbrel, and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment they go down to hell: who have said to God: Depart from us, we desire not the knowledge of thy ways. Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him? Yet because their good things are not in their hand, may the counsel of the wicked be far from me. How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath? they shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth. Ibid. 21—7 to 18.

They have thought and spoken wickedness: they have spoken iniquity on high. They have set their mouth against heaven: and their tongue hath passed through the earth. Psalm. 72—8.

When the wicked shall spring up as grass: and all the workers of iniquity shall appear. Psalm. 91—8.

Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak

what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly? thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth and far from their reins. Jerem. 12—1, 2.

Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself? Habac. 1—13.

But my feet were almost moved; my steps had well nigh slipt. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. Psalm. 72—2, 3.

These things also I saw in the days of my vanity: A just man perisheth in his justice: and a wicked man liveth a long time in his wickedness. Eccles. 7—16.

Wherefore now we call the proud people happy; for they that work wickedness are built up; and they have tempted God, and are preserved. Malach. 3—15.

The Impious Fall into their own Snares.

And when the Philistine looked, and beheld David, he despised him: for he was a young man, ruddy, and of a comely countenance. And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods. And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth. * * And when the Philistine arose, and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine. And he put his hand into his scrip, and took a stone, and cast it with the sling; and fetching it about struck the Philistine in the forehead: and he fell on his face upon the earth. And David prevailed over the Philistine, with a sling and a stone: and he struck, and slew the Philistine. 1. Kings. 17—42 to 44, and 48 to 50.

Then Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armour-bearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. And when his armour-bearer saw this, to wit, that Saul was dead, he also fell upon his sword, and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men that same day together. Ibid. 31—4 to 6.

So Aman was hanged on the gibbet which he had prepared for Mardochai: and the king's wrath ceased. Esther. 7—10. See Judith. 13—4.

He hath opened a pit and dug it: and he is fallen into the hole he made. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown. Psalm. 7—16, 17.

I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared. Psalm. 9—16.

Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let him fall. Psalm. 34—8.

The wicked have drawn out the sword: they have bent their bow. To cast down the poor and needy, to kill the upright of heart. Let their sword enter into their own hearts; and let their bow be broken. Psalm. 36—14, 15.

He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him. Prov. 26—27.

He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him. Eccles. 10—8. See Judith. 13—4, and Jerem. Chap. 48.

If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful. He that diggeth a pit shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it. Eccli. 27—28, 29.

Wo to thee that spoilest; shalt not thou thyself also be spoiled? and thou that despisest, shall not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised. Isa. 33—1.

For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach. and Abdenago. Dan. 3—22.

And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces. Ibid. 6—24. See. Chapter 13.

The Impious frequently Fall into the Evils which they Fear.

They that fear the hoary frost, the snow shall fall upon them. Job. 6—16.

I also will laugh in your destruction; and will mock when that shall come to you which you feared. Prov. 1—26.

That which the wicked feareth, shall come upon him: to the just their desire shall be given. Ibid. 10—24.

All these things have they chosen in their ways, and their soul is delighted in their abominations. Wherefore I also will choose their mockeries; and will bring upon them the things they feared: because I called, and there was none that would answer: I have spoken, and they heard not: and they have done evil in my eyes, and have chosen the things that displease me. Isa. 66—3, 4.

The Sudden and Unforseen Punishment of the Impious.

The Sins of man were the cause of the deluge. Gen. Chapters 6 and 7.

And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. Gen. 19—24, 25.

And now the morning watch was come: and behold, the Lord looking upon the Egyptian army through the pillar of fire and of cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. Exod. 14—24, 25.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire; which was not commanded them. And fire coming out from the Lord destroyed them: and they died before the Lord. Levit. 10—1, 2.

As yet the flesh was between their teeth, neither had that kind of meat failed: when behold,the wrath of the Lord being provoked against the people. struck them with an exceeding great plague. Num. 11—33.

And immediately as he (*Moses*) had made an end of speaking, the earth broke asunder under their feet: and opening her mouth,devoured them (*Core, Dathan and Abiron*), with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people. Ibid. 16—31 to 33. See verse 35, and Chapters 10 and 11; Judges. Chapters 4, 7, 8 and 16.

And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men. 2. Kings. 13—28.

Forasmuch as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins: behold, I will cut down the posterity of Baasa, and the posterity of his house: and I will make thy house as the house of Jeroboam the son of Nabat. 3. Kings. 16—2, 3. See Chapters 18 and 20.

Remember, I pray thee, whoever perished being innocent? or when were the just destroyed? on the contrary I have seen those who work iniquity,and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath. Job. 4—7 to 9. See 8—13.

The wicked man is proud all his days: and the number of the years of his tyranny is uncertain. Ibid. 15—20.

This I know from the beginning, since man was placed upon the earth, that the praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven,and his head touch the clouds: in the end he shall be destroyed like a dunghill: and they that had seen him, shall say: Where is he? Ibid. 20—4 to 7. See 27—14 and 36—12.

Then shall he speak to them in his anger, and trouble them in his rage. Psalm. 2—5.

For they shall shortly wither away as grass: and as the green herbs shall quickly fall. Psalm. 36—2. See Prov. 10—25.

When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon you. Then shall they call upon me, and I will not hear. Prov. 1—27, 28.

A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes; presseth with the foot; speaketh with the finger. With a wicked heart he deviseth evil: and at all times he soweth discord. To such a one his destruction shall presently come: and he shall suddenly be destroyed, and shall no longer have any remedy. Ibid. 6—12. See 10—25, and 12—7.

Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it; so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy One of Israel. Isa. 5—24. See 47—9, and Jerem. Chap. 15.

And fear not the words of a sinful man; for his glory is dung and worms: to-day he is lifted up, and to-morrow he shall not be found. 1. Mach. 2—62, 63.

For as in the days before the flood,they were eating and drinking,marrying and giving in marriage, until the day that Noe entered into the ark; and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be. Matth. 24—38, 39. See Luke. 17—27.

But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. Luke. 12—20, 21. See verse 46.

And Abraham said to him (*Dives*): Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Ibid. 16—25.

And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Ibid. 17—29.

For when they shall say, peace and security, then shall sudden destruction come upon them, as the pains upon her that is, with child: and they shall not escape. 1. Thess. 5—3.

The Punishment of the Impious, a Warning to the Good.

And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother: they shall render to him as he meant to do to his brother: and thou shalt take away the evil out of the midst of thee that others hearing may fear, and may not dare to do such things. Thou shall not pity him; but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Deut. 19—18 to 21.

If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience: they shall take him, and bring him to the ancients of his city, and to the gate of judgment, and shall say to them: This our son is rebellious and stubborn; he slighteth hearing our admonitions; he giveth himself to revelling and to debauchery and banquetings: the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. Ibid. 21—18 to 21.

The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man he will understand discipline. Prov. 19—25.

When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge. Ibid. 21—11.

And they that remain shall know, that there is nothing better then the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord. Eccli. 23—37. See Acts. 5—11, and 1. Tim. 5—20.

God will Deride the Impious.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. Psalm. 2—4.

But the Lord shall laugh at him: for he foreseeth that his day shall come. Psalm. 36—13.

But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing. Psalm. 58—9.

I also will laugh in your destruction; and will mock when that shall come to you which you feared. Prov. 1—26.

The Impious Ruin their Souls.

And if I be wicked, wo unto me: and if just, I shall not lift up my head, being filled with affliction and misery. Job. 10—15.

Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath. Ibid. 21—30.

Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Psalm. 20—9, 10.

His own iniquities catch the wicked: and he is fast bound with the ropes of his own sins. He shall die, because he hath not received instruction; and in the multitude of his folly he shall be deceived. Prov. 5—22, 23.

The years of the wicked shall be shortened. Ibid. 10—27.

The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness. Ibid. 11—5.

The wicked man shall be driven out in his wickedness: but the just hath hope in his death. Ibid. 14—32.

Be not overmuch wicked: and be not foolish, lest thou die before thy time. Eccles. 7—18.

But the wicked shall be punished according to their own devices; who have neglected the just, and have revolted from the Lord. Wisdom. 3—10.

Such things as these the sinners said in hell: for the hope of the wicked is as dust, which is blown away with the wind; and as a thin froth which is dispersed by the storm; and as smoke that is scattered abroad by the wind; and as the remembrance of a guest of one day, that passeth by. Ibid. 5—14, 15.

Humble thy spirit very much; for the vengeance on the flesh of the ungodly is fire and worms. Eccli. 7—19.

Wo to you ungodly men, who have forsaken the law of the most high Lord. And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion. All things that are of the earth, shall return into the earth; so the ungodly shall from malediction to destruction. Ibid. 41—11 to 13.

Wo to the wicked unto evil: for the reward of his hand shall be given him. Isa. 3—11.

Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things; and he shall not see the glory of the Lord. Ibid. 26—10.

But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. Ezech. 18—24.

The Impious Ruin their Offspring.

How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath? They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth. God shall lay up the sorrow of the father for his children: and when he

shall repay, then shall he know. Job. 21—17 to 19.

Their fruit shall thou destroy from the earth; and their seed from among the children of men. Psalm. 20—11.

But the unjust shall be destroyed together: the remnants of the wicked shall perish. Psalm. 36—38.

The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock. Eccli. 40—15.

The Impious Destroy their Character.

The memory of the just *is* with praises: and the name of the wicked shall rot. Prov. 10—7.

But the just that is dead, condemneth the wicked that are living; and youth soon ended, the long life of the unjust. For they shall see the end of the wise man, and shall not understand what God hath designed for him,and why the Lord hath set him in safety. They shall see him, and shall despise him: but the Lord shall laugh them to scorn: and they shall fall after this without honour,and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations: and they shall be utterly laid waste: they shall be in sorrow; and their memory shall perish. Wisdom. 4—16 to 19.

The Impious Dissipate their Temporal Substance.

The dwelling of the wicked shall not stand. Job. 8—22.

Not so the wicked, not so; but like the dust which the wind driveth from the face of the earth. Psalm. 1—4.

I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. And I passed by, and lo, he was not: and I sought him, and his place was not found. Psalm. 36—35, 36.

Want is from the Lord in the home of the wicked. Prov. 3—33.

That which the wicked feareth, shall come upon him: to the just their desire shall be given. Ibid. 10—24.

He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doeth wickedly. Ibid. 12—3.

The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish. Ibid. 14—11.

The wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread. Ibid. 28—1.

The riches of the unjust shall be dried up like a river,and shall pass away with a noise like a great thunder in rain. Eccli. 40—13.

IMPOSITION.

Imposition of Hands.

And he (*Joseph*) set Ephraim on his (*Jacob's*) right hand, that is, towards the left hand of Israel: but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him. But he stretching forth his right hand, put it upon the head of Ephraim the younger brother: and the left upon the head of Manasses who was the elder, changing his hands. Gen. 48—13, 14.

Thou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head: and thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony. Exod. 29—10, 11.

And he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation. And he shall immolate the calf before the Lord: and the priests the sons of Aaron, shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle. Levit. 1—4, 5.

And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron the priests shall pour the blood round about upon the altar. Ibid. 3—2.

Moses did as the Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people. And laying his hands on his head, he repeated all things that the Lord had commanded. Num. 27—22, 23.

But the two elders rising up in the midst of the people, laid their hands upon her (*Susanna's*) head. Dan. 13—34.

And embracing them (*children*), and laying his hands upon them, he blessed them. Mark. 10—16.

Imposition of Hands in the Sacraments of Orders and Confirmation.

And the discourse pleased all the multitude. And they (*the Apostles*) chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. These they placed in the presence of the apostles: and they praying imposed hands upon them. Acts. 6—5, 6.

Who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them; and they received the Holy Ghost. Ibid. 8—15 to 17.

And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away. Ibid. 13—2, 3.

Having heard these things they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues, and prophesied. Ibid. 19—5, 6.

Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. 1. Tim. 4—14.

Impose not hands lightly upon any man; neither be partaker of other men's sins. Ibid. 5—22.

For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands. 2. Tim. 1—6.

INCANTATIONS.

(*See also Magi, and Soothsayers.*)

And Pharao called the wise men and the magicians: and they also by

Egyptian enchantments and certain secrets did in like manner. And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods. Exod. 7—11, 12.

And the magicians with their enchantments practised in like manner, to bring forth sciniphs: and they could not: and there were sciniphs as well on men as on beasts. Ibid. 8—18.

Wizards thou shalt not suffer to live. Ibid. 22—18.

Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them: I am the Lord your God. Levit. 19—31.

The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people. * * A man, or woman, in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them. Ibid. 20—6 and 27.

Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire; or that consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things: and for these abominations he will destroy them at thy coming. Deut. 18—10 to 12.

Saul consulted the witch of Endor, commanding her to raise Samuel from the dead. See 1. Kings. Chap. 28.

And they (*the Israelites*) gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord to provoke him. 4. Kings. 17—17.

And he (*Manasses*) made his son pass through fire: and he used divination, and observed omens, and appointed pythons, and multiplied soothsayers to do evil before the Lord, and to provoke him. Ibid. 21—6.

NOTE: *Pythons:* That is, diviners by spirits.

For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children. Isa. 2—6.

I am the Lord—that make void the tokens of diviners, and make the soothsayers mad: that turn the wise backward, and that make their knowledge foolish. Ibid. 44—24, 25.

Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee. Ibid. 47—13.

Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear. Jerem. 10—2.

Then the king (*Nabuchodonosor*) commmanded to call together the diviners, and the wise men, and the magicians, and the Chaldeans, to declare to the king his dreams; so they came and stood before the king. Dan. 2—2. See verses 10 and 27.

And I will destroy the cities of thy land, and will throw down all thy strong holds: and I will take away sorceries out of thy hand: and there shall be no divinations in thee. Micheas. 5—11.

And there was great joy in that city. But a certain man named Simon, who before had been a magician in the city, seducing the people of Samaria, giving out that he was some great one. Acts. 8—9. See 13—6, and 19—13.

And it came to pass as we went to prayer, a certain girl, possessed with a pythonical spirit, met us, who brought her masters much gain by divining. This same following Paul, and us, cried out, saying: These men are the servants of the most high God, who show you the way to salvation. And this she did many days. But Paul being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go out of her. And he went out the same hour. But her masters seeing that the hope of their gain was gone, having apprehended Paul and Silas, they brought them into the market-place to the rulers. Ibid. 16—16 to 19.

Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects. Galat. 5—19, 20.

But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone; which is the second death. Apocal. 21—8.

INCEST.

Incest a Grave Sin.

No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord. Levit. 18—6. See remainder of Chapter.

If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them. * * If any man after marrying the daughter, marry her mother, he hath done a heinous crime; he shall be burnt alive with them: neither shall so great an abomination remain in the midst of you. Ibid. 20—11 and 14.

No man shall take his father's wife, nor remove his covering. Deut. 22—30.

It is heard for certain, that there is fornication among you, and such fornication as the like is not among the heathens; that some one hath his father's wife. And you are puffed up; and have not rather mourned, that he might be taken away from among you, who hath done this deed. 1. Cor. 5—1, 2.

INCLINATIONS.

Carnal Inclinations, or Affection for Relatives.

The messenger said to Heli: Thy sons, Ophni and Phinees, are dead: and the ark of God is taken. *But it was not on account of the death of his sons, but* when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck, and died. 1. Kings. 4—17, 18.

Joab said to David: Thou lovest them that hate thee; and thou hatest them that love thee: and thou hast shewn this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee. 2. Kings. 19—6.

Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God. 2. Mach. 7—20.

Christ said: Who is my mother, and who are my brethren? And stretching forth his hands towards his disciples, he said: Behold my mother and my brethren. Matth. 12—48.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting. Ibid. 19—29. See also Luke. 14—26.

But when it pleased him, who separated me from my mother's womb, and called me by his grace. Galat. 1—15.

INCONSTANCY.

Inconstancy of People.

When Moses returned from Madian into Egypt, he narrated all the words of the Lord, by which he had sent him. Exod. 4—28, and following verses. And the people believed. And they heard that the Lord had visited the children of Israel—and falling down they adored. Verse 31—*But afterwards when they were afflicted by the overseers of Pharao, they said to Moses and Aaron:* The Lord see and judge, because your have made our savour to stink before Pharao and his servants, and you have given him a sword to kill us. Ibid. 5—21. See Exod. 13—18, 21; Ibid. 14—10, 13 and 31; 15—24 and 25; 16—3; 19—8; 24—3; 32—1; Num. 11—1.

INCONTINENCY.

(*See Luxury.*)

INDULGENCE.

Say not: I will return evil (*for evil*): wait for the Lord, and he will deliver thee. Prov. 20—22. See Rom. 12—17; 1. Thess. 5—15; 1. Peter. 3—9.

Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest. Eccli. 28—2.

Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift. Matth. 5—23, 24. See Mark. 11—25.

For if you forgive men their offences, your heavenly Father will also forgive you your offences. But if you will not forgive men, neither will your Father forgive you your sins. Matth. 6—14, 15. See Mark. 11—26; Ephes. 4—32; Coloss. 3—13.

Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. 1. Peter. 3—9.

INDULGENCES.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Matth. 16—19.

And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ. 2. Cor. 2—10. See Coloss. 1—24.

INFALLIBILITY.

(See Church.)

INFIDELITY, OR INCREDULITY.

(See also Faith.)

Infidelity Punished.

And them, that were without, they (*the Angels*) struck with blindness from the least to the greatest, so that they could not find the door. * * And they brought him (*Lot*) forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed. * * And his wife looking behind her, was turned into a statue of salt. Gen. 19—11, 17 and 26.

And Moses said (*to the Lord*): There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month? Num. 11—21.

Therefore the whole multitude crying wept that night. And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt: and would God we may die in this vast wilderness. * * And the Lord said to Moses: How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them? I will strike them therefore with pestilence, and will consume them: but thee I will make ruler over a great nation, and a mightier than this is. Ibid. 14—1 to 3, and 11, 12.

And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. Ibid. 20—12.

And he was exceeding angry against Aaron also, and would have destroyed him: and I prayed in like manner for him. Deut. 9—20. See 4. Kings. 7—2, 17, 20.

In all these things they sinned still: and they believed not for his wondrous works. Psalm. 77—32.

Wo to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him. Eccli. 2—15.

And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Matth. 8—25, 26; also 14—30; Mark. 4—40; Luke. 8—25.

And Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Matth. 17—16.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

And, behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time. Luke. 1—20.

Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken! Ibid. 24—25. See Matth. 13—58, and 17—19.

He that believeth in him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. John. 3—18.

NOTE:—*Is not judged.* He that believeth, viz. by a faith working through charity, is not *judged;* that is, is not *condemned:* but the obstinate *unbeliever* is *judged*, that is, *condemned already*, by retrenching himself from the society of Christ and his Church.

He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. Ibid. 3—36.

Therefore I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin. Ibid. 8—24.

He that despiseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. Ibid. 12—48.

Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful. Ibid. 20—27.

Well: because of unbelief they were broken off. But thou standest by faith: be not high minded, but fear. Rom. 11—20.

For which things the wrath of God cometh upon the children of unbelief. Coloss. 3—6.

And to whom did he swear that they should not enter into his rest, but to them who were incredulous? Hebr. 3—18. See 4—2.

Let us hasten, therefore, to enter into that rest; lest any man fall into the same example of incredulity. Ibid. 4—11.

But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him. Ibid. 11—6.

INFIDELS.

(*See Heretics.*)

INFIRMITY.

Corporal Infirmity.

(*See Sickness.*)

INGRATITUDE.

Punishment of Ingratitude.

Jacob seeing and hearing the ingratitude of Laban and his sons, took his departure. Gen. Chap. 31.

But the chief butler, when things prospered with him, forgot his interpreter (*Joseph*). Ibid. 40—23.

A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. Eccli. 29—22.

In the mean time there arose a new king over Egypt, that knew not Joseph. Exod. 1—8.

The children of Israel ungrateful for the manna, said: Who will give us flesh to eat? Num. 11—4.

The Ammonite, and the Moabite even after the tenth generation shall not enter into the church of the Lord for ever: because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee. Deut. 23—3, 4. See Judges. Chapters 2, 6 and 8.

But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god: and they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about: neither did they show mercy to the house of Jerobal Gedeon, according to all the good things he had done to Israel. Judges. 8—33 to 35.

And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you. But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations. 1. Kings. 10—18, 19.

How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place: and they forget the Lord their God: and he delivered them into the hands of Sisera captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab: and they fought against them. Ibid. 12—8, 9.

Saul received many benefits from David, and nevertheless he labored in every way to take his life. See 1. Kings. Chapters 15 and 16.

David saved the inhabitants of Ceila, and yet they wished to betray him into the hands of Saul. Ibid. 23—12. See also 2. Kings. 10—4.

He (*Absalom*) sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent a second time, and he would not come to him, he said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire. Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire? 2. Kings. 14—29 to 31. See 2. Paral. 24—21 and 25, and 25—14, 15.

He that rendereth evil for good, evil shall not depart from his house. Prov. 17—13.

The hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water. Wisdom. 16—29.

Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they

are gone away backwards. Isa. 1—2 to 4.

What is there that I ought to do more to my vineyard that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes? Ibid. 5—4.

Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought: and the image of death, through a land wherein no man walked nor any man dwelt? Jerem. 2—5, 6. See Ezech. Chap. 16; Osee. Chap. 13; Micheas. Chap. 6; 1. Mach. 11—53, and 16—16.

Then he began to upbraid the cities, wherein were done the most of his mighty works, because they had not done penance. Matth. 11—20. See John. 11—46, 47; Luke. 17—18; Acts. 16—18, 19.

Because that, when they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their foolish heart was darkened. Rom. 1—21.

Know also this, that, in the last days, shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked. 2. Tim. 3—1, 2.

INHERITANCE.

Supernatural Inheritance.

The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me. Psalm. 15—5.

Save, O Lord, thy people, and bless thy inheritance; and rule them and exalt them for ever. Psalm. 27—9.

For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land. Psalm. 36—9.

He hath established them forever, and for ages of ages: he hath made a decree, and it shall not pass away. Psalm. 141—6.

And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him. Rom. 8—17.

In whom you also, when you had heard the word of truth (the gospel of your salvation) in whom also believing you were sealed with the holy Spirit of promise. Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory. Ephes. 1—13, 14.

That being justified by his grace, we may be heirs according to the hope of life everlasting. Titus. 3—7.

Hearken, my dearest brethren: hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? James. 2—5. See 1. Peter. 3—22.

Temporal Inheritance.

When a man dieth without a son, his inheritance shall pass to his daughter. If he have no daughter, his brethren shall succeed him. And if he have no brethren, you shall give the inheritance to his father's brethren.

But if he have no uncles by the father, the inheritance shall be given to them that are the next akin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses. Num. 27—8 to 11.

The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just. Prov. 13—22.

The inheritance gotten hastily in the beginning, in the end shall be without a blessing. Ibid. 20—21.

INHOSPITALITY.

(*See Hospitality.*)

INIQUITY.

(*See also Impious, Injustice, Wicked.*)

And because iniquity hath abounded, the charity of many shall grow cold. Matth. 24—12.

We know that we are of God: and the whole world is seated in wickedness. 1. John. 5—19.

Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie. Psalm. 5—7.

INJURY.

Injury not to be done to our Neighbor.

Thou shalt not calumniate thy neighbour, nor oppress him by violence. Levit. 19—13.

It is no good thing to do hurt to the just; nor to strike the prince, who judgeth right. Prov. 17—26.

Say not: I will do to him as he hath done to me: I will render to every one according to his work. Ibid. 24—29. See 20—22.

Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please. Eccli. 9—17.

Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take the injury? why do you not rather suffer the fraud? but you do wrong and defraud; and that to *your* brethren. Know you not that the unjust shall not possess the kingdom of God? 1. Cor. 6—7 to 9. See also Matth. 5—39; Luke. 6—29; Rom. 12—17.

And that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified. 1. Thess. 4—6.

Injury should be Prevented.

If thou meet thy enemy's ox or ass going astray, bring it back to him. If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him. Exod. 23—4, 5.

Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother. And if thy brother be

not nigh, or thou know him not; thou shalt bring *them* to thy house, and they shall be with thee until thy brother seek them, and receive them. Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another. If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him. Deut. 22—1 to 4.

Injury Done should be Repaired.

If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it, the owner of the pit shall pay the price of the beasts: and that which is dead shall be his own. Exod. 21—33, 34. See whole Chapter.

If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's; he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage. If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss. If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them; if the thief be found, he shall restore double. Ibid. 22—5 to 7. See whole Chapter.

He that killeth a beast, shall make it good, that is to say, shall give beast for beast. He that giveth a blemish to any of his neighbours; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer. He that striketh a beast, shall render another. He that striketh a man, shall be punished. Levit. 24—18 to 21.

Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned. But if there be no one to receive it, they shall give it to the Lord: and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice. Num. 5—6 to 8.

Cursed be he that removeth his neighbour's landmarks. Deut. 27—17.

He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished. Prov. 17—5.

INJUSTICE.

For the Lord thy God abhorreth him that doeth these things; and he hateth all injustice. Deut. 25—16.

If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle: then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear. Job. 11—14, 15.

Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes. Psalm. 5—6.

The unjust hath said within himself, that he would sin: there is no fear of God before his eyes. Psalm. 35—2.

But the unjust shall be destroyed together: the remnants of the wicked shall perish. Psalm. 36—38.

Shall they utter, and speak iniquity: shall all speak who work injustice? Psalm. 93—4.

I did not set before my eyes any unjust thing: I hated the workers of iniquities. Psalm. 100—3.

He took them out of the way of their iniquity: for they were brought low for their injustices. Psalm. 106—17.

Direct my steps according to thy word: and let no iniquity have dominion over me. Psalm. 118—133.

Envy not the unjust man, and do not follow his ways. Prov. 3—31.

For the creature, serving thee the Creator, is made fierce against the unjust for their punishment; and abateth its strength for the benefit of them that trust in thee Wisdom. 16—24.

Wherefore thou hast also greatly tormented them who in their life have lived foolishly and unjustly, by the same things which they worshipped. Ibid. 12—23.

Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please. Eccli. 9—17.

A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits. Ibid. 10—8.

The rich man hath done wrong, and yet he will fume: but the poor is wronged, and must hold his peace. Ibid. 13—4.

Return to the Lord, and turn away from thy injustice, and greatly hate abomination. Ibid. 17—23.

The offering of him that sacrificeth of a thing wrongfully gotten, is stained; and the mockeries of the unjust are not acceptable. Ibid. 34—21.

To depart from iniquity is that which pleaseth the Lord; and to depart from injustice, is an entreaty for sins. Ibid. 35—5.

The riches of the unjust shall be dried up like a river,and shall pass away with a noise like a great thunder in rain. Ibid. 40—13.

Be ashamed—of injustice before companion and friend; and in regard to the place where thou dwellest. Ibid. 41—23.

Wo to them that make wicked laws; and when they write, write injustice: to oppress the poor in judgment,and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless. What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will you flee for help? and where will ye leave your glory? Isa. 10—1 to 3.

Wo to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages. Jerem. 22—13.

For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought,and doeth judgment and justice; he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall surely live, and not die. Ezech. 18—26 to 28.

For the wrath of God is revealed from heaven, against all impiety and injustice of those men that detain the truth of God in injustice. Rom. 1—18.

But these men, as irrational beasts, naturally tending to the snare, and to destruction, blaspheming those things which they know not, shall perish in

their corruption, receiving the reward of injustice, counting pleasure the delights of a day: stains and blemishes, flowing in delicacies, rioting in their feasts with you. 2. Peter. 2—12, 13.

INNOCENCE.

The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately: and if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace-offerings, let him require and judge. Josue. 22—22, 23. See 1. Kings. 1—14, 15.

And when he (*Achab*) had seen him (*Elias*), he said: Art thou he that troublest Israel? And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. 3. Kings. 18—17, 18.

And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans. And Jeremias answered: It is not so; I am not fleeing to the Chaldeans. Jerem. 37—12, 13.

But Peter, standing up, with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day. Acts. 2—14, 15.

And after the third day he called together the chief of the Jews. And when they were assembled; he said to them: Men brethren, I having done nothing against the people, or the custom of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let me go, for that there was no cause of death in me. Ibid. 28—17, 18.

INSTRUCTION.

Instruction of Children.

(*See Children.*)

(*See also Discipline and Doctrine.*)

INSULT.

(*See Contumely.*)

INTENTION.

Right Intention.

Cain killed Abel; David, Goliath; Joab, Abner and Amasa; Herod, John the Baptist; Peter, by word, Ananias and Saphira. But consider the difference in the intentions and causes. Gen. 4—8; 1. Kings. 17—49; 2. Kings. 35—27 and 20—10; Matth. 14—10; Acts. 5—5, 10.

Abraham laughed when a son was promised to him: Sara also laughed; but the laugh of Abraham was commended, while that of Sara was reprehended. Gen. 17—17 and 18—12.

Pharao said: I have sinned. Exod. 9—27. *Saul said:* I have sinned. 1. King. 15—24. *David said:* I have sinned. 2. Kings. 12—13. *Manasses said:* I have sinned. 2. Paral. 33—12. *Judas also said:* I have sinned. Matth. 27—4. *But the feelings and intentions of their hearts were very different.* See Judith. 10—2 and following verses. *She adorned herself to liberate the people of God, and not for vanity's sake.*

God Respects the Intention more than the Deed.

Cain offered gifts to the Lord; Abel did the same, but with very different intentions, as the result proved. Gen. 4—3, 4.

Core, like Aaron, offered incense, but God did not accept his offering. Num. Chap. 16.

God, through the prophet Isaias, condemned the oblations which he had instituted, because of the depravity of those offering them: Hence he said:

To what purpose *do you offer* me the multitude of your victims?—I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats. * * And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood. Isa. 1—11 and 15.

The Lord preferred the oblation of the widow who cast two brass mites into the treasury, to the offerings of the rich. Hence he said:

Verily I say to you: that this poor widow hath cast in more than they all. Luke. 21—3.

Herod wished to see Jesus; and seeing him was glad: but no benefit followed from it, because curiosity was the motive, not piety or charity. Luke. 23—8.

INTEREST.

(*See Lending, and Usury.*)

INTERPRETATION.

Private Interpretation.

(*See Bible.*)

INTOXICATION.

(*See Drunkenness.*)

INVOCATION.

Invocation of Saints.

(*See Saints.*)

(*See Zeal.*)

JERUSALEM.

The Church, the Spiritual Jerusalem.

My soul, bless thou the Lord; because the Lord our God hath delivered Jerusalem his city from all her troubles. Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem. The gates of Jerusalem shall be built of Sapphire, and of Emerald, and all the walls thereof round about of precious stones. All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets. Blessed be the Lord, who hath exalted it; and may he reign over it for ever and ever; Amen. Tob. 13—19 to 23.

Jerusalem, which is built as a city, which is compact together. Psalm. 121—3.

Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever; neither shall any of the cords thereof be broken. Because only there our Lord is magnificent: a place of rivers. Isa. 33—20, 21.

O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires, and I will make thy bulwarks of jasper, and thy gates of graven stones, and all thy borders of desirable stones. All thy children *shall be* taught of the Lord: and great shall be the peace of thy children. And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee. Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work: and I have created the killer to destroy. No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. Ibid. 54—11 to 17.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. * * Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended. Ibid. 60—1 to 5, and 19, 20.

Upon thy walls, O Jerusalem, I have appointed watchmen, all the day

and all the night they shall never hold their peace. You that are mindful of the Lord, hold not your peace. Ibid. 62—6.

But you shall be glad and rejoice for ever in these things, which I create: for behold, I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. Ibid. 65—18, 19.

Put off, O Jerusalem, the garment of thy mourning and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God. God will clothe thee with the double garment of justice, and will set a crown on thy head, of everlasting honour. For God will show his brightness in thee, to every one under heaven. For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety. Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the holy One, rejoicing in the remembrance of God. Baruch. 5—1 to 5.

But that Jerusalem, which is above, is free; which is our mother. Galat. 4—26. See Hebr. 11—10.

But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect. Hebr. 12—22, 23.

He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. Apocal. 3—12.

And I John saw the holy city the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. * * And he took me up in spirit to a great and high mountain: and he showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God; and the light thereof like unto a precious stone, as it were to a jasper-stone, as crystal. Ibid. 21—2, 10, 11.

For prophecies against Jerusalem and its inhabitants, see 4. Kings. 21—12, 13; Ibid. 23—27; Isa. 3—1, 2; Ibid. Chap. 22; Ibid. 29—1, 4; Ibid. 65—2; Jerem. 4—3, 9; Ibid. Chap. 7; Ibid. 15—9, 13, 14.

JESUS.

(*See Christ.*)

JOY, JOYFULNESS.

Lawful to Rejoice.

David brought back the ark to Jerusalem amid great rejoicing. 1. Paral. 15—26.

And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy. And he blessed the Lord before all the multitude; and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity. Ibid. 29—9, 10.

And every man of Juda, and the inhabitants of Jerusalem returned, and

Josaphat at their head, into Jerusalem with great joy; because the Lord had made them rejoice over their enemies. 2. Paral. 20—27.

And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud; and Jezraia was their overseer: and they sacrificed on that day great sacrifices, and they rejoiced, for God had made them joyful with great joy: their wives also and their children rejoiced; and the joy of Jerusalem was heard afar off. 2. Esdras. 12—41, 42.

When Tobias returned from his journey, his father kissed him, as did also his wife: and they began to weep for joy. And when they had adored God, and given him thanks, they sat down together. Tob. 11—11, 12.

And the rest of his (*Tobias'*) life was joy, and with great increase of the fear of God he departed in peace. Ibid. 14—4.

For the remaining text on this subject, see Rejoicing.

JUDGE.

Office and Power of Judges.

And the next day Moses sat to judge the people, who stood by Moses from morning until night. * * And provide out of all the people, able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens, who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee; and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others. Exod. 18—13, 21, 22. See also Chapters 21, 22 and 23, in which are found the laws relating to the judges.

Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice. Levit. 19—15.

Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God. And Moses spoke to the children of Israel: and they brought forth him that had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses. Ibid. 24—23.

Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers. * * And I commanded them, saying: Hear them, and judge that which is just; whether he be one of your country, or a stranger. There shall be no difference of persons: you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it. Deut. 1—13, 16, 17.

Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment, and not go aside to either part. Thou shalt not accept persons nor gifts: for gifts blind the eyes of the wise, and change the words of the just. Ibid. 16—18, 19. See also Chap. 17, where various laws are prescribed.

If there be a controversy between men, and they call upon the judges; they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness. And if they see that the offender be worthy of stripes; they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be: yet so, that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes. Deut. 25—1 to 3.

Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen. Ibid. 27—19.

And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel. * * And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment. Then all the ancients of Israel being assembled, came to Samuel to Ramatha. And they said to him: Behold, thou art old; and thy sons walk not in thy ways. 1. Kings. 8—1, and 3 to 5.

And he set judges of the land in all the fenced cities of Juda, in every place. And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you. Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. 2. Paral. 19—5 to 7.

In judging be merciful to the fatherless as a father, and as a husband to their mother: and thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother. Eccli. 4—10. 11.

A wise judge shall judge his people: and the government of a prudent man shall be steady. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. Ibid. 10—1, 2.

How long will you judge unjustly; and accept the persons of the wicked? Judge for the needy and fatherless: do justice to the humble and the poor. Psalm. 81—2, 3.

In judging, it is not good to accept the person of the wicked, to decline from the truth of judgment. Prov. 18—5.

And the Lord of hosts shall be exalted in judgment: and the holy God shall be sanctified in justice. Isa. 5—16.

Wo to them that make wicked laws; and when they write, write injustice: to oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless. Ibid. 10—1, 2.

The Lord said to the people of Jerusalem: For among my people are found wicked men, that lie in wait as fowlers setting snares and traps to catch men. As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched. They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor. Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation? Jerem. 5—26 to 29.

Christ spoke the following parable: There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And

he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest, continually coming, she weary me out. And the Lord said: Hear what the unjust judge saith: and will not God avenge his elect who call to him day and night, and will have patience in their regard? I say to you he will quickly avenge them. Luke. 18—2 to 8.

Judge not according to the appearance; but judge a just judgment. John. 7—24.

Jesus said: You judge according to the flesh: I judge not any man: and if I do judge, my judgment is true, because I am not alone; but I,and he that sent me, the Father. Ibid. 8—15. 16.

For if there come into your assembly a man having a gold ring in fine apparel, and there come in also a poor man in mean attire, and you cast your eyes on him that is clothed with the fine apparel, and say to him: Sit thou here in a good place: and say to the poor man: Stand thou there, or sit under my foot-stool: do you not judge within yourselves, and are become judges of unjust thoughts? James. 2—2 to 4.

God is the Judge of the whole World.

(*See God.*)

The Pope is the Judge of the Church, and of Controversies.

Moses was the judge of controversies concerning religion; and although he established minor judges, he reserved the supreme power to himself. See Exod. 18—13 and following verses.

God commanded that all questions of dispute among the people should be referred to the high priest. Deut. 17—9.

But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel. Deut. 17—12. See Rom. 13—2.

In Jerusalem also Josaphat appointed Levites, and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof. And he charged them, saying: Thus shall you do in the fear of the Lord faithfully. 2. Paral. 19—8.

Thus saith the Lord of hosts: Ask the priests the law. Aggeus. 2—12.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. Malach. 2—7. See 2. Paral. 19—10, 11.

The keys of the Church and of the kingdom of heaven were given to Peter, and consequently to his successors, thus making him and them judges. See Matth. 19—19. Also John. 21—17.

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Matth. 18—17. See also 23—3.

But I have prayed for thee, (*Peter*) that thy faith fail not; (*and therefore his successors.*) Luke. 22—32.

The Inscrutable Judgments of God.

The sons of Jacob determined on the death of Joseph; but God so disposed that he should be exalted above them. Gen. Chapters 37 and 41.

Contrary to the will of Joseph, Jacob placed his right hand on Ephraim, and his left on Manasses. Ibid. 48—14.

Before leading the children of Israel out of Egypt, the Lord permitted them to endure many afflictions. For he allows the reprobate to become hardened, and the elect to be tried, that he may thus accomplish great works, and be himself the better known and the more devoutly praised. Exod. Chapters 1, 2, 3 and 4.

The Lord knew that Pharao would refuse to obey his mandates, and still he bade Moses apply to him for permission to depart. Ibid. Chapters 5 and 6.

God permitting, Pharao's magicians, by the aid of enchantment, produced signs like unto those of Moses. Ibid. 7—11.

The Lord oftentimes promised the children of Israel a land flowing with milk and honey; and yet only two among the original number, Caleb and Josue, lived to reach it. Num. 14—30, 31.

Moses, who had so often reconciled his sinful people with God, sinned once himself, and was in punishment denied the happiness of entering the promised land. Ibid. 20—12.

The very fact that the children of Israel were detained for upward of forty years in the desert, contributed largely to the glorification of God. Deut. 8.—4.

Of the people who dwelt in the land of promise, it is said:—it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses. Josue. 11—20. See Judges. 20—23. Also 1. Kings. Chapters 4, 5, 6.

See Tob. Chapters 11 and 15, for the inscrutable judgments of God concerning Tobias. See Matth. 2, 13, 16, concerning Christ's journey into Egypt, and the slaughter of the Innocents.

Wo to the Assyrian, he is the rod and the staff of my anger, etc. Isa. 10—5. Thus God in his justice chastiseth wicked men by means of others still more wicked.

No one among the people was better than Saul at the time of his election by the Lord. Ibid. 9—17. *And yet he soon afterwards sinned, and was rejected of God.* Ibid 15—26.

David, the least among his brethren, and of scarce any repute, was nevertheless chosen to govern God's people. Ibid. 16—12.

The Saints shall Judge this World.

They (*the just*) shall judge nations, and rule over people; and their Lord shall reign forever. Wisdom. 3—8.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. Ibid. 5—1.

And Jesus said to them (*his diciples*): Amen I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. Matth. 19—28.

Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

Know you not that we shall judge Angels? how much more things of this world? 1. Cor. 6—2, 3.

Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints to execute judgment upon all, and to reprove all the impious of all the works of their impiety, whereby they have done impiously, and of all the hard things which impious sinners have spoken against God. Jude. 1—14, 15.

Rash Judgments.

(*See Suspicion.*)

Human Judgments, Right and Wrong,

Juda wrongfully commanded the burning of Thamar, his daughter-in-law. Gen. 38—24.

Solomon judged rightly in the case of the two women, who claimed the same child. 3. Kings. 3—23.

Strive not in a matter which doth not concern thee: and sit not in judgment with sinners. Eccli. 11—9.

Nabuchodonosor commanded that all the wise men of Babylon should be put to death, *because they could not explain his dream.* Dan. 2—12.

Accused before Antiochus, Menelaus purchased his acquittal, his innocent accusers being sentenced to death. 2. Mach. 4—43.

Judge not, that you may not be judged. For with what judgment you have judged, you shall be judged. Matth. 7—1, 2.

And if you knew what this meaneth; I will have mercy, and not sacrifice: you would never have condemned the innocent. Ibid. 12—7.

Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you. Luke. 6—37, 38.

For John the Baptist came, neither eating bread, nor drinking wine, and you say: He hath a devil. The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. Ibid. 7—33, 34.

Judge not according to the appearance, but judge a just judgment. John. 7—24. See Deut. 1—16.

Some, therefore, of the Pharisees said: This man (*Christ*) is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. John. 9—16.

The high-priest commanded Paul to be struck on the mouth. Then Paul said to him: God shall strike thee, thou whited wall. For, sittest thou there to judge me according to the law, and contrary to the law commandest me to be struck? Acts. 23—3.

And when the barbarians saw the beast (*that is the viper*) hanging on his hand, they said one to another: Undoubtedly this man is a murderer: who though he hath escaped the sea, yet vengeance suffereth him not to live. Ibid. 28—4.

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself: for thou doest the same things which thou judgest. Rom. 2—1.

Who art thou that judgest another man's servant? To his own master he standeth or falleth: and he shall stand: for God is able to make him stand. * * Let us not, therefore, judge one another any more: but judge this rather, that you put not a stumbling-block, or a scandal in your brother's way. Ibid. 14—4 and 13.

Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God. 1. Cor. 4—5.

I charge thee before God, and Christ Jesus, and the elect Angels, that thou observe these things without prejudice, doing nothing by declining to either side. 1. Tim. 5—21.

Detract not one another, brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. James. 4—11.

Divine Judgments.

I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands to them that love me, and keep my commandments. Exod. 20—5, 6.

I will kill, and I will make to live: I will strike, and I will heal: and there is none that can deliver out of my hand. Deut. 32—39.

Thou art great, O Lord, for ever, and thy kingdom is unto all ages: for thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand. Tob. 13—1, 2.

He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace? Job. 9—4.

He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea. If he shall overturn all things, or shall press them together, who shall contradict him? *or who shall say: Why doest thou so?* Ibid. 11—8 to 10. See Eccles. 8—4.

Behold, God is high in his strength: and none is like him among the lawgivers. Who can search out his ways? or who can say to him: Thou hast wrought iniquity? Job. 36—22, 23.

For who can resist my countenance? Who hath given me before that I should repay him? All things that are under heaven are mine. I will not spare him, nor his mighty words, and framed to make supplication. Ibid. 41—1 to 3.

The earth is the Lord's and the fulness thereof: the world and all they that dwell therein. Psalm. 23—1.

Thou art terrible, and who shall resist thee? Psalm. 75—8.

Thou rulest the power of the sea.—Thou hast humbled the proud one, as one that is slain.—Thine are the heavens, and thine is the earth. Psalm. 88—10 to 12.

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all. Psalm. 102—19.

Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations. Psalm. 144—13.

He will do all that pleaseth him: and his word is full of power: neither can any man say to him: Why doest thou so? Eccles. 8—3, 4.

For who shall say to thee: What hast thou done? or who shall withstand thy judgment? For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly. Neither shall king nor tyrant in thy sight enquire about them whom thou hast destroyed. Wisdom. 12—12 to 14.

For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again. Ibid. 16—13.

He that liveth for ever created all things together. God only shall be justified: and he remaineth an invincible king for ever. Eccli. 18—1.

For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away? Isa. 14—27.

And from the beginning I am the same: and there is none that can deliver out of my hand: I will work, and who shall turn it away? Ibid. 43—13.

There is none like to thee, O Lord: thou art great, and great is thy name in might. Who shall not fear thee, O king of nations? * * Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing; all these things are the work of artificers. But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening. Jerem. 10—6, 7, 9, 10.

Alas, alas, alas, O Lord God, behold, thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee: thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name. Ibid. 32—17, 18.

For who is like to me? and who shall bear up against me? and who is that shepherd that can withstand my countenance? Ibid. 50—44.

Behold, I come against thee: and I will draw forth my sword out of its sheath, and will cut off in thee the just and the wicked. Ezech. 21—3.

His power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed. Dan. 7—14.

And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth. 10—28.

All power is given to me in heaven and in earth. Ibid. 28—18.

He shall reign in the house of Jacob forever, and of his kingdom there shall be no end. * * Because no word shall be impossible with God. Luke. 1—32, 33 and 37.

For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living. * * As I live, saith the Lord, every knee shall bow to me: and every tongue shall confess to God. Rom. 14—9 and 11.

There is one lawgiver, and judge, who is able to destroy and to deliver. James. 4—12.

Divine Judgment Irreprehensible.

God—accepteth no person, nor taketh bribes. Deut. 10—17.

But the triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent. 1. Kings. 15—29.

Look not on his countenance, nor on the height of his stature; because I have rejected him; nor do I judge according to the look of man. Ibid. 16—7.

For there is no iniquity with the Lord our God. 2. Paral. 19—7.

Thou art just, O Lord; and all thy judgments are just, and all thy ways mercy, and truth, and judgment. Tob. 3—2.

I feared all my works, knowing that thou didst not spare the offender. Job. 9—28.

Far from God be wickedness, and iniquity from the Almighty. For he will render to a man his work: and according to the ways of every one he will reward them. For in very deed God will not condemn without cause: neither will the Almighty pervert judgment. Ibid. 34—10 to 12.

Thou wilt render to every man according to his works. Psalm. 61—13.

He shall judge the world with justice,and the people with equity. Psalm. 97—9.

Thou art just, O Lord: and thy judgment is right. Psalm. 118—137.

Weight and balance are judgments of the Lord. Prov. 16—11.

For God will not accept any man's person; neither will he stand in awe of any man's greatness: for he made the little and the great; and he hath equally care of all. Wisdom. 6—8. See Eccli. 35—16, and Acts. 10—34.

He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Isa. 11—3, 4.

And I will set judgment in weight, and justice in measure. Ibid. 28—17.

I will repay them according to their deeds, and according to the works of their hands. Jerem. 25—14.

Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. * * Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Ezech. 18—4 and 30.

For we know that the judgment of God is according to truth against them that do such things. * * Who will render to every man according to his works. Rom. 2—2 and 6. See also verse 11.

For every one shall bear his own burden. Galat. 6—5.

Whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond or free. Ephes. 6—8.

And if you invoke the Father, him who, without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here. 1. Peter. 1—17.

In his Judgments God is not Misled by Words.

I will not spare him, nor his mighty words, and framed to make supplication. Job. 41—3.

Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it. Psalm. 9—13. (The reference is to Chapter 10, according to the Hebrews.)

Nor will he yield to any man's prayers. Prov. 6—35.

God in his Judgments, is not Misled by Gifts.

They that trust in their own strength,—no brother *can* redeem, *nor* shall

man redeem: he shall not give to God his ransom. Nor the price of the redemption of his soul. Psalm. 48—7 to 9.

Nor will he accept for satisfaction ever so many gifts. Prov. 6—35.

Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. Ezech. 7—19. See Prov. 11—4.

Neither shall their silver, and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by fire of his jealousy; for he shall make even a speedy destruction of all them that dwell in the land. Sophon. 1—18.

For I am the Lord, and I change not. Malach. 3—6.

For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. Matth. 16—27.

Divine Judgment, Unavoidable.

For his (*God's*) eyes are upon the ways of men, and he considereth all their steps. There is no darkness, and there is no shadow of death, where they may be hid who work iniquity. Job. 34—21, 22.

The Lord hath looked from heaven: he hath beheld all the sons of men. * * He who hath made the hearts of every one of them: who understandeth all their works. Psalm. 32—13 and 15.

But darkness shall not be dark to thee; and night shall be as light as the day; the darkness thereof, and the light thereof, are alike *to thee*. Psalm. 138—12.

The Lord beholdeth the ways of man, and considereth all his steps. Prov. 5—21.

He (*God*) knoweth all the work of man. Eccli. 15—20.

And all their (*men's*) works are as the sun in the sight of God: and his eyes are continually upon their ways. Their covenants were not hid by their iniquity: and all their iniquities are in the sight of God. Ibid. 17—16, 17. See 23—29.

The works of all flesh are before him (*God*); and there is nothing hid from his eyes. He seeth from eternity to eternity; and there is nothing wonderful before him. Ibid. 39—24, 25. See 42—20.

Am I, think ye, a God at hand, saith the Lord, and not a God afar off? Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord? Jerem. 23—23, 24.

O most mighty, great, and powerful, the Lord of hosts is thy name: great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices. Ibid. 32—18, 19.

Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth. Ezech. 8—12.

He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him. Dan. 2—22.

And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees; that say in their hearts: the Lord will not do good, nor will he do evil. Sophon. 1—12.

The just Lord *is* in the midst thereof; he will not do iniquity: in the morning, in the morning he will bring his judgment to light; and it shall not be hid: but the wicked man hath not known shame. Ibid. 3—5.

And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts. Malach. 3—5.

For the word of God is living and effectual, and more penetrating than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is. Heb. 4—12, 13.

God, when Judging, Sees into the Heart.

Man seeth those things that appear, but the Lord beholdeth the heart. 1. Kings. 16—7.

Render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men): that they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers. 2. Paral. 6—30, 31.

If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me. Job. 9—19.

I know that thou canst do all things, and no thought is hid from thee. Ibid. 42—2.

The searcher of hearts and reins *is* God. Psalm. 7—10.

The eyes of the Lord are upon the just, and his ears unto their prayers. Psalm. 33—16.

He (*God*) knoweth the secrets of the heart. Psalm. 43—22.

Understand, ye senseless among the people: and you fools, be wise at last. He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider? * * The Lord knoweth the thoughts of men, that they are vain. Psalm. 93—8, 9 and 11.

My bone is not hidden from thee, which thou hast made in secret.—Thy eyes did see my imperfect being. Psalm. 138—15, 16.

Every way of a man seemeth right to himself: but the Lord weigheth the hearts. Prov. 21—2. See also 16—2.

He that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works. Ibid. 24—12.

For God is witness of his (*the evil speaker's*) reins; and he is a true searcher of his heart, and a hearer of his tongue. Wisdom. 1—6.

The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. Eccli. 15—20. See Jerem. 20—12.

Say not: I shall be hidden from God: and who shall remember me from on high? In such a multitude I shall not be known: for what is my soul in such an immense creation? Behold, the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight; the mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling. And in all these things, the heart is senseless: and every heart is understood by him: and his ways who shall understand? Eccli. 16—16 to 21.

For all things were known to the Lord God, before they were created: so also after they were perfected, he beholdeth all things. Ibid. 23—29.

Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king. Ibid. 7—5.

He (*the Lord*) hath searched out—the heart of men. * * No thought escapeth him: and no word can hide itself from him. Ibid. 42—18 and 20.

I am the Lord who search the heart, and prove the reins. Jerem. 17—10. See also 11—20.

And all the churches shall know, that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. Apocal. 2—23.

Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages. Who shall not fear thee, O Lord, and mangify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight; because thy judgments are manifest. Ibid. 15—3, 4.

Last Judgment, and the Manner in which Christ will Judge at the End of the World.

(*See also Last Day.*)

The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth: and he shall give empire to his king, and shall exalt the horn of his Christ. 1. Kings. 2—10.

He (*God*) hath appointed a day, wherein he will judge the world. Acts. 17 31. See Isa. 3—13. and Jude. 1—15.

Last Judgment, Worthy of Admiration by Reason of the Judge's Majesty.

The Lord hath said to me: Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance. Thou shalt rule them with a rod of iron. Psalm. 2—7 to 9.

Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight. Appoint, O Lord, a lawgiver over them. Psalm. 9—20, 21.

He shall judge the world with justice, and the people with his truth. Psalm. 95—13.

Rejoice, therefore, O young man, in thy youth: and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment. Eccles. 11—9.

The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the (*my*) vineyard, and the spoil of the poor is in your house. Isa. 3—14.

I beheld therefore in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him. Dan. 7—13, 14.

And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless; and oppress the stranger,

and have not feared me, saith the Lord of hosts. Malach. 3—5.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with great power and majesty. Matth. 24—30. See also 25—31.

Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Ibid. 26—64.

For neither doth the Father judge any man, but hath committed all judgment to the Son: that all men may honour the Son, as they honour the Father. * * And he hath given him authority to execute judgment, because he is the Son of Man. John. 5—22, 23 and 27.

And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead. Acts. 10—42.

And God indeed having overlooked the times of this ignorance, now declareth to men, all should every where do penance. Because he hath appointed a day, wherein he will judge the world in equity, by the man, whom he hath appointed, giving faith to all, by raising him up from the dead. Ibid. 17—30, 31.

For we shall all stand before the judgment-seat of Christ. * * So, then, every one of us shall render account for himself to God. Rom. 14—10 and 12.

For we must all appear before the judgment-seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. 2. Cor. 5—10.

There is one lawgiver, and judge, who is able to destroy and to deliver. James. 4—12.

Behold, he cometh with the clouds: and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him. * * And from his mouth came out a sharp two-edged sword. Apocal. 1—7 and 16.

Behold, I come quickly: and my reward is with me, to render to every man according to his works. Ibid. 22—12.

The Last Judgment Worthy of Admiration by Reason of the Presence of the Saints.

He (*Moses*)—said: In the morning the Lord will make known who belong to him, and the holy he will join to himself (*the unholy to fire*): and whom he shall choose, they shall approach to him. Num. 16—5.

The Lord will judge his people, and will have mercy on his servants. * * If—my hand take hold on judgment, I will render vengeance to my enemies, and repay them that hate me. Deut. 32—36 and 41.

And the Lord my God shall come, and all the saints with him. Zach. 14—5.

Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge Angels? how much more things of this world? 1. Cor. 6—2, 3.

Behold, the Lord cometh with thousands of his saints, to execute judgment upon all, and to reprove all the impious of all the works of their impiety.

whereby they have done impiously, and of all the hard things which impious sinners have spoken against God. Jude. 1—14, 15.

The Last Judgment Worthy of Admiration by Reason of the Serious Character of the Surroundings.

I will gather together all nation, and will bring them down into the valley of Josaphat. * * Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about. * * Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction. Joel. 3—2, 12 and 14.

And he shall send his Angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens, to the utmost bounds of them. Matth. 24—31.

The Last Judgment will be Terrible by Reason of the Multiplicity of Signs in the Heavens.

And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire. Isa. 29—6.

For behold, the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire. For the Lord shall judge by fire. Ibid. 66—15, 16.

Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness; neither is there any one that can escape it. * * At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened: and the stars have withdrawn their shinning.—For the day of the Lord is great and very terrible: and who can stand it? Joel. 2—3, 10, 11. See also 3—15; Isa. 13—10, and Ezech. 32—7.

The great day of the Lord is near: it is near and exceeding swift: the voice of the day of the Lord is bitter: the mighty man shall there meet with tribulation. That day *is* a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks. Sophon. 1—14 to 16. See Jerem. 1—7, and Amos. 5—18.

For behold, the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts: it shall not leave them root, nor branch. Malach. 4—1.

And immediately after the tribulation of those days, the sun shall be darkened; and the moon shall not give her light; and the stars shall fall from heaven; and the powers of the heavens shall be moved. Matth. 24—29. See Mark. 13—24, and Luke. 21—25.

And I saw, when he had opened the sixth seal: and, behold, there was a great earthquake; and the sun became black as sackcloth of hair: and the whole moon became as blood: and the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind. Apocal. 6—12, 13.

The Last Judgment Terrible by Reason of the Signs on Earth.

Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. Malach. 4—5.

Elias indeed shall come, and restore all things. Matth. 17—11. See Mark. 9—11.

And as he was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus, answering, said to them: * * You shall hear of wars and rumors of wars. See that ye be not troubled: for these things must come to pass; but the end is not yet. * * For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. Matth. 24—3, 6, 21.

And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. * * Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. Luke. 21—25, 26 and 36.

But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence: and the elements shall be dissolved with heat: and the earth, and the works that are in it, shall be burnt up. Seeing, then, that all these things are to be dissolved, what manner of people ought you to be in holy conversations and godliness, waiting for, and hastening unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat of fire? 2. Peter. 3—10 to 12.

The Last Judgment Terrible by Reason of the Diversity of Persons to be Judged.

For the Lord is our judge; the Lord is our lawgiver: the Lord is our king: he will save us. Isa. 33—22.

And at that time shall thy people be saved, every one that shall be found written in the book. And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see *it* always. Dan. 12—1, 2.

But unto you that fear my name, the Sun of justice shall arise, and health in his wings; and you shall go forth, and shall leap like calves of the herd. And you shall tread down the wicked, when they shall be ashes under the sole of your feet, in the day that I do *this*, saith the Lord of hosts. Malach. 4—2, 3.

And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ. 1. Thess. 5—23.

For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day; and not to me only, but to them also, who love his coming. 2. Tim. 4—8.

The Wicked shall be Separated from the Good.

God shall judge both the just and the wicked, and then shall be the time of everything. Eccles. 3—17.

Behold, the name of the Lord cometh from afar; his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire. His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people. Isa. 30—27, 28.

Whose fan is in his hand; and he will thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire. Matth. 3—12.

And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand; but the goats on the left. Ibid. 25—31.

And if the just man shall scarcely be saved, where shall the wicked and the sinner appear? 1. Peter. 4—18. See Prov. 11—31.

The Wicked shall be Accused of Iniquities.

The heavens shall reveal his (*the wicked man's*) iniquity, and the earth shall rise up against him. Job. 20—27.

For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him? Ibid. 31—14.

Why shall I fear in the evil day? the iniquity of my heel shall encompass me. Psalm. 48—6.

And all things that are done, God will bring into judgment for every error, whether it be good or evil. Eccles. 12—14.

For inquisition shall be made into the thoughts of the ungodly. Wisdom. 1—9.

In the end of a man is the disclosing of his works. Eccli. 11—29.

God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance. Ibid. 12—4. See also 12—7.

Before judgment, prepare thee justice,—and thou shalt find mercy in the sight of God. Ibid. 18—19, 20.

What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will you flee for help? and where will ye leave your glory? that you be not bowed down under the bond, and fall with the slain? Isa. 10—3, 4.

I will judge thee according to thy ways, and according to thy doings, saith the Lord. Ezech. 24—14.

For there is nothing hid, which shall not be made manifest; neither was it made secret, but that it may come abroad. Mark. 4—22. See Matth. 10—26, and Luke. 8—17.

The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold

more than Jonas here. Luke. 11—31, 32. See Matth. 12—42.

But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works. Rom. 2—5, 6.

Every man's work shall be made manifest: for the day of the Lord shall declare *it*, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. 1. Cor. 3—13.

Some men's sins are manifest, going before to judgment: and some men they follow after. In like manner also good deeds are manifest: and they that are otherwise cannot be hidden. 1 Tim. 5—24, 25.

And I saw the dead great and small, standing before the throne; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged by those things which were written in the books, according to their works. Apocal. 20—12.

The Wicked shall Dwell with the Wicked.

Wo to them that desire the day of the Lord: to what end is it for you ? the day of the Lord *is* darkness, and not light. Amos. 5—18.

Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. Matth. 25—41.

The Last Judgment Terrible by Reason of its Sudden and Unexpected Coming.

And there shall be one day, which is known to the Lord. Zach. 14—7.

For as the lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. * * (*See Malach.* 3—2.) But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone. And as it was in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark: and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be. Matth. 24—27, and 36 to 39. See also verses 42 and 44.

And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him. Ibid. 25—6.

But of that day or hour no man knoweth, neither the Angels in heaven, nor the Son, but the Father. Take ye heed: watch and pray; for ye know not when the time is. Mark. 13—32, 33.

The kingdom of God cometh not with observation: neither shall they say; Behold here, or behold there. * * And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luke. 17—20, 21 and 26. See also 12—40 and 46.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life: and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Ibid. 21—34, 35.

It is not for you to know the times or moments, which the Father hath put in his own power. Acts. 1—7.

But of the times and moments, brethren, you need not that we should write to you. For yourselves know perfectly, that the day of the Lord shall so come as a thief in the night. For when they shall say, peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child: and they shall not escape. But you, brethren, are not in darkness, that that day should overtake you as a thief. 1. Thess. 5—1 to 4.

For yet a little while, and he that is to come, will come, and will not delay. Hebr. 10—37.

Behold, the judge standeth before the door. James. 5—9.

But the day of the Lord shall come as a thief. 2. Peter. 3—10.

Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. Apocal. 16—15. See 3—**3.**

All Men shall be Judged in the Last Judgment.

And all nations shall be gathered together before him *at the last judgment.* Matth. 25—32. See Rom. 2—5; 1. Cor. 3—13; 1. Tim. 3—24, and Apocal. 20—12.

We must all appear before the judgment-seat of Christ. 2. Cor. 5—10. See Rom. 14—10.

The Soul is Judged Immediately after Death.

They spend their days in wealth, and in a moment, they go down to hell. Job. 21—13.

In the end of a man is the disclosing of his works. Eccli. 11—29.

And the rich man also died: and he was buried in hell. Luke. 16—22.

It is appointed for men once to die, and after this the judgment. Hebr. 9—27.

Judgment Day.

(*See Last Day.*)

Human Judgments Should be Deliberate.

And he (*God*) said to him (*Adam*): And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? Gen. 3—11. See also 18—21.

At the building of the tower of Babel the language of the proud was confounded. Ibid. Chapter 11.

I have seen the affliction of my people in Egypt; and I have heard their cry, because of the rigour of them that are over the works: and knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite. Exod. 3—7, 8.

Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth. Ibid. 23—2.

If thy brother the son of thy mother, or thy son, or daughter, or thy wife

that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers. * * Consent not to him; hear him not; neither let thy eye spare him to pity and conceal him: but thou shalt presently put him to death. Deut. 13—6, 8, 9.

If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. Ibid. 17—8, 9.

And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother: they shall render to him as he meant to do to his brother: and thou shalt take away the evil out of the midst of thee. Ibid. 19—18, 19. See Judges. 20—3, 12.

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. And Achan answered Josue, and said to him: Indeed,I have sinned against the Lord the God of Israel; and thus and thus have I done. Josue. 7—19, 20.

The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Prov. 8—13.

Before thou inquire, blame no man; and when thou hast inquired,reprove justly. Before thou hear,answer not a word: and interrupt not others in the midst of their discourse. Eccli. 11—7, 8.

And Daniel said to the people (*that is, to those who had condemned Susanna on the false testimony of the elders*): Separate these two far from one another: and I will examine them. Dan. 13—51. See 1. Mach. 7—7.

Human Judgments, Rightfully Censured.

And if any man will go to law with thee,and take away thy coat, let him have thy cloak also. Matth. 5—40.

Give to every one that asketh thee; and of him that taketh away thy goods, ask them not again. Luke. 6—30.

Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take the injury? why do you not rather suffer the fraud? But you do wrong and defraud; and that to *your* brethren. 1. Cor. 6—7, 8.

Human Judgments Just, when Preceded by a Thorough Investigation of the Cause.

And provide out of all the people, able men, such as fear God, in whom there is truth, and that hate avarice,—who may judge the people at all times. Exod. 18—21, 22.

Thou shalt appoint judges and magistrates in all thy gates:—that they may judge the people with just judgment, and not go aside to either part. Deut. 16—18, 19.

The cause which I knew not, I searched out most diligently. Job. 29—16.

Evil men think not on judgment: but they that seek after the Lord, take notice of all things. Prov. 28—5.

Human Judgments Just, when Properly Executed.

Judge thy neighbour according to justice. Levit. 19—15.

Thou shalt follow justly after that which is just; that thou mayst live and possess the land, which the Lord thy God shall give thee. Deut. 16—20.

If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die. Ibid. 17—8 to 12.

If there be a controversy between men, and they call upon the judges; they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness. And if they see that the offender be worthy of stripes; they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be. Ibid. 25—1, 2.

Receive instruction you that judge the earth. Psalm. 2—10.

If in very deed you speak justice: judge right things, ye sons of men. Psalm. 57—2.

How long will you judge unjustly; and accept the persons of the wicked? Judge for the needy and fatherless: do justice to the humble and the poor. Rescue the poor; and deliver the needy out of the hand of the sinner. Psalm. 81—2 to 4.

Judgment determineth causes. Prov. 26—10.

Love justice, you that are the judges of the earth. Wisdom. 1—1. See 3. Kings. 3—9.

Thou—judgest with tranquility, and with great favour disposest of us. Wisdom. 12—18.

Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling-block for thy integrity. Eccli. 7—6.

Judge not against a judge; for he judgeth according to that which is just. Ibid. 8—17.

Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor. Jerem. 21—12. See also 22—3, and Isa. 56—1.

Judge ye true judgment. Zach. 7—9.

Judge ye truth and judgment of peace in your gates. Ibid. 8—16.

I charge thee before God, and Christ Jesus, and the elect Angels, that thou observe these things without prejudice, doing nothing by declining to either side. 1. Tim. 5—21.

Human Judgments, Vitiated by Partiality.

Thou shalt not receive the voice of a lie: neither shalt thou join thy hand

to bear false witness for a wicked person. Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth. Neither shalt thou favour a poor man in judgment. Exod. 23—1 to 3.

Respect not the person of the poor, nor honour the countenance of the the mighty. Levit. 19—15.

Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God. Ibid. 24—22.

Judge that which is just; whether he be one of your country, or a stranger. There shall be no difference of persons: you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. Deut. 1—16, 17.

Thou shalt not pervert the judgment of the stranger nor of the fatherless: neither shalt thou take away the widow's raiment for a pledge. Ibid. 24—17.

It is not good to accept the person of the wicked, to decline from the truth of judgment. Prov. 18—5.

It is not good to have respect to persons in judgment. Ibid. 24—23.

They that forsake the law, praise the wicked man; they that keep it, are incensed against him. Ibid. 28—4.

Human Judgments, Vitiated by Fear.

Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling-block for thy integrity. Eccli. 7—6.

There is a judgment, but opposition is more powerful. Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaileth against the just: therefore wrong judgment goeth forth. * * Why lookest thou upon them that do unjust things and holdest thy peace when the wicked devoureth the man that is more just than himself? Habac. 1—3, 4 and 13.

Human Judgments, Vitiated by Bribe-Taking.

And not go aside to either part. Thou shalt not accept persons nor gifts: for gifts blind the eyes of the wise, and change the words of the just. Deut. 16—19.

He that hath not—taken bribes against the innocent. Psalm. 14—5.

The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment. Prov. 17—23.

He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread, forsaketh the truth. Ibid. 28—21.

They all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them. Isa. 1—23.

Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money. Micheas. 3—11.

The prince requireth, and the judge is for giving. Ibid. 7—3.

Human Judgments, Vitiated by Enmity.

The innocent and just person thou shalt not put to death. Exod. 23—7.

Just Judgment Rewarded.

It is joy to the just to do judgment. Prov. 21—15.

In judging be merciful to the fatherless as a father, and as a husband to their mother: and thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother. Eccli. 4—10, 11.

A wise judge shall judge his people, and the government of a prudent man shall be steady. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. Ibid. 10—1, 2.

Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord, that their memory might be blessed. Ibid. 46—13, 14.

Seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord. Isa. 1—17, 18.

Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless and the widow, nor oppress them unjustly: and shed not innocent blood in this place. For if will you do this thing indeed then shall there enter in by the gates of this house, kings of the race of David, sitting upon his throne. Jerem. 22—3, 4.

The Unjust Judgment.

Then Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have brought this man to me, as one that perverteth the people: and behold, I, having examined him before you, find no cause in this man touching those things wherein you accuse him; no, nor yet Herod: for I sent you to him: and behold, nothing worthy of death is done to him. I will chastise him, therefore, and release him. Now of necessity he was to release to them one upon the feast-day. But the whole multitude cried out at once, saying: Away with this man; and release unto us Barabbas; who, for a certain sedition made in the city, and for murder, was cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him, therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence, that their petition should be granted. Luke. 23—13 to 24.

Unjust Judgment Punished.

Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow. Deut. 27—19.

He that justifieth the wicked, and he that condemneth the just, both are abominable before God. Prov. 17—15.

Hear, therefore, ye kings, and understand; learn, ye that are judges of the ends of the earth; give ear, you that rule the people, and that please yourselves in multitudes of nations: for power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts: because being ministers of his kingdom, you have not judged

rightly, nor kept the law of justice, nor walked according to the will of God. Wisdom. 6—2 to 5.

The lust of an eunuch shall deflower a young maiden: so is he that by violence executeth unjust judgment. Eccli. 20—2, 3.

Wo to you—that justify the wicked for gifts, and take away the justice of the just from him. Isa. 5—23.

Wo to them that make wicked laws; and when they write, write injustice: to oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless. What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will you flee for help? and where will ye leave your glory? Ibid. 10—1 to 3.

I am the Lord that love judgment, and hate robbery in a holocaust. Ibid. 61—8.

They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor. Shall I not visit for these things, saith the Lord? Jerem. 5—28, 29.

For you have turned judgment into bitterness, and the fruit of justice into wormwood? you that rejoice in a thing of naught:—but behold, I will raise up a nation against you, O house of Israel, saith the Lord the God of hosts: and they shall destroy you. Amos. 6—13 to 15.

Judgment of Men.

(*See Opinion.*)

Private Judgment.

(*See Bible.*)

JUST.

The Truly Just in this Life.

And they (*Zachary and Elizabeth, his wife*) were both just before God; walking in all the commandments and justifications of the Lord without blame. Luke. 1—6. See Psalm. 23—4; 67—4; 124—4; and 127—4. Also 3. Kings. 14—8, and 4. Kings. 23—25.

I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance: Luke. 15—7.

If, therefore, the Son shall make you free, you shall be free indeed. John. 8—36. See Ephes. 1—4.

And for them I do sanctify myself; that they also may be sanctified in truth. John. 17—19.

And such some of you were (*that is, fornicators, idolaters, adulterers, etc.*): but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the church of the first-born, who are written in heaven, and to God the

judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the new testament, and to the sprinkling of blood, which speaketh better than Abel. Hebr. 12—22 to 24.

And (*God*) delivered Lot, a just man oppressed by the injustice and lewd conversation of the wicked: for in sight and hearing he was just; dwelling among them, who from day to day vexed the just soul with *their* impious deeds. 2. Peter. 2—7, 8.

Behold what manner of charity the Father hath bestowed upon us, that we should be named and should be the sons of God. Therefore, the world hath not known us: because it hath not known him. * * Little children, let no one deceive you. He that doeth justice, is just; as he also is just. He that committeth sin is of the devil: for the devil sinneth from the beginning. 1. John. 3—1, and 7, 8. See 2—5.

But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy. Apocal. 3—4.

These are they who are not defiled with women: for they are virgins. These follow the Lamb whithsoever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb: and in their mouth was found no lie: for they are without spot before the throne of God. Ibid. 14—4, 5.

The Just as Related to God.

And the just man shall hold on his way. Job. 17—9.

My justification, which I have begun to hold, I will not forsake. Ibid. 27—6.

The law of his God is in his (*the just man's*) heart. Psalm. 36—31.

His (*the just man's*) heart is ready to hope in the Lord. Psalm. 111—7.

The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them. Prov. 11—3.

The name of the Lord *is* a strong tower: the just runneth to it, and shall be exalted. Ibid. 18—10.

There are just men and wise men, and their works are in the hand of God. Eccles. 9—1.

And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and hath not defiled his neighbour's wife; nor come near to a menstruous woman; and hath not wronged any man: *but* hath restored the pledge to the debtor, hath taken nothing away by violence; hath given his bread to the hungry, and hath covered the naked with a garment; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God. Ezech. 18—5 to 9.

If you know that he (*God*) is just, know also that every one who doeth justice, is born of him. 1. John. 2—29.

The Just as Related to their Neighbor in Word and Deed.

Jacob said to Laban:—And my justice shall answer for me to-morrow. Gen. 30—33.

The mouth of the just shall meditate wisdom; and his tongue shall speak judgment. Psalm. 36—30.

The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity. Prov. 10—11.

The tongue of the just is as choice silver.—The lips of the just teach many. Ibid. 10—20, 21.

The mouth of the just shall bring forth wisdom.—The lips of the just consider what is acceptable. Ibid. 10—31. 32.

The just is first accuser of himself. Ibid. 18—17.

Abraham, desiring to separate from Lot, his nephew, allowed him to choose for himself the land on which he (Lot) was thereafter to abide. Gen. 13—9.

The Lord bore witness that the daughters of Salphaad demanded a just thing in asking Moses to allow them to succeed to their father's possessions. Num. 27—6.

David decided that equal should be the portion of him that went down to battle and of him that abode at the baggage. 1. Kings 30—24, 25.

Tobias, hearing the bleating of the kid, said:—Take heed, lest perhaps it be stolen; restore ye it to its owners; for it is not lawful for us either to touch anything that cometh by theft. Tob. 2—21.

The work of the just *is* unto life; but the fruit of the wicked unto sin. Prov. 10—16.

The thoughts of the just are judgments. Ibid. 12—5.

Be not over just: and be not more wise than is necessary. Eccles. 7—17.

The Just Adequately Rewarded; the Unjust Punished.

King Adonibezec, taken captive by the children of Israel, said:—Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. Judges. 1—7.

When Agag, king of Amelec, was brought before Samuel, the latter said:—As thy sword that made women childless, so shall thy mother be childless among women. 1. Kings. 15—33.

David said to Saul, who was persecuting him unjustly:—And the Lord will reward every one according to his justice. Ibid. 26—23.

David would not accept as a gift the threshing-floor of Areuna the Jebusite, but bought it at a fair price. 2. Kings. 24—24.

By command of king Assuerus Aman was hanged on the very gibbet, which he had prepared for Mardochai. The Jews, too, killed their enemies on the self same day, on which those enemies had intended killing them. Esther. Chapters. 7, 8.

And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands. Psalm. 17—21. See verse 25; also 2. Kings. 22—21 and 25.

Many are the afflictions of the just.—The Lord keepeth all their bones. Psalm. 33—20, 21.

The just shall flourish like the palmtree: he shall grow up like the cedar of Libanus. Psalm. 91—13.

Light is risen to the just, and joy to the right of heart. Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness. Psalm. 96—11, 12.

But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day. Prov. 4—18.

The blessing of the Lord is upon the head of the just. * * To the just their desire shall be given. Ibid. 10—6 and 24.

The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares. * * The just is delivered out of distress: and the wicked shall be given up for him. * * The fruit of the just man *is* a tree of life. Ibid. 11—6, 8 and 30. See verses 5, 23 and 31.

Whatsoever shall befall the just man, it shall not make him sad: but the wicked shall be filled with mischief. Ibid. 12—21.

But the souls of the just are in the hand of God; and the torment of death shall not touch them. Wisdom. 3—1.

But the just man, if he be prevented with death, shall be in rest. Ibid. 4—7.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. * * But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them; and with his holy arm he will defend them. Ibid. 5—1, 16, 17.

Say to the just man that it is well, for he shall eat the fruit of his doings. Isa. 3—10.

Prophesying against Babylon, Jeremias said: Pay her according to her work: according to all that she hath done, do ye to her. Jerem. 50—29.

The justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. Ezech. 18—20.

By command of king Darius the accusers of Daniel were cast into the lions' den, and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces. Dan. 6—24.

And they (*the people*) rose up against the two elders (*who had falsely accused Susanna*) and they did to them as they had maliciously dealt against their neighbour: and they put them to death: and innocent blood was saved in that day. Ibid. 13—61, 62.

Antiochus caused Andronicus to be put to death in the very place, wherein he had murdered Onias, the high-priest. 2. Mach. 4—34 and 38.

The Impious Jason, who had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, not being partaker of the sepulchre of his fathers. Ibid. 5—10.

Antiochus, the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country among the mountains. Ibid. 9—28.

Then shall the just shine as the sun, in the kingdom of their Father. Matth. 13—43. See Dan. 12—3.

The Lord rightfully required the whole debt of the wicked servant, who would not have compassion on his fellow-servant. Ibid. 18—34.

But the just (*shall go*) into life everlasting. Ibid. 25—46.

I have been young and now am old: and I have not seen the just forsaken, nor his seed seeking bread. He showeth mercy, and lendeth all the day long; and his seed shall be in blessing. Psalm. 36—25, 26.

The seed of the just shall be saved. * * The desire of the just is all good. Prov. 11—21, 23.

The just that walketh in his simplicity shall leave behind him blessed children. Ibid. 20—7.

But these were men of mercy, whose godly deeds have not failed: good things continue with their seed, their posterity are a holy inheritance: and their seed hath stood in the covenants: and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Eccli. 44—10 to 13.

The just shall be in everlasting remembrance. Psalm. 111—7.

The memory of the just *is* with praises: and the name of the wicked shall rot. Prov. 10—7.

Their name liveth unto generation and generation. Eccli. 44—14.

And their name continue for ever, the glory of the holy men remaining unto their children. Ibid. 46—15.

If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands: then let me sow, and let another eat: and let my offspring be rooted out. Job. 31—7, 8.

But the just shall inherit the land. Psalm. 36—29.

For they that are upright, shall dwell in the earth: and the simple shall continue in it. But the wicked shall be destroyed from the earth: and they that do unjustly shall be taken away from it. Prov. 2—21, 22.

Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed. Ibid. 3—33.

Treasures of wickedness shall profit nothing: but justice shall deliver from death. The Lord will not afflict the soul of the just with famine: and he will disappoint deceitful practices of the wicked. Ibid. 10—2, 3.

The house of the wicked shall be destroy: but the tabernacles of the just shall flourish. Ibid. 14—11.

The house of the just is very much strength. Ibid. 15—6.

There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just. Eccles. 8—14.

The Just are to be Imitated, and not the Unjust.

Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship. Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire. Deut. 12—30, 31. See 18—9.

Because thou (*Joram*) hast not walked in the ways of Josaphat thy father, nor in the ways of Asa king of Juda, but hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab; moreover also thou hast killed thy brethren, the house of thy father, better men than thyself; behold, the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance. 2. Paral. 21—12 to 14.

For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers. Job. 15—5.

Be not emulous of evil doers; nor envy them that work iniquity. * *

Envy not the man who prospereth in his way: the man who doeth unjust things. Psalm. 36—1 and 7.

Envy not the unjust man, and do not follow his ways. Prov. 3—31.

Be not delighted in the paths of the wicked: neither let the way of the evil men please thee. Flee from it; pass not by it: go aside, and forsake it. Ibid. 4—14, 15. See 23—17.

Seek not to be like evil men; neither desire to be with them: because their mind studieth robberies; and their lips speak deceits. Ibid. 24—1, 2.

But by the envy of the devil, death came into the world: and they follow him that are of his side. Wisdom. 2—24, 25.

Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord. Eccli. 45—28.

Wherefore I beseech you, be ye followers of me, as I also am of Christ. For this cause have I sent to you Timothy, who is my dearest son, and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus, as I teach every where in every church. 1. Cor. 4—16, 17. See Ephes. 5—1, and Philip. 3—17.

Be ye also followers of me, as I also am of Christ. 1. Cor. 11—1. See 1. Thess. 1—6, and 2—14.

Now thanks be to God, who always causeth us to triumph in Christ Jesus, and maketh manifest the odour of his knowledge by us in every place. For we are unto God the good odour of Christ in them who are saved, and in them who perish. To some, indeed, the odour of death unto death; but to the others the odour of life unto life. And for these things who is so sufficient? 2. Cor. 2—14 to 16.

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. For yourselves know how you ought to imitate us: for we were not disorderly among you. 2. Thess. 3—6, 7.

And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end: that you become not slothful, but followers of them, who through faith and patience shall inherit the promises. Hebr. 6—11. See 13—7.

Dearly beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: he that doeth evil, hath not seen God. 3. John. verse 11.

The Wicked Abhor the Just.

The wicked watcheth the just man, and seeketh to put him to death. Psalm. 36—32.

Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest. Prov. 24—15.

The just abhor a wicked man: and the wicked loath them that are in the right way. Ibid. 29—27.

Let us therefore lie in wait for the just; because he is not for our turn; and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. * * He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. Wisdom. 2—12 and 15.

The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth, for the just man is taken away from before the face of evil. Let peace come, let him rest in his bed that hath walked in his uprightness. Isa. 57—1, 2.

JUSTICE.

(See also Injustice.)

Perfect Justice not Found in this Life.

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. Gen. 6—5, 6.

And God said to Noe:—I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. Ibid. 8—21.

Who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Exod. 33—7.

The Lord is patient and full of mercy, taking away iniquity, and wickedness, and leaving no man clear, who visitest the sins of the fathers upon the children unto the third and fourth generation. Num. 14—18.

Solomon said to the Lord:—But if they (*the children of Israel*) sin against thee (for there is no man who sinneth not) and thou being angry deliver them up to their enemies, so that they be led away captives into the land of their enemies far or near, then if they do penance in their heart in the place of captivity, etc. 3. Kings. 8—46 to 50. See 2. Paral. 6—36 to 39.

Shall man be justified in comparison of God, or shall a man be more pure than his maker? Job. 4—17.

And Job said to God:—Indeed I know it is so, and that man cannot be justified, compared with God. * * I, who although I should have any just thing, would not answer, but would make supplication to my judge. * * If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked. Ibid. 9—2, 15 and 20.

Can man be justified compared with God, or he that is born of a woman appear clean? Behold, even the moon doth not shine, and the stars are not pure in his sight. How much less man that is rottenness, and the son of man who is a worm? Ibid 25—4 to 6.

The fool hath said in his heart: There is no God. They are corrupt, and are become abominable in their ways: there is none that doeth good, no not one. Psalm. 13—1. See Psalm. 52—1, 2.

For behold, I was conceived in iniquities; and in sins did my mother conceive me. Psalm. 50—7.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it? Psalm. 129—3.

Who can say: My heart is clean, I am pure from sin. Prov. 20—9. See Wisdom. 12—20.

For there is no just man upon earth, that doeth good, and sinneth not. Eccles. 7—21.

From the beginning of the world they have not heard nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Isa. 64—4.

Thy own wickedness shall reprove thee; and thy apostasy shall rebuke thee. Know thou, and see, that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts (*to the children of Israel and Juda*). Jerem. 2—19.

For I am with thee, saith the Lord (*to the people of Israel*), to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayest not seem to thyself innocent. Ibid. 30—11.

The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; every one hunteth his brother to death. Micheas. 7—2. See Nahum. 1—3.

And forgive us our debts, as we forgive our debtors. Matth. 6—12. See 15—19.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. * * So you also, when you shall have done all the things that are commanded you, say: We are unprofitable servants: we have done that which we ought to do. Luke. 17—3 and 10.

What then? Do you excel them? (*that is, the Jews.*) By no means. For we have charged both Jews, and Greeks, that they are all under sin: as it is written: There is not any man just: there is none that understandeth, there is none that seeketh after God. * * For all have sinned, and do need the glory of God. Rom. 3—9 to 11, and 23. See Ephes. 2—3.

But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. Galat. 3—22.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1. John. 1—8.

JUSTIFICATION.

Our Justification comes through Christ, and is Preceded by no Merits on our Part.

Abram believed God, and it was reputed to him unto justice. Gen. 15—6.

In the Lord shall all the seed of Israel be justified and praised. Isa. 45—26.

He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. Ibid. 53—8.

In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just One. Jerem. 23—6. The same is found in Ibid. 23—16.

Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith. Habac. 2—4.

Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water. Zach. 9—11.

To him (*Christ*) all the prophets give testimony, that through his name all receive remission of sins, who believe in him. Acts. 10—43.

In him (*Christ*) every one, who believeth, is justified. Ibid. 13—39.

For the justice of God is revealed therein from faith to faith: as it is written: The just man liveth by faith. Rom. 1—17.

Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction: * * Being justified gratis by his grace through the redemption that is in Christ Jesus. Ibid. 3—22 and 24. See also verse 20.

Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ. Ibid. 5—1. See also verse 18.

For the end of the law is Christ, unto justice to every one that believeth. * * With the heart, we believe unto justice: but, with the mouth, confession is made unto salvation. Ibid. 10—4 and 10.

But from him you are in Christ Jesus, who is made to us wisdom from God, and justice, and sanctification, and redemption. 1. Cor. 1—30.

But knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified. Galat. 2—16.

But that by the law no man is justified with God, it is manifest: because the just man liveth by faith. Ibid. 3—11.

For we in spirit, by faith, wait for the hope of justice. Ibid. 5—5.

But indeed I esteem all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung that I may gain Christ, and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus. Philip. 3—8, 9.

That being justified by his grace, we may be heirs according to the hope of life everlasting. Titus. 3—7.

Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death, indeed, in the flesh, but brought to life by the Spirit. 1. Peter. 3—18.

Formal Justification Consists in Positive and Intrinsic Justice.

For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. Rom. 5—19. See whole Chapter; also 8—11 and 30.

But you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, in the Spirit of our God. 1. Cor. 6—11.

And be ye renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Ephes. 4—23, 24. See Rom. 6—4.

And you, when you were dead in your sins, and the uncircumcision of your flesh, he (*Christ*) hath quickened together with him, forgiving you all offences. Coloss. 2—13.

And every man that hath this hope (*that is, of seeing God*) in him, sanctifieth himself, as he also is holy. 1. John. 3—3.

Justification, whereby the Just become more Just, Acquired by Good Works.

Let nothing hinder thee from praying always; and be not afraid to be jus-

tifiéd even to death: for the reward of God continueth for ever. Eccli. 18—22.

For not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. 2—13.

Was not Abraham our father justified by works, offering up Isaac his son upon the altar? * * Do you see that by works a man is justified, and not by faith only? James. 2—21 and 24.

He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still. Apocal. 22—1.

The Justification of the Wicked is Brought about not by Faith alone, but by other Virtues also: as by Hope, Charity, Fear, etc.

And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him. Psalm. 36—40.

For we are saved by hope. But hope that is seen, is not hope: For what a man seeth, why doth he hope for? Rom. 8—24.

And every man that hath this hope in him, sanctifieth himself, as he also is holy. 1. John. 3—3.

I am the Lord thy God—showing mercy unto thousands to them that love me, and keep my commandments. Exod. 20—5, 6.

Charity covereth all sins. Prov. 10—12.

Wherefore I say to thee (*Simon, the Pharisee*): Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. Luke. 7—47.

If any one love me, he will keep my word; and my Father will love him, and he will come to him, and will make an abode with him. John. 14—23.

And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. 1. Cor. 13—3.

For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by charity. Galat. 5—6.

But before all things have a mutual charity among yourselves: for charity covereth a multitude of sins. 1. Peter. 4—8.

We know that we have passed from death to life: because we love the brethren. He that loveth not abideth in death. 1. John. 3—14.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. By this hath appeared the charity of God in us; because God hath sent his only begotten Son into the world, that we might live through him. Ibid. 4—7 to 9.

The fear of the Lord *is* a fountain of life, to decline from the ruin of death. Prov. 14—27.

The fear of the Lord is the beginning of wisdom. Psalm. 110—10. See Prov. 1—7, and 9—10; also Eccli. 1—16.

The fear of the Lord driveth out sin: for he that is without fear cannot be justified. Eccli. 1—27, 28.

Justification of the Wicked Brought about by Penitential Works.

But thou (*O Lord*) hast mercy upon all, because thou canst do all things,

and overlookest the sins of men for the sake of repentance. Wisdom. 11—24

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Ezech. 18—21, 22.

Do penance: for the kingdom of heaven is at hand (*said John the Baptist*). Matth. 3—2.

To Mary Magdalene Jesus said: Thy sins are forgiven thee. Luke. 7—48.

Unless you do penance, you shall all likewise perish. Ibid. 13—3.

For example of prodigal son, see Ibid. Chapter 15; *and of the publican,* see Ibid. Chapter 18.

For the sorrow which is according to God, worketh penance unto salvation, which is lasting. 2. Cor. 7—10. See 1. Peter. 2—10.

Justification of the Wicked Brought about by Forgiveness of Enemies.

And forgive us our debts, as we forgive our debtors. * * But if you will not forgive men, neither will your Father forgive you your sins. Matth. 6—12 and 15. See Mark. 11—26.

Faith alone does not Justify.

(*See also Faith.*)

What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? * * Faith, if it have not works, is dead in itself. * * Was not Abraham our father justified by works, offering up Isaac his son upon the altar? * * Do you see that by works a man is justified, and not by faith only? * * For as the body without the spirit is dead, so also faith without works is dead. James. 2—14, 17, 21, 24 and 26.

No one Knows whether he is Justified or Not.

If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked. Although I should be simple, even this my soul shall be ignorant of. * * I feared all my works, knowing that thou didst not spare the offender. Job. 9—20, 21 and 28.

For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him? Ibid. 31—14.

Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare thy servant. Psalm. 18—13, 14.

Who can say: My heart is clean, I am pure from sin. Prov. 20—9.

Blessed is the man that is always fearful. Ibid. 28—14.

Man knoweth not whether he be worthy of love, or hatred. But all things are kept uncertain for the time to come. Eccles. 9—1, 2.

Be not without fear about sin forgiven. Eccli. 5—5.

Perhaps he (*God*) will forgive thy offences. Dan. 4—24.

Peter said to Simon Magus: Do penance, therefore, from this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee. Acts. 8—22.

Because of unbelief they were broken off. But thou standest by faith: be not high minded, but fear. Rom. 11—20. See 1. Cor. 10—12, and Hebr. 4—1.

But as to me, it is a thing of the least account to be judged by you, or by human judgment: but neither do I judge myself. For I am not conscious to myself of any thing: yet in this I am not justified: but he that judgeth me is the Lord. 1. Cor. 4—3, 4.

Work your salvation with fear and trembling. Philip. 2—12.

Converse in fear during the time of your sojourning here. 1. Peter. 1—17. See Hebr. 3—14.

KEY.

Key of Death.

And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open. Isa. 22—22.

Behold, I am living for ever and ever, and have the keys of death and of hell. Apocal. 1—18.

These things saith the Holy one and the True one, who hath the key of David: He that openeth, and no man shutteth; shutteth, and no man openeth. Ibid. 3—7.

Keys of the Church.

(*See Church.*)

KILLING.

(*See also Homicide.*)

Judicial Killing.

By the mouth of two, or three witnesses, shall he die, that is to be slain Let no man be put to death, when only one beareth witness against him. The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee. Deut. 17—6, 7. See 19—15; also Matth. 18—16, and 2. Cor. 13—1.

Accidental Killing.

But if by chance-medley, and without hatred, and enmity, he do any of these things, (*that is, kill by striking with iron, wood or a stone*), and this be proved in the hearing of the people, and the cause be debated between him that struck, and the next of kin: the innocent shall be delivered from the hand of the revenger. Num. 35—22 to 25.

He that killeth his neighbour ignorantly, and who is proved to have had no hatred against him yesterday and the day before: but to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped

out of his hand, and the iron slipping from the handle struck his friend, and killed him; he shall flee to one of the cities aforesaid, and live. Deut. 19—4, 5.

KING.

(*See also Prince.*)

Good Kings are from God; so, too, the Security of their Thrones.

As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will he shall turn it. Prov. 21—1.

A just king setteth up the land. * * The king that judgeth the poor in truth, his throne shall be established for ever. Ibid. 29—4 and 14.

What Kings should Do, and what Avoid.

But after he is raised to the throne of his kingdom, he thall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe: and he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law. Deut. 17—18, 19. See also verse 20.

The sons of Samuel turning aside after lucre, the people asked that a king be appointed over them. Samuel foretold the severities, to which they would be subjected under regal rule; but his warning was not heeded. 1. Kings. Chap. 8.

Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel; because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice. 3. Kings. 10—9. See 2. Paral. 9—8.

And he (*Josaphat*) set judges of the land in all the fenced cities of Juda, in every place. And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you. 2. Paral. 19—5, 6. See whole Chapter.

Who maketh a man that is a hypocrite to reign for the sins of the people? Job. 34—30. See also verse 18.

And now, O ye kings, understand: receive instruction you that judge the earth. Psalm. 2—10. See Psalm. 100.

In the multitude of people *is* the dignity of the king: and in the small number of the people the dishonour of the prince. Prov. 14—28.

As the roaring of a lion, so also *is* the anger of a king: and his cheerfulness as the dew upon the grass. Ibid. 19—12.

The king that sitteth on the throne of judgment, scattereth away all evil with his look. * * A wise king scattereth the wicked, and bringeth over them the wheel. * * Mercy and truth preserve the king: and his throne is strengthened by clemency. Ibid. 20—8, 26 and 28.

As a roaring lion, and a hungry bear, *so is* a wicked prince over the poor people. Ibid. 28—15.

A just king setteth up the land: a covetous man shall destroy it. * * A prince that gladly heareth lying words, hath all his servants wicked. * *

The king that judgeth the poor in truth, his throne shall be established for ever. Ibid. 29—4, 12 and 14. See also Isa. 33—8.

Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth: and lest they drink and forget judgments, and pervert the cause of the children of the poor. Prov. 31—4, 5.

The wise man exhorts kings and judges to walk in the path of wisdom and justice, pointing out the awful punishment, which awaits unjust rulers. Wisdom. Chapter 6. See Chapters 1 and 9; also Eccli. Chapter 10.

Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants: and thy people, who enter in by these gates. Thus saith the Lord: Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless and the widow, nor oppress them unjustly; and shed not innocent blood in this place. Jerem. 22—2, 3. See also following verses.

Kings should Watch over Religion.

And David arose and went, with all the people that were with him of the men of Juda, to fetch the ark of God. 2. Kings. 6—2. See also 1. Paral. Chapter 17.

Josaphat in his pious zeal, sent doctors of the law to teach in all the cities of Juda. 2. Paral. Chapter 17.

And Josaphat dwelt at Jerusalem: and he went out again to the people,—and brought them back to the Lord the God of their fathers. Ibid. 19—4. See also following verses.

For purification of the temple, and restoration of religion under direction of Ezechias, see Ibid. Chapter 29. See also Chapters 30 and 31.

The Vices of Kings, should not be Dissembled.

Elias said to king Achab: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. 3. Kings. 18—18. See 4. Kings. 3—13, 14.

For John said to him (*king Herod*): It is not lawful for thee to have her (*thy brother's wife*). Matth. 14—4. See also Mark. 6—18, and Luke. 3—19.

KINGDOM.

The Kingdom of Christ.

Amen, I say to you, there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom. Matth. 16—28. See Mark. 8—39, and Luke. 9—27.

Power of God's Kingdom.

Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory: thou hast dominion over all: in thy hand is power and might; in thy

hand is greatness, and the empire of all things. 1. Paral. 29—11, 12.

For the kingdom is the Lord's: and he shall have dominion over the nations. Psalm. 21—29.

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all. Psalm. 102—19.

Let all thy works, O Lord, praise thee: and let thy saints bless thee. They shall speak of the glory of thy kingdom; and shall tell of thy power: to make thy might known to the sons of men; and the glory of the magnificence of thy kingdom. Thy kingdom is a kingdom of all ages; and thy dominion endureth throughout all generations. Psalm. 144—10 to 13.

His (*God's*) power is an everlasting power, and his kingdom is to all generations. And all the inhabitants of the earth are reputed as nothing before him: for he doeth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it? Dan. 4—31. See also 3—100; 6—26, and 7—14.

The Kingdom of Grace.

And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease. Matth. 9—35.

Christ said to his Disciples: Because to you it is given to know the mysteries of the kingdom of heaven. Ibid. 13—11. See Mark. 4—11, and Luke. 8—10.

For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. Rom. 14—17.

For the kingdom of God is not in speech, but in power. 1. Cor. 4—20.

These only are my helpers in the kingdom of God, who have been a comfort to me. Coloss. 4—11.

The Kingdom of Glory.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matth. 5—3. See Luke. 6—20.

Then shall the just shine as the sun, in the kingdom of their Father. Matth. 13—43.

Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. Ibid. 25—34.

For that through many tribulations we must enter into the kingdom of God. Acts. 14—21.

Know you not that the unjust shall not possess the kingdom of God? 1. Cor. 6—9. See also verse 10.

Flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. Ibid. 15—50.

The Lord hath delivered me from every evil work; and will preserve me unto his heavenly kingdom. 2. Tim. 4—18.

Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election.—For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2. Peter. 1—10, 11.

And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death. Therefore, rejoice, O ye heavens, and you that dwell therein. Apocal. 12—10 to 12.

The Kingdom of Heaven taken for the Church of God under the New Dispensation.

Whosoever, therefore, shall break one of these least commandments.and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach, the same shall be called great in the kingdom of heaven. Matth. 5—19.

Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven. Ibid. 18—4. See also 19—14.

TheKingdom of Heaven taken for the Public Preaching of the Gospel.

The kingdom of heaven is likened to a man that sowed good seed in his field. Matth. 13—24. See verses 31, 33, 44, 45, 47 and 52; also Mark. 1—14, and 4—26.

The kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard. Matth. 20—1. See Luke. 9—2.

The Kingdom of Heaven taken for the Renovation of the Church.

Do penance: for the kingdom of heaven is at hand. Matth. 3—2. See 4—17; also Mark. 1—15.

And going preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give. Matth. 10—7, 8. See 22—2, and 25—1; also Luke. 10—9 and 11.

The Kingdom of God Suffers Violence.

And, from the days of John the Baptist until now,the kingdom of heaven suffereth violence; and the violent bear it away. Matth. 11—12.

The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one useth violence towards it. Luke. 16—16.

He that shall overcome, shall possess these things: and I will be his God, and he shall be my son. Apocal. 21—7. See Chapters 2 and 3.

The Spiritual Kingdom of God, Internal and External.

The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations. Gen. 49—10. See Micheas. 5—2; also Matth. 2—6.

I shall see him, but not now: I shall behold him, but not near. A STAR

SHALL RISE out of Jacob, and a sceptre shall spring up from Israel; and shall strike the chiefs of Moab, and shall waste all the children of Seth. Num. 24—17.

The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth: and he shall give empire to his king,and shall exalt the horn of his Christ. 1. Kings. 2—10.

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. * * But I am appointed king by him over Sion his holy mountain, preaching his commandment. Psalm. 2—2 and 6

But the Lord remaineth forever. He hath prepared his throne in judgment. Psalm. 9—8.

All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's; and he shall have dominion over the nations. Psalm. 21—28, 29. See Psalm. 71: also Psalm. 109.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness. Psalm. 44—7.

They (*thy saints, O Lord*) shall speak of the glory of thy kingdom; and shall tell of thy power. Psalm. 144—11. See also verses 12 and 13.

For a CHILD IS BORN to us: and a son is given to us; and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. Isa. 9—6. See verse. 7; also 32—1.

For prophecies concerning the birth of Christ, his spirit of wisdom, counsel and godliness; also concerning the conversion of the Jews and of the Gentiles to him, see Ibid. Chap. 11.

Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up; fear not. Say to the cities of Juda: Behold your God. Ibid. 40—9. See verse 10; also 42—1, and Jerem. 33—15, 16.

Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just One. Jerem. 23—5. See 33—14; Dan. 9—24; Osee. 3—5.

AND I WILL SET UP ONE SHEPHERD OVER THEM: and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. Ezech. 34—23. See 37—24.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and it shall consume all these kingdoms: and itself shall stand for ever. Dan. 2—44.

And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed. * * And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High; whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him. Ibid. 7—14 and 27. See 3—100, and 4—31; also Luke. 1—32.

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the

hills: and people shall flow to it. Micheas. 4—1. See also 5—2, and Isa. Chapter. 2.

Rejoice greatly, O daughter of Sion: shout for joy, O daughter of Jerusalem: BEHOLD, THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass. Zach. 9—9. See verse 10; also Matth. 21—5, and John. 12—15.

Thy kingdom come. Matth. 6—10. See Luke. 6—2.

And the Angel being come in, said to her (*Mary*): Hail, full of grace, the Lord is with thee: Blessed *art* thou among women. Luke. 1—28.

But seek ye first the kingdom of God and his justice: and all these things shall be added unto you. Fear not, little flock, for it hath pleased your Father to give you a kingdom. Ibid. 31—32. See also 22—29, and Matth. 6—33.

For lo, the kingdom of God is within you. Luke. 17—21. See John. 6—15.

Jesus answered (*Pilate*): My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. John. 18—36. See also verse 37.

For the kingdom of God is not in speech. but in power. 1. Cor. 4—20.

Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen. 1. Tim. 1—17.

Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Hebr. 1—8. See also 2—9.

The Kingdom of God Conquered.

Seek ye, therefore, first the kingdom of God, and his justice. Matth. 6—33; also Luke. 12—31.

And, from the days of John the Baptist until now, the kingdom of heaven suffereth violence; and the violent bear it away. Matth. 11—12; also Luke. 16—16.

The kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. Matth. 20—1, 2.

He (*Jesus*) saith to them (*the sons of Zebedee*): Of my chalice, indeed, you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father. Ibid. 20—23. See Mark. 10—39, 40.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son, in whom we have redemption through his blood, the remission of sins. Coloss. 1—13, 14.

For if we be dead with him, we shall live also with him: if we suffer, we shall also reign with him. 2. Tim. 2—11, 12.

The Kingdom of God Neglected.

And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. Matth. 8—11, 12.

Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice: and you did not believe him. But the publicans and the harlots believed him. Ibid. 21—31, 32.

The kingdom of heaven is like to a man being a king, who made a marriage for his son. * * And the king went in to see the guests, etc. Ibid. 22—2 and 11.

Then shall the kingdom of heaven be like to ten virgins, etc. Ibid. 25—1.

A certain man made a great supper, and invited many. And he sent his servant at supper time to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse, etc. Luke. 14—16, and following verses.

Know you not that the unjust shall not possess the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—9, 10.

The Kingdom of God Indestructible.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and it shall consume all these kingdoms: and itself shall stand for ever. Dan. 2—44.

And the Lord God shall give unto him (*Christ*) the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. Luke. 1—32, 33.

Earthly Kingdoms Strengthened by Wisdom.

By one that is wise, a country shall be inhabited: the tribe of the ungodly shall become desolate. Eccli. 16—5.

And he (*God*) changeth times and ages: taketh away kingdoms, and establisheth them. Dan. 2—21.

Earthly Kingdoms Destroyed by Sin.

An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. * * A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits. * * Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. God hath overturned the thrones of proud princes, and hath set up the meek in their stead. God hath made the roots of proud nations to wither, and hath planted the humble of these nations. The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation. He hath made some of them to wither away, and hath destroyed them and hath made the memory of them to cease from the earth. Eccli. 10.—3, 8, and 16 to 20.

The ancient giants did not obtain pardon for their sins; who were destroyed, trusting to their own strength. And he spared not the place where Lot sojourned; but abhorred them for the pride of their word. He had not pity on them, destroying the whole nation that extolled themselves in their sins. Ibid. 16—8 to 10.

Behold, the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof. * * With desolation shall the earth be laid waste; and it shall be utterly spoiled: * * because they (*its inhabitants*) have transgressed the laws: they have changed the ordinance; they have broken the everlasting covenant. Therefore shall a curse devour the earth, etc. * * With breaking shall the earth be broken; with crushing shall the earth be crushed; with trembling shall the earth be moved. With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it; and it shall fall and not rise again. Isa. 24—1, 3, 5, 6, 19, 20. See whole Chapter.

And the heart of the valiant men of Moab in that day shall be as the heart of a woman in labour. And Moab shall cease to be a people; because he hath gloried against the Lord. Jerem. 48—41, 42. See whole Chapter; also Chapter 49.

I have caused thee to fall into a snare, and thou art taken, O Babylon; and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord. * * Stand together against her round about, and let none escape: pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the holy One of Israel. Ibid. 50—24, 25. See whole Chapter; also Chapter 51.

Behold, the eyes of the Lord God *are* upon the sinful kingdom: and I will destroy it from the face of the earth. Amos. 9—8.

Kingdoms and Empires are all in the Hand of God.

Saul having been rejected by God, David, the least among his brethren, was anointed king. 1. Kings. Chapter 16.

And he (*Ahias the prophet*) said to Jeroboam:—Thus saith the Lord the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes. 3. Kings. 11—31. See also verse 35.

Saul trusted not in the Lord: therefore he slew him, and transferred his kingdom to David the son of Isai. 1. Paral. 10—14.

He (*God*) looseth the belt of kings, and girdeth their loins with a cord. Job. 12—18. See following verses; also 34— 18 and 30.

The kingdom of Juda was transferred by God to Nabuchodonosor, as is stated in Jerem. 27—6.

And now I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant. And he changeth times and ages; taketh away kingdoms, and establisheth them. Dan. 2—21.

The most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him; and he will appoint the basest man over it. Ibid. 4—14. See verses 22 and 29; also 5—21.

A voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee. Ibid. 4—28.

God transferred Baltassar's kingdom to Darias the Mede. Ibid. 5—31.

For the four kingdoms of the world, see Ibid. Chapter 7.

For Daniel's vision of the ram (the king of the Medes and Persians), and of the he-goat (the king of the Greeks), see Ibid. Chapter 8.

Chaste Kissing, a Symbol of Peace and of Charity.

Who (*Laban*), when he heard that Jacob his sister's son had come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. Gen. 29—13.

And falling upon the neck of his brother Benjamin, he (*Joseph*) embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept upon every one of them. Ibid. 45—14, 15.

For Israel's (*that is, Jacob's*) eyes were dim by reason of his great age, and he could not see clearly. And when they (*Manasses and Ephraim, Joseph's sons*) were brought to him, he kissed and embraced them. Ibid. 48—10.

And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him. Exod. 4—27.

And rising up, he (*the prodigal son*) went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and, running to him, fell upon his neck, and kissed him. Luke. 15—20.

And there was much weeping among them all: and falling on Paul's neck they kissed him. Acts. 20—37.

Salute one another with a holy kiss. Rom. 16—16. See 1. Cor. 16—20, and 2. Cor. 12—13.

Salute all the brethren with a holy kiss. 1. Thess. 5—26. See 1. Peter. 5—14.

Examples of Chaste Kissing.

Isaac said to Jacob: Come near me, and give me a kiss, my son. He came near, and kissed him. Gen. 27—26, 27.

Jacob, seeing Rachel his cousin-german, kissed her. Ibid. 29—11.

But Laban arose in the night, and kissed his sons, and daughters, and blessed them, and returned to his place. Ibid. 31—55.

Then Esau ran to meet his brother (*Jacob*), and embraced him; and clasping him fast about the neck, and kissing him, wept. Ibid. 33—4.

And Joseph kissed all his brethren, and wept upon every one of them. Ibid. 45—15.

Joseph, seeing his father dying, fell upon *his* face, weeping and kissing him. Ibid. 50—1.

And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him. Exod. 4—27.

And he (*Moses*) went out to meet his kinsman (*Jethro*), and worshipped and kissed him. Ibid. 18—7.

Noemi said to Ruth and Orpha, her daughters-in-law: Go ye home to your mothers.—And she kissed them. * * Orpha kissed her mother-in-law, and returned to *her own people.* Ruth. 1—8, 9 and 14.

And Samuel took a little vial of oil, and poured it upon his (*Saul's*) head, and kissed him. 1. Kings. 10—1.

Kissing one another, they (*David and Jonathan*) wept together. Ibid. 20—41.

Absalom, after his return from exile, went in to the king (*David*), and prostrated himself on the ground before him: and the king kissed Absalom. 2. Kings. 14—33.

And when all the people and the king (*David*) had passed over the Jordan, the king kissed Berzellai, and blessed him. Ibid. 19—39.

Eliseus said to Elias: Let me, I pray thee, kiss my father and my mother; and then I will follow thee. 3. Kings. 19—20.

And Raguel went to him (*Tobias the younger*), and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. Tob. 7—7.

And when he (*Gabelus*) was come into Raguel's house, he found Tobias sitting at the table: and he leaped up, and they kissed each other. Ibid. 9—8.

And the parents (*Raguel and Anna*) taking their daughter (*Sara*), kissed her, and let her go. Ibid. 10—12.

And (*Tobias the elder*) receiving him (*his son*), kissed him, as did also his wife: and they began to weep for joy. Ibid. 11—11.

And as she (*Esther*) held her peace, he (*Assuerus*) took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me? Esther. 15—15.

And, standing behind at his feet, she (*Magdalene*) began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Luke. 7—38.

And, rising up, he (*the prodigal son*) went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and, running to him, fell upon his neck, and kissed him. Ibid. 15—20.

When Paul was leaving Miletus, there was much weeping among them all: and falling on Paul's neck they kissed him. Acts. 20—37.

Deceitful Kissing.

Better are the wounds of a friend, than the deceitful kisses of an enemy. Prov. 27—6.

Absalom plotting for the throne, stood by the entrance of the gate: and when any man had business to come to the king's judgment, Absalom called him to him, * * and took him, and kissed him. And this he did to all Israel that came for judgment:—and he enticed the hearts of the men of Israel. 2. Kings. 15—2, 5, 6.

And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him. But Amasa did not take notice of the sword, which Joab had: and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound; and he died. Ibid. 20—9, 10.

And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he: hold him fast. And forthwith coming to Jesus, he said: Hail Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. Matth. 26—48 to 50. See Mark. 14—44, and Luke. 22—47.

KNEE.

At the Name of Jesus every Knee should Bend.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him. Psalm. 21—30.

I have sworn by myself, the word of justice shall go out of my mouth, and shall not return: for every knee shall be bowed to me, and every tongue shall swear. Isa. 45—23, 24.

For it is written: As I live, saith the Lord, every knee shall bow to me: and every tongue shall confess to God. Rom. 14—11.

He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name: that in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell. Philip. 2—8 to 10.

Prayers to be said on Bended Knees.

And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands toward heaven. 3. Kings. 8—54.

Achab went up to eat and drink: and Elias went up to the top of Carmel: and casting himself down upon the earth, put his face between his knees. Ibid. 18—42. See 19—18; Rom. 11—4; 2. Paral. 6—13, and 29—29, 30.

And at the evening sacrifice I rose up from my affliction; and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God. 1. Esdras. 9—5. See Isa. 45—23, 24, and Rom. 14—11.

Now when Daniel knew this that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before. Dan. 6—10; see 10—9, 10, and Micheas. 6—6.

And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son; for he is a lunatic, and suffereth much; for he falleth often into the fire, and often into the water. Matth. 17—14. See Mark. 1—40, and 10—17.

Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord. Luke. 5—8.

And he (*Jesus*) was withdrawn away from them a stone's cast: and kneeling down, he prayed. Ibid. 22—41. See Acts. 7—59, and 9—40.

And when he (*Paul*) he had said these things, kneeling down he prayed with them all. Acts. 20—36.

And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed. Ibid. 21—5. See Ephes. 3—14, and Philip. 2—10.

LABOR.

Labor and Sorrow, Common to all Men.

And the Lord God took man, and put him into the paradise of pleasure, (*not, even in his state of innocence, to lead an idle existence, but*) to dress it and to keep it. Gen. 2—15.

And to Adam he (*God*) said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou

shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. * * In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken. Ibid. 3—17 and 19.

Six days shalt thou labour, and shalt do all thy works. Exod. 20—9. See also 34—21. The same words are found in Deut. 5—13.

Now Anna his wife went daily to weaving work: and she brought home what she could get for their living by the labour of her hands. Tob. 2—19.

For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee. Psalm. 127—2.

Go to the ant, O sluggard, and consider her ways, and learn wisdom: which, although she hath no guide, nor master, nor captain, provideth her meat for herself in the summer, and gathereth her food in the harvest. Prov. 6—6 to 8.

The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. Ibid. 10—4.

Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest. Ibid. 14—4.

Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him. Ibid. 20—4.

Solomon, praising the valiant woman, says: She hath sought wool and flax, and hath wrought by the counsel of her hands. * * And she hath risen in the night, and given a prey to her household, and victuals to her maidens. * * She hath looked well to the paths of her house, and hath not eaten her bread idle. Ibid. 31—13, 15 and 27.

Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep. Eccles. 5—11.

Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. Eccli. 29—28.

God declared by the mouth of the prophet Aggeus that many evils had come upon the people by reason of their having neglected to build the temple. Aggeus. 1—10.

The Lord of the vineyard paid his labourers. Matth. 20—8.

Christ, perceiving his disciples labouring at their oars, walked over the sea to them. Mark. 6—48.

Simon Peter saith to them (*Nathanael and the sons of Zebedee*): I go a fishing. They say to him: We also come with thee. And they went forth, and entered into a ship: and that night they caught nothing. John. 21—3.

Christ appeared to the disciples, while they were engaged in fishing. Ibid. 21—4.

Paul, arriving at Corinth, and finding a certain Jew, named Aquila,—with Priscilla his wife he came to them. And because he was of the same trade, he remained with them, and wrought: (now they were tent-makers by trade.) Acts. 18—1 to 3.

You yourselves know: that as for such things as were needful for me, and for them that are with me, these hands have furnished. I have showed you all things, that labouring in this manner, we must receive the weak. Ibid. 20—34, 35.

We are fools for Christ's sake; but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and

have no fixed abode: and we labour, working with our own hands. 1. Cor. 4—10 to 12.

Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need. Ephes. 4—28.

For you remember, brethren, our labour and toil, working night and day, lest we should be burdensome to any of you, we preached among you the gospel of God. 1. Thess. 2—9. See also 4—11, and 5—12.

For yourselves know how you ought to imitate us: for we were not disorderly among you: neither did we eat any man's bread for nothing, but in labour and in toil working night and day, lest we should be burdensome to any of you. Not as if we had not authority; but that we might give ourselves a pattern to you to imitate us. For also, when we were with you, we declared this to you: that if any man will not work, neither let him eat. For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling. Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread. 2. Thess. 3—7 to 12.

Labor does not Prosper without the Blessing of God.

(*See also Prosperity.*)

And to Adam he (*God*) said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Gen. 3—17.

The Lord said to Isaac: Go not down into Egypt, but stay in the land that I shall tell thee. And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father. * * And Isaac sowed in that land, and he found that same year a hundred-fold: and the Lord blessed him, and the man was enriched, and he went on prospering and increasing, till he became exceeding great. Ibid. 26—2, 3, and 12, 13.

Laban said to him (*Jacob*): Let me find favour in thy sight: I have learned by experience, that God hath blessed me for thy sake. Ibid. 30—27.

But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day showeth. Deut. 8—18.

And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. Job. 42—12.

The blessing of the Lord maketh men rich: neither shall affliction be joined to them. Prov. 10—22.

In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better. Eccles. 11—6.

Praise and Utility of Manual Labor, and of Agriculture.

He that tilleth his land shall be satisfied with bread: but he that pursueth

idleness is very foolish. Prov. 12—11. See Eccli. 20—30.

The sluggard willeth and willeth not: but the soul of them that work. shall be made fat. Prov. 13—4.

In much work there shall be abundance: but where there are many words, there is oftentimes want. Ibid. 14—23.

Prepare thy work without, and diligently till thy ground, that afterward thou mayst build thy house. Ibid. 24—27.

He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty. Ibid. 28—19.

Laborers are to be Paid.

(*See also Wages.*)

Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Levit. 19—13.

Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates: but thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor,and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin. Deut. 24—14, 15.

Thou shalt not muzzle the ox that treadeth out thy corn on the floor. Ibid. 25—4.

If any man hath done any work for thee, immediately pay him his hire: and let not the wages of thy hired servant stay with thee at all. Tob. 4—15.

Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. Let a wise servant be dear to thee as thy own soul: defraud him not of liberty, nor leave him needy. Eccli. 7—22.

The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood. He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. Ibid. 34—25 to 27.

Wo to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages. Jerem. 22—13.

And I will come to you (*the sons of Levi*) in judgment,and will be a speedy witness against sorcerers,and adulterers,and false swearers,and them that oppress the hireling in his wages, the widows, and the fatherless; and oppress the stranger, and have not feared me, saith the Lord of hosts. Malach. 3—5.

The workman is worthy of his meat. Matth. 10—10:

The labourer is worthy of his hire. Luke. 10—7.

For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. * * So also the Lord ordained that they who preach the gospel, should live of the gospel. 1. Cor. 9—9 and 14.

For the scripture saith: Thou shalt not muzzle the ox that treadeth out the corn. And: The labourer is worthy of his hire. 1. Tim. 5—18.

Behold the hire of the labourers, who have reaped your fields of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabaoth. James. 5—4.

Laics should not Interfere with Sacred Things.

(*See also Craftsman.*)

When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain. Num. 1—51.

But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death. Ibid. 3—10.

In the church, laics shall not dwell, nor walk about therein: and they shall not go up into the assembly.—Neither shall they declare discipline and judgment: and they shall not be found where parables are spoken. But they shall strengthen the state of the world: and their prayer shall be in the work of their craft. Eccli. 38—37 to 39.

King Ozias was struck with a leprosy for invading the priest's office. See 2. Paral. 26—18.

Laics should not Touch Sacred Vessels.

And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. * * But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry. Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up; otherwise they shall die. Num. 4—15 and 19. See 1—51, as above.

The Lord said to Aaron:—But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain. Ibid. 18—7.

And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked, and made it lean aside. And the indignation of the Lord was enkindled against Oza; and he struck him for his rashness: and he died there before the ark of God. 2. Kings. 6—6.

Azarius the priest said to king Ozias: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God. 2. Paral. 26—18.

Laics have no Right to Commission, or Ordain, Priests.

Impose not hands lightly upon any man. 1. Tim. 5—22.

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee. Titus. 1—5.

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. Hebr. 5—4.

(*See Grief, Mourning, Tears, and Weeping.*)

LAMP.

Use of Lamps.

(*See Candlesticks.*)

LANGUAGE, OR DISCOURSE.

The Tongue to be Held in Check.

(*See also Evil Tongue.*)

Thou shalt not be a detractor nor a whisperer among the people. Levit. 19—16.

Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh. Job. 5—21.

All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit. Psalm. 51—4.

They have sharpened their tongues like a serpent: the venom of asps is under their lips. * * A man full of tongue shall not be established in the earth. Psalm. 139—4 and 12. See Psalm. 5—11 and 13; also Rom. 3—13.

Remove from thee a froward mouth and let detracting lips be far from thee. Prov. 4—24.

The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly. Ibid. 15—2. See 16—27.

He that is of a perverse heart, shall not find good; and he that perverteth his tongue, shall fall into evil. Ibid. 17—20.

Meddle not with him that revealeth secrets and walketh deceitfully, and openeth wide his lips. Ibid. 20—19.

He that keepeth his mouth and his tongue, keepeth his soul from distress. Ibid. 21—23. See 26—26, and 30—11 and 14.

Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul. Wisdom. 1—11.

Be not called a whisperer: and be not taken in thy tongue and confounded: for confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred and enmity and reproach. Eccli. 5—16, 17. See 25—11.

The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace. The tongue of a third person hath disquieted many, and scattered them from nation to nation. It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men. It hath cut in pieces the forces of people, and undone strong nations. The tongue of a third person hath cast out valiant women, and deprived them of their labours. He that hearkeneth to it, shall never have rest; neither shall he have a friend in whom he may repose. The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. Many have fallen by the edge of the sword; but not so many as have perished by their own tongue. Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath

thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands: for its yoke is a yoke of iron: and its bands are bands of brass. * * Hedge in thy ears with thorns; hear not a wicked tongue; and make doors and bars to thy mouth. Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: and take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death. Ibid. 28—15 to 24, and 28 to 30.

O generation of vipers, how can you speak good things, whereas you are evil? Matth. 12—34.

Evil communications corrupt good manners. 1. Cor. 15—33. See 1. Peter. 2—1.

Let every man be swift to hear; but slow to speak, and slow to anger. James. 1—19. See Prov. 17—27.

The tongue is, indeed, a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell. For every kind of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed by mankind: but the tongue no man can tame; a restless evil, full of deadly poison. By it we bless God and the Father: and by it we curse men, who are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. James. 3—5 to 10.

Detract not one another, brethren. Ibid. 4—11.

The Tongue to be Discreetly Governed.

In the multitude of words there shall not want sin: but he that refraineth his lips is most wise. Prov. 10—19.

By the fruit of his own mouth shall a man be filled with good things: and according to the works of his hands it shall be repaid him. Ibid. 12—14.

Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked. He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils. Ibid. 13—2, 3.

He that setteth bonds to his words, is knowing and wise: and the man of understanding is of a precious spirit. Ibid. 17—27.

Death and life are in the power of the tongue: they that love it shall eat the fruits thereof. Ibid. 18—21.

He that keepeth his mouth and his tongue, keepeth his soul from distress. Ibid. 21—23.

Blessed is the man that hath not slipt by a word out of his mouth, and is not picked with the remorse of sin. Eccli. 14—1. See 19—17.

There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech. Ibid. 20—5. See 22—23.

Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin. * * The man that is accustomed to opprobrious words, will never be corrected all the days of his life. Ibid. 23—17 and 20.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. Matth. 12.—36. See 5—37.

A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. Luke. 6—45.

Let every man be swift to hear; but slow to speak, and slow to anger. James. 1—19.

For in many things we all offend. If any man offend not in word, the same is a perfect man. Ibid. 3—2.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1. Peter. 3—10. See Psalm. 33—13.

What is True, Good, and Profitable, should be Spoken.

Lord who shall dwell in thy Tabernacle. * * He that speaketh truth in his heart, who hath not used deceit in his tongue. * * He that sweareth to his neighbour, and deceiveth not:—he that doeth these things shall not be moved for ever. Psalm. 14—1, 3 and 5.

Of the fruit of his own mouth shall a man be filled with good things: but the soul of trangressors is wicked. He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils. Prov. 13—2, 3.

He shall kiss the lips, who answereth right words. Ibid. 24—26.

To speak a word in due time, *is like* apples of gold on beds of silver. Ibid. 25—11. See 29—20; also Eccles. 5—2.

But let your speech be, yea, yea, no, no: for whatsoever is more than these, cometh from evil. Matth. 5—37. See James. 5—12.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. Ibid. 12—36.

Let no evil speech proeeed from your mouth; but that which is good to the edification of faith, that it may afford grace to the hearers. Ephes. 4—29.

But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints. Ibid. 5—3.

But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. Coloss. 3—8.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1. Peter. 3—10. See Psalm. 33—13.

Speaking at the Proper Time.

A man rejoiceth in the sentence of his mouth: and a word in due time is best. Prov. 15—23.

To speak a word in due time, *is like* apples of gold on beds of silver. Ibid. 25—11. See Eccles. 8—5.

Before thou hear, answer not a word: and interrupt not others in the midst of their discourse. Eccli. 11—8.

There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. Ibid. 20—6, 7.

Hear in silence: and for thy reverence good grace shall come to thee. Ibid. 32—9. See 33—4.

How to Speak.

Answer, I beseech you, without contention: and speaking that which is just, judge ye. Job. 6—29.

A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit. Prov. 15—4. See 16—20 and 24.

A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards. Ibid. 29—11.

Be not hasty in thy tongue: and slack and remiss in thy works. Eccli. 4—34.

Be not called a whisperer: and be not taken in thy tongue and confounded: for confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred and enmity and reproach. Ibid. 5—16, 17.

A sweet word multiplieth friends, and appeaseth enemies: and a gracious tongue in a good man aboundeth. Ibid. 6—5.

Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man. Coloss. 4—6.

Eloquent words do not become a fool, nor lying lips a prince. Prov 17—7.

As if a thorn should grow in the hand of a drunkard; so is a parable in the mouth of fools. Ibid. 26—9.

Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.—In many words shall be found folly. Eccles. 5—1, 2.

A fool multiplieth words. Ibid. 10—14.

Rehearse not again a wicked and harsh word; and thou shalt not fare the worse. Eccli. 19—7.

An Indiscreet Tongue is Displeasing to God.

Thou shalt not be a detractor nor a whisperer among the people. Levit. 19—16.

Why dost thou glory in malice?—All the day long thy tongue hath devised injustice.—Thou hast loved malice, more than goodness; and iniquity rather than to speak righteousness. Thou hast loved all the words of ruin, O deceitful tongue. Therefore will God destroy thee for ever. Psalm. 51—3 to 6.

Therefore he that speaketh unjust things, cannot be hid: neither shall the chastising judgment pass him by. Wisdom. 1—8.

Wo to them that are of a double heart, and to wicked lips. Eccli. 2—14.

The discourse of sinners is hateful; and their laughter is at the pleasures of sin. Ibid. 27—14.

I attended and hearkened: no man speaketh what is good. Jerem. 8—6.

He that is of the earth, of the earth he is, and of the earth he speaketh. John. 3—31.

And withal, being idle, they learn to go about from house to house; not only idle, but tattlers also, and inquisitive, speaking things which they ought not. 1. Tim. 5—13.

An Indiscreet Tongue Injures its Owner.

Shall not he that speaketh much, hear also? or shall a man full of talk be justified? Job. 11—2.

And I wish you would hold your peace, that you might be thought to be wise men. Ibid. 13—5.

A man full of tongue shall not be established in the earth. Psalm. 139—12.

In much work there shall be abundance: but where there are many words, there is oftentimes want. Prov. 14—23.

The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips. Ibid. 17—4.

The mouth of the fool is his destruction: and his lips are the ruin of his soul. Ibid. 18—7.

As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises. * * As a city that lieth open, and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking. Ibid. 25—14 and 28.

Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment. Ibid. 29—20.

The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong. The beginning of his words is folly: and the end of his talk is a mischievous error. Eccles. 10—12, 13.

The tongue of the fool is his ruin. Eccli. 4—15.

He that useth many words shall hurt his own soul. * * A man without grace (*that is, ungrateful*) is as a vain fable: it shall be continually in the mouth of the unwise. Ibid. 20—8 and 21.

The heart of fools is in their mouth. * * The tale-bearer shall defile his own soul, and shall be hated by all. Ibid. 21—29, 31.

Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth: and take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death. Ibid. 28—29, 30.

He that speaketh sophistically, is hateful: he shall be destitute of every thing. Grace is not given him from the Lord: for he is deprived of all wisdom. Ibid. 37—23, 24.

And if any man think himself to be religious, not bridling his tongue,—this man's religion is vain. James. 1—26.

If any man offend not in word, the same is a perfect man. He is able also with a bridle to turn about the whole body. For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body. Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth. Even so the tongue is, indeed, a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell. For every kind of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed by mankind: but the tongue no man can tame; a restless evil, full of deadly poison. By it we bless God and the Father: and by it we curse men, who are made after the

likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Ibid. 3—2 to 10.

An Indiscreet Tongue Injures one's Neighbor.

(*See also Detraction and Malediction.*)

You dress up speeches only to rebuke, and you utter words to the wind. Job. 6—26.

The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword. Psalm. 56—5.

O Lord, deliver my soul from wicked lips, and a deceitful tongue. Psalm. 119—2.

I hate—a mouth with a double tongue. Prov. 8—13.

The words of the wicked lie in wait for blood: the mouth of the just shall deliver them. Ibid. 12—6.

A deceitful tongue loveth not truth: and a slippery mouth worketh ruin. Ibid. 26—28.

The talking of a fool is like a burden in the way. Eccli. 21—19.

He that pricketh the eye, bringeth out tears: and he that pricketh the heart bringeth forth resentment. Ibid. 22—24.

A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. Ibid. 37—21.

An Indiscreet Tongue Sows Discord.

For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress. Prov. 12—13.

The wicked man diggeth evil, and in his lips is a burning fire. A perverse man stirreth up quarrels: and one full of words separateth princes. Ibid. 16—27, 28.

The lips of a fool intermeddle with strife: and his mouth provoketh quarrels. * * The words of the double-tongued are as if they were harmless; and they reach even to the inner parts of the bowels. Ibid. 18—6 and 8.

A man full of tongue is terrible in his city: and he that is rash in his word shall be hateful. Eccli. 9—25.

Two sorts of men multiply sins: and the third bringeth wrath and destruction. A hot soul is a burning fire: *it* will never be quenched, till it devour something. And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire. Ibid. 23—21 to 23.

The tongue of a third person hath cast out valiant women, and deprived them of their labours. He that hearkeneth to it, shall never have rest; neither shall he have a friend in whom he may repose. * * Many have fallen by the edge of the sword; but not so many as have perished by their own tongue. Ibid. 28—19, 20 and 22.

And Indiscreet Tongue Knows neither Limit nor Season.

He that answereth before he heareth, showeth himself to be a fool, and worthy of confusion. Prov. 18—13. See Eccli. 11—8.

Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment. Prov. 29—20.

At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child. As an arrow that sticketh in a man's thigh; so is a word in the heart of a fool. Eccli. 19—11, 12.

A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. * * A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season. Ibid. 20—7 and 22.

A tale out of time is like music in mourning. Ibid. 22—6.

To whom to Speak.

Be not full of words in a multitude of ancients: and repeat not the word in thy prayer. Eccli. 7—15.

The lips of the unwise will be telling foolish things. Ibid. 21—28.

He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep. He speaketh with one that is asleep, who uttereth wisdom to a fool. * * Talk not much with a fool. Ibid. 22—8, 9 and 14.

LAST.

Last Judgment.

(*See Judgment.*)

Last Things to be Remembered.

The Remembrance of our Last End Draws us away from Evil.

O that they would be wise, and would understand, and would provide for their last end. Deut. 32—29.

If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things passed shall be accused of vanity. Eccles. 11—8.

In all thy works remember thy last end; and thou shalt never sin. Eccli. 7—40.

Remember thy last things, and let enmity cease. Ibid. 28—6. See 38—21.

The Remembrance of our Last End is an Incentive to Good.

In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things: for it is easy before God in the day of death to reward every one according to his ways. Eccli. 11—27, 28.

Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face. Ibid. 18—24.

Give not up thy heart to sadness, but drive it from thee: and remember the latter end. * * Remember my judgment: for thine also shall be so: yesterday for me, and to-day for thee. Ibid. 38—21 and 23.

Thou hast not laid these things to thy heart; neither hast thou remembered thy latter end. Isa. 47—7.

(*See also Precept.*)

The First Law Given.

And he (*God*) commanded him (*Adam*), saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil thou shalt not eat. Gen. 2—16, 17. See also 3—1.

The First Law Violated.

And the serpent said to the woman: No, you shall not die the death. * * And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Gen. 3—4 and 6.

The Law of the Ten Commandments Given to Moses.

(*See also Decalogue.*)

Moses recites the Decalogue to the terrified people. Exod. Chapter 20.

In Deut. Chapter 5. *will be found a repetition and an explanation of the Ten Commandments, together with an account of the fear, which seized upon the children of Israel, when they heard the voice of God, and beheld the mountain ablaze.*

The Tables of the Law Given.

And the Lord, when he had ended these words on Mount Sinai, gave to Moses two stone-tables of testimony, written with the finger of God. Exod. 31—18. See also 32—15.

These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me. Deut. 5—22. See also 9—10.

The Tables of the Law Broken.

Incensed at the faithlessness of the people, Moses broke the two tables, burned the molten calf, reprimanded Aarón, caused many of the idolaters to be slain, and obtained pardon for the rest. Exod. Chapter 32.

Moses referring to this idolatry, says: And when I came down from the burning mount, and held the two tables of the covenant with both hands, and saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shown you: I cast the tables out of my hands, and broke them in your sight. Deut. 9—15 to 17.

Other Tables Given.

And the Lord said to Moses: Write thee these words by which I have made a covenant both with thee and with Israel. And he was there with the

Lord forty days and forty nights: he neither ate bread nor drank water; and he wrote upon the tables the ten words of the covenant. Exod. 34—27, 28.

At that time the Lord said to me: Hew thee two tables of stone like the former, and come up to me into the mount: and thou shalt make an ark of wood, and I will write on the tables the words that were in them, which thou brokest before; and thou shalt put them in the ark. Deut. 10—1, 2. See Exod. 34—1.

Office and Operation of the Natural Law.

Now we know that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God: because by the works of the law no flesh shall be justified in his sight. Rom. 3—19, 20. See Galat. 2—16, and following verses.

For the law worketh wrath. For where there is no law: there is no transgression. Rom. 4—15.

Now the law entered in, that sin might abound. But where sin abounded, grace abounded more. That as sin hath reigned unto death: so also grace might reign by justice unto everlasting life, through Jesus Christ our Lord. Ibid. 5—21.

Know you not, brethren, (for I speak to them that know the law) how the law hath dominion over a man, as long as it liveth? * * What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I had not known concupiscence, if the law had not said: Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Ibid. 7—1, 7 and 8. See remainder of Chapter.

Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by Angels in the hand of a mediator. Galat. 3—19.

But we know that the law is good, if a man use it lawfully: knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked, and defiled, for murderers of fathers, and murderers of mothers, for manslayers, for fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjured persons, and whatever other thing is contrary to sound doctrine. 1. Tim. 1—8 to 10.

There is verily an abrogation of the former (*that is carnal*) commandment, for the weakness and unprofitableness thereof: for the law brought nothing to perfection, but an introduction of a better hope, by which we approach to God. Hebr. 7—18, 19.

The Fulfilment of the Law, Possible by Divine Grace.

(*See also Evangelical Liberty.*)

Noe was a just and perfect man in his generations, he walked with God. Gen. 6—9. *It is also said of Enoch that he* walked with God. Ibid. 5—22. See also Eccli. 44—16, 17.

God said to Abraham: Walk before me, and be perfect. Gen. 17—1.

This commandment, that I command thee,—is not above thee (*that is above thy strength*). Deut. 30—11.

As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses. Josue. 11—15.

My servant David—kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight. 3. Kings. 14—8.

And the king (*Josias*) stood upon the step; and made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies and his ceremonies, with all their heart, and with all their soul. * * There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses. 4. Kings. 3—3 and 25.

Because I have kept the ways of the Lord; and have not done wickedly against my God. Psalm. 17—22.

I have run the way of thy commandments, when thou didst enlarge my heart. * * Give me understanding, and I will search thy law; and I will keep it with my whole heart. Psalm. 118—32 and 34. See whole Psalm.

And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them. Ezech. 36—27. See Rom. 8—4, and Titus. 3—8.

Be you, therefore, perfect, as also your heavenly Father is perfect. Matth. 5—48.

Thy will be done on earth as it is in heaven. Ibid. 6—10.

For my yoke is sweet, and my burden light. Ibid. 11—30.

If thou wilt enter into life, keep the commandments. Ibid. 19—17.

And they (*Zacharias and Elizabeth*) were both just before God, walking in all the commandments and justifications of the Lord without blame. Luke. 1—6.

If you keep my commandments, you will remain in my love; as I also have kept my Father's commandments, and do remain in his love. John. 15—10. See whole Chapter.

And they have kept thy word. Ibid. 17—6.

David was a man according to God's own heart, and did his will in all things. Acts. 13—22.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. Rom. 8—1.

Christ suffered for us that the justification of the law might be fulfilled in us *and by us*, who walk not according to the flesh, but according to the spirit. Ibid. 8—4. See whole Chapter *for testimony as to man's ability to become perfect with the assistance of divine grace.* See also Ibid. 6—18 and 20.

He that loveth his neighbour hath fulfilled the law. Ibid. 13—8.

God is faithful, who will not suffer you to be tempted above that which you are able. 1. Cor. 10—13.

He (*God*) hath chosen us in him (*Christ*) before the foundation of the world, that we should be holy and unspotted in his sight. Ephes. 1—4.

For the fruit of the light is in all goodness, and justice, and truth. Ibid. 5—9.

I can do all things in him who strengtheneth me. Philip. 4—13.

Being fruitful in every good work. Coloss. 1—10. See also Galat. 5—22.

He (*Christ*) became the cause of salvation to all that obey him. Hebr.

5—9. (*But if the fulfilment of the law be impossible, there can be no obedience.*)

Christ also suffered for us, leaving you an example, that you should follow his steps; who did no sin, neither was guile found in his mouth. 1. Peter. 2—21, 22. See whole Chapter.

And in this we do know that we have known him, if we keep his commandments. He that saith he knoweth him, and keepeth not his commandments, is a liar; and the truth is not in him. But whosoever keepeth his word, the charity of God is truly perfect in him; and by this we know that we are in him, ought himself also to walk, even as he walked. 1. John. 2—3 to 6. See whole Chapter.

And every man that hath this hope in Him, sanctifieth himself, as he also is holy. * * Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him. * * Every one that is born of God, doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God. Ibid. 3—3, 6 and 9. See whole Chapter.

For this is the charity of God, that we keep his commandments: and his commandments are not heavy. Ibid. 5—3.

The Law Cannot be Fulfilled without Divine Grace.

The Lord said to Moses: Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever? Deut. 5—29.

For thy testimonies are my meditation: and thy justifications my counsel. Psalm. 118—24.

Jesus said to the ruler, who asked him what he should do in order to obtain eternal life: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. Luke. 18—22. See Matth. 19—21; also Mark. 10—21.

Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? but by the grace of the Lord Jesus Christ we believe to be saved, even as they. Acts. 15—10, 11.

For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death. For what the law could not do, in that it was weak through the flesh: God, sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh, that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. Rom. 8—2 to 4.

Reward, or Punishment for the Observance, or the Non-Observance, of the Law.

(*See Obedience, and Disobedience.*)

Christ Came to Fulfil the Law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matth. 5—17.

The Ceremonies of the Law Abrogated by Christ.

For all the prophets and the law prophesied until John. Matth. 11—13.

The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one useth violence towards it. Luke. 16—16.

Be it known therefore to you, men brethren, that through him (*Christ*) forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses. Acts. 13—38. See 15—11.

For sin shall not have dominion over you: for you are not under the law, but under grace. Rom. 6—14.

Therefore, my brethren, you also are become dead to the law by the body of Christ: that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God. Ibid. 7—4. See 8—3.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we may receive the promise of the Spirit by faith. Galat. 3—13, 14. See 4—5; also 1. Peter. 1—18.

But now in Christ Jesus, you, who some time were afar off, are made near by the blood of Christ. Ephes. 2—13.

And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences: blotting out the hand-writing of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross: and divesting principalities and powers he made a show of them confidently, triumphing openly over them in himself. Coloss. 2—13 to 15.

The Law Promulgated.

And Moses began to expound the law, and to say: The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain. Deut. 1—5, 6.

And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel. * * When all Israel come together, to appear in the sight of the Lord thy God, in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing. Ibid. 31—9 and 11. See Josue. 8—34.

And the king (*Josias*) went up to the temple of the Lord: and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests and the prophets, and all the people both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the house of the Lord. 4. Kings. 23—2.

And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read. 2. Esdras. 8—8. See also verses 3 and 18.

And they (*the children of Israel*) rose up to stand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God. Ibid. 9—3.

The New Law Consists Chiefly in Charity.

You have heard that it hath been said: Thou shalt love thy neighbour, and hate thy enemy. But I say to you: Love your enemies: do good to them

that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good, and the bad, and raineth upon the just and the unjust. Matth. 5—43 to 45. See Luke. 6—27.

All things, therefore, whatsoever you would that men should do to you, do you also to them: for this is the law and the prophets. Matth. 7—12.

A doctor of the law, asked him (*Jesus*), tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. Ibid. 22—35 to 40. See Deut. 6—5; Mark. 12—30, 31, and Luke. 10—27.

I give you a new commandment: That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. John. 13—34. 35.

The love of the neighbour worketh no evil. Love therefore is the fulfilling of the law. Rom. 13—10.

For all the law is fulfilled in one sentence: Thou shalt love thy neighbour as thyself. Galat. 5—14.

Bear ye one another's burdens; and so shall you fulfil the law of Christ. Ibid. 6—2.

Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. 1. Tim. 1—5.

Laws of the Church.

(*See Precept.*)

Lawsuits.

But brother goeth to law with brother; and that before unbelievers? Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take the injury? why do you not rather suffer the fraud? But you do wrong and defraud; and that to *your* brethren. Know you not that the unjust shall not possess the kingdom of God? 1. Cor. 6—6 to 9.

And if any man will go to law with thee, and take away thy coat, let him have thy cloak also. Matth. 5—40.

LEARNING.

(*See Wisdom.*)

LEAVEN.

Leaven taken for Bad Doctrine.

Every oblation that is offered to the Lord, shall be made without leaven; neither shall any leaven or honey be burnt in the sacrifice to the Lord. Levit. 2—11.

And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle. Ibid. 6—16.

Thou shalt not eat with it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life. Deut. 16—3. See verse 4; also Exod. 12—9.

And he said to them: Take heed and beware of the leaven of the Pharisees and of the Sadducees. Matth. 16—6.

And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. Mark. 8—15.

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed: nor hidden, that shall not be known. Luke. 12—1, 2.

Know you not that a little leaven corrupteth the whole mass? Purge out the old leaven, that you may be a new mass, as you are unleavened. 1. Cor. 5—6, 7. The same is found almost word for word in Galat. 5—9.

LAYING ON OF HANDS.

(*See Imposition of Hands.*)

LENDING.

Good and Bad Condition of Lending.

If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries. Exod. 22—25.

Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: but to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works, in the land which thou shalt go in to possess. Deut. 23—19, 20.

Lend to thy neighbour in the time of his need; and pay thou thy neighbour again in due time. Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee. * * Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. Eccli. 29—2, 3 and 13.

To-day a man lendeth; and to-morrow he asketh it again: such a man as this is hateful. Ibid. 20—16.

Lending Dangerous, as Regards the Receiver.

The borrower is servant to him that lendeth. Prov. 22—7.

Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause. Eccli. 29—10.

Lending Dangerous to the Lender.

Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost. Eccli. 8—15.

Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them. Till they receive, they kiss the hands of the lender; and in promises they humble their voice: but when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time: and if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it: but if not, he will defraud him of his money, and he shall get him for an enemy without cause: and he will pay him with reproaches and curses: and instead of honour and good turn will repay him injuries. Ibid. 29—4 to 9.

LENT.

(*See also Fasting.*)

Examples of Forty Days' Fast.

And Moses entering into the midst of the cloud went up into the mountain: And he was there forty days and forty nights. Exod. 24—18.

And he (*Moses*) was there with the Lord forty days and forty nights: he neither ate bread nor drank water; and he wrote upon the tables the ten words of the covenant. Ibid. 34—28. See Deut. 9—9.

Moses said to the people: And I fell down before the Lord as before, forty days and nights neither eating bread, nor drinking water, for all your sins which you had committed against the Lord, and had provoked him to wrath. Deut. 9—18.

And he (*Elias*) arose, and ate, and drank; and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb. 3. Kings. 19—8.

And when he (*Christ*) had fasted forty days and forty nights, he was afterward hungry. Matth. 4—2. See Mark. 1—12, and Luke. 4—1, 2.

LEPROSY.

How Leprosy is Known.

For a description of leprosy, See Levit. Chap. 13; *and for the law concerning it, as also for the sacrifices offered in its cure,* See Chapter 14.

Leprosy Sent by God on Account of Sin.

The Lord said to Moses: Put thy hand into thy bosom. And when he had put it into *his* bosom, he brought it forth leprous as snow. Exod. 4—6.

Mary, the sister of Moses, was struck with leprosy for murmuring against him; but was, after seven days separation from the camp, restored to health. Num. Chapter 12.

Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper. 4. Kings. 5—1.

Eliseus said to Giezi, his servant: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. But the leprosy of Naaman

shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow. Ibid. 5—26, 27.

And the Lord struck the king (*Azarias*), so that he was a leper unto the day of his death: and he dwelt in a free house apart: but Joatham the king's son governed the palace, and judged the people of the land. Ibid. 15—5. See 2. Paral. 26—21.

The priests said to king Ozias: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God. And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. And Azarias the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead: and they made haste to thrust him out. Yea, himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord. And Ozias the king was a leper unto the day of his death: and he dwelt in a house apart, being full of the leprosy, for which he had been cast out of the house of the Lord. 2. Paral. 26—18 to 21.

Leprosy Cured.

The Lord said to Moses: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh. Exod. 4—7. See Num. 12—15.

Then he (*Naaman*) went down, and washed in the Jordan seven times, according to the word of the man of God (*Eliseus*): and his flesh was restored, like the flesh of a little child; and he was made clean. 4. Kings. 5—14.

And when he (*Jesus*) was come down from the mountain, great multitudes followed him: and behold, a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed. Matth. 8—1 to 3.

And as he (*Jesus*) entered into a certain town, there met him ten men that were lepers, who stood afar off: and they lifted up their voice, saying: Jesus, master, have mercy on us. And when he saw them, he said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were cleansed. Luke. 17—12.

Separation of those Afflicted with Leprosy.

All the time that he is a leper and unclean, he shall dwell alone without the camp. Levit. 13—46.

And the Lord spoke to Moses, saying: Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead. Num. 5—1, 2.

And the Lord struck the king (*Azarias*), so that he was a leper unto the day of his death; and he dwelt in a free house apart: but Joatham the king's son governed the palace, and judged the people of the land. 4. Kings. 15—5.

Dwelling-Place, Rights and Support, of Levites.

(*See also Priests.*)

And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons, that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar; because it is holy of holies. And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me. Levit. 10—12. See 2—3.

The houses of Levites, which are in cities, may always be redeemed: if they be not redeemed, in the jubilee they shall all return to the owners; because the houses of the cities of the Levites are for their possessions among the children of Israel. But let not their suburbs be sold, because it is a perpetual possession. Ibid. 25—32 to 34.

And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant. * * But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing, but be content with the oblation or tithes, which I have separated for their uses and necessities. Num. 18—21, 23 and 24.

The Lord said to Moses: Command the children of Israel that they give to the Levites out of their possessions, cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for their cattle and beasts. Ibid. 35—2. See Josue. 21—2.

There (*that is, in the land which the Lord will give you*) shall you feast before the Lord your God, you and your sons and your daughters, your men-servants and maid-servants, and the Levite that dwelleth in your cities. Deut. 12—12.

Take heed thou forsake not the Levite all the time that thou livest in the land. Ibid. 12—19. See 10—8, 9.

And the Levite that is within thy gates beware thou forsake him not, because he hath no other part in thy possession. Ibid. 14—27. See also verse 29, and 18—1.

Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there. Ibid. 26—2. See verses 12 and 13.

But to the tribe of Levi he gave no possession: but the sacrifices and the victims of the Lord God of Israel, are his inheritance, as he spoke to him. Josue. 13—14. See verse 33, and 18—7.

Forty-eight cities with their suburbs were assigned to the Levites. Ibid. Chapter 21.

And we (*that is, they who kept the covenant made with God*) made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God. For the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths. 2. Esdras. 10—32, 33.

And that we would bring the first-fruits of our meats, and of our libations, and the fruit of every tree, of the vintage also, and of oil to the priests, to the store-house of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities. Ibid. 10—37. See also following verses.

With all thy soul fear the Lord; and reverence his priests. With all thy

strength love him that made thee: and forsake not his ministers. Honour God with all thy soul; and give honour to the priests, and purify thyself with thy arms. Give them their portion, as it is commanded thee, of the first-fruits and of purifications. Eccli. 7—31 to 34. See Ezech. Chapter 48.

Ministry and Office of Levites.

The Lord also said to Aaron: You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations. Levit. 10—8, 9. See Deut. 10—8, and Josue. 3—6.

And the Lord spoke to Moses, saying: Number not the tribe of Levi: neither shalt thou put down the sum of them with the children of Israel: but appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle, and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle. Num. 1—48 to 50.

And let them keep the vessels of the tabernacle, serving in the ministry thereof. Ibid. 3—8. See whole Chapter.

And the Lord spoke to Moses and Aaron, saying: Take the sum of the sons of Caath from the midst of the Levites, by their houses and families, from thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant. Ibid. 4—1 to 3.

As to the ordination of the Levites and the age, at which they began to serve in the tabernacle, see Ibid. Chapter 8. See also Josue. 3—6.

The Lord said to Aaron: And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father; and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony. * * But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing, but be content with the oblation or tithes, which I have separated for their uses and necessities. Num. 18—2, 23 and 24.

For the genealogy of the sons of Levi, and the names of those, whom David set over the singing men of the house of the Lord, see 1. Paral. Chapter 6.

In Jerusalem also Josaphat appointed Levites, and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof. 2. Paral. 19—8.

They shall be officers in my sanctuary, and door-keepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them. Ezech. 44—11.

God took the Levites from among the First-Born of Israel.

I have taken the Levites from the children of Israel, for every first-born that openeth the womb among the children of Israel: and the Levites shall be mine. * * And the Lord said to Moses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them. And thou shalt take the Levites to me for all the first-born of the children of Israel: I am the Lord: and their cattle for all the first-born

of the cattle of the children of Israel. Num. 3—12, 40, 41.

The Levites Punish the Sin Committed by the People in Worshipping the Molten Calf.

And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men. Exod. 32—28.

The Levites Depart from Israel.

And the priests and Levites, that were in all Israel, came to him (*Roboam*) out of all their seats. Leaving their suburbs, and their possessions, and passing over to Juda, and Jerusalem, because Jeroboam and his sons had cast them off from executing the priestly office to the Lord. 2. Paral. 11—13, 14.

LEWDNESS.

Lewdness Against Nature.

And they (*the men of Sodom*) called Lot, and said to him: Where are the men that came into thee at night? bring them out hither that we may know them: Lot went out to them, and shut the door after him, and said: Do not so, I beseech you, my brethren, do not commit this evil. I have two daughters who as yet have not known man: I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof. Gen. 19—5 to 8.

Thou shalt not lie with mankind as with womankind, because it is an abomination. Levit. 18—22.

If any one lie with a man as with a woman, both have committed an abomination; let them be put to death: their blood be upon them. Ibid. 20—13.

While they (*the Levite and his wife with their host*) were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke) came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him. And the old man went out to them, and said: Do not so, my brethren, do not so wickedly; because this man is come into my lodging: and cease, I pray you, from this folly. I have a maiden daughter, and this man hath a concubine: I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man, etc. Judges. 19—22 and following verses.

For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men doing that which is filthy, and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient. Rom. 1—26 to 28.

Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards,

nor railers,nor extortioners, shall possess the kingdom of God. 1. Cor. 6—9,10.

Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked, and defiled, for murderers of fathers, and murderers of mothers, for man-slayers, for fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjured persons, and whatever other thing is contrary to sound doctrine. 1. Tim. 1—9, 10.

LIBERALITY.

(*See Generosity.*)

LIBERTY.

Evangelical Liberty.

Being then made free from sin, you are become the servants of justice. * * For when you were the servants of sin,you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. Rom. 6—18, and 20 to 22.

For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ. 1. Cor. 7—22.

For you, brethren, have been called unto liberty: only use not liberty for an occasion to the flesh: but by charity of the Spirit serve one another. Galat. 5—13.

But he that hath looked into the perfect law of liberty,and hath continued in it, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. James. 1—25.

So speak ye, and so do, as being to be judged by the law of liberty. Ibid. 2—12.

For so is the will of God, that by doing well, you may silence the ignorance of foolish men: as free,and not as making liberty a cloak of malice, but as the servants of God. 1. Peter. 2—15, 16.

Human Liberty Commended.

Art thou called, being a bondman? care not for it: but if thou mayst be made free, use it rather. * * You are bought with a price: be not made the bond-slaves of men. 1. Cor. 7—21 and 23.

The Licentious Liberty of them, who Proclaim that the Observance of the Commandments is neither Necessary nor Possible.

A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt. Job. 11—12.

And you turned to-day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my sight,in the house upon which my name is invocated. And you are fallen back,

and have defiled my name: and you have brought back again every man his man-servant, and every man his maid-servant, whom you had let go free and set at liberty: and you have brought them into subjection to be your servants and handmaids. Jerem. 34—15, 16.

They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt. Osee. 7—16.

For you, brethren, have been called unto liberty: only use not liberty for an occasion to the flesh; but by charity of the Spirit serve one another. Galat. 5—13. See 1. Peter. 2—16.

For, speaking swelling words of vanity, they allure in desires of the flesh of riotousness those, who had escaped a little from them who converse in error: promising them liberty, when they themselves are slaves of corruption: for by whom a man is overcome, of the same also he is the slave. 2. Peter. 2—18.

LIFE.

How the Life of the Faithful should be Regulated.

The Lord said to Adam: In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—19.

The Lord appeared to him (*Abraham*), and said unto him: I am the almighty God: walk before me, and be perfect. Ibid. 17—1. See Psalm. 14.

For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it. Exod. 20—11.

For I am the Lord your God: be holy, because I am holy. Levit. 11—44. See 1. Peter. 1—16.

The Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel, and thou shalt say to them: Be ye holy, because I the Lord your God am holy. Levit. 19—1, 2.

You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine. Ibid. 20—26. See verse 7.

Let them (*the sons of Aaron*) therefore be holy, because I also am holy, the Lord, who sanctify them. Ibid. 21—8.

Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? the innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek him, of them that seek the face of the God of Jacob. Psalm. 23—3 to 6. See Psalm. 33—14, 15.

Keep innocence, and behold justice; for there are remnants for the peaceable man. Psalm. 36—37.

Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man. And all things that are done, God will bring into judgment for every error, whether it be good or evil. Eccles. 12—13, 14.

I will show thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with

thy God. Micheas. 6—8. See Psalm. 96—10; Amos. 5—14, 15; Rom. 12—9, and 1. Peter. 3—10, 11.

Be you, therefore, perfect, as also your heavenly Father is perfect. Matth. 5—48.

All things, therefore, whatsoever you would that men should do to you, do you also to them: for this is the law and the prophets. Ibid. 7—12. See Tob. 4—16, and Luke 6—31.

Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. Matth. 11—29. See Jerem. 6—16.

Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. * * So you also outwardly indeed appear to men just: but within you are full of hypocrisy and iniquity. Matth. 23—26 and 28. See verse 25; also Luke. 11—39.

Be ye, therefore, merciful, as your Father also is merciful. Luke. 6—36. See following verses.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. John. 12—26.

If I, then, being Lord and Master, have washed your feet; you also ought to wash one another's feet. Ibid. 13—14. See also 34.

This is my commandment, that you love one another, as I have loved you. Ibid. 15—12. See Levit. 19—18; Matth. 22—39; Mark. 12—31; Rom. 13—8, 9; Galat. 5—14; Ephes. 5—2; James. 2—8; 1. John. 3—11.

For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. Rom. 6—4. See verse 6; also Ephes. 4—22; Coloss. 2—12, and 3—12; Hebr. 12—1, and 1. Peter. 2—1.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. Rom. 8—1.

But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. Ibid. 13—14. See whole Chapter; also Galat. 5—16 and 25, and 1. Peter. 2—11.

Let every one of you please his neighbour for *his* good, unto edification. Rom. 15—2. See verse 1.

Let every man abide in the same calling in which he was called. 1. Cor. 7—20. See 2. Peter. 1—10.

Therefore whether you eat or drink, or whatsoever else you do; do all things for the glory of God. 1. Cor. 10—31.

Let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. Receive us. We have injured no one: we have corrupted no one: we have over-reached no one. 2. Cor. 7—1, 2.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ: as he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Ephes. 1—4.

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. * * And be ye renewed in the spirit of your mind, and put on the new man, who, according to God, is created in

justice, and holiness of truth. Ibid. 4—1, 23, 24. See whole Chapter; also Rom. 12—2.

Be ye, therefore, followers of God, as most dear children: and walk in love, as Christ also hath loved us. * * Wherefore become not unwise, but understanding what is the will of God. Ibid. 5—1, 2 and 17. See whole Chapter.

As therefore you have received Jesus Christ the Lord, walk ye in him. Coloss. 2—6.

Lie not one to another, stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him who created him. * * Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. * * All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him. Ibid. 3—9, 10, 12, 13 and 17.

For this is the will of God, your sanctification; that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour. 1. Thess. 4—3, 4. See 5—14, and Rom. 12—2.

For the grace of God our Saviour hath appeared to all men, instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world. Titus. 2—11. See 3—8; also Hebr. 12—2; 1. Peter. 1—15; 2—21; 3—10, 11, 15, 16, and 4—8.

Follow peace with all men, and holiness, without which no man shall see God. Hebr. 12—14. See Rom. 12—18.

Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. James. 3—13.

The Apostle Peter exhorts us to refrain from all impurity, to obey superiors and to bear afflictions with patience in imitation of Christ. 1. Peter. 2—11 to 25.

What manner of people ought you to be in holy conversations and godliness, waiting for, and hastening unto the coming of the day of the Lord? * * Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace. 2. Peter. 3—11, 12, 14.

But if he walk in the light, as he also is in the light; we have fellowship one towards another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1. John. 1—7. See 2. Peter. 1—5.

He that saith he abideth in him, ought himself also to walk, even as he walked. 1. John. 2—6.

We Must Live, not to Ourselves, but to God.

For none of us liveth to himself: and no man dieth to himself. For, whether we live, we live to the Lord; or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. Rom. 14—7, 8.

And Christ died for all; that they also, who live, may not now live to themselves but to him, who died for them, and rose again. 2. Cor. 5—15.

And I live, now not I; but Christ liveth in me. And that I live now in

the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me. Galat. 2—20. See 1. Peter. 4—2.

For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we may live together with him. 1. Thess. 5—10.

Amendment of Life.

For as it was your mind to go astray from God; so when you return again, you shall seek him ten times as much. Baruch. 4—28.

As you have yielded your members to serve uncleanness and iniquity unto iniquity: so now yield your members to serve justice. unto sanctification. Rom. 6—19. See whole Chapter.

A Long Life Promised to them who Keep the Commandments.

Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee. Exod. 20—12. See Deut. 5—16; Eccli. 3—6; Matth. 15—4; Mark. 7—10, and Ephes. 6—2.

Keep my laws and my judgments, which if a man do, he shall live in them. Levit. 18—5. See 25—18; also Deut. 6—17; Ezech. 20—11; Rom. 10—5, and Galat. 3—12.

Thou shalt have a just and a true weight; and thy bushel shall be equal and true; that thou mayst live a long time upon the land which the Lord thy God shall give thee. Deut. 25—15.

The Lord said to Solomon: If thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days. 3. Kings. 3—14. See. Prov. 3—2.

I will fill him with length of days. Psalm. 90—16. See Prov. 9—11; also Chapter 3.

The fear of the Lord shall prolong days: and the years of the wicked shall be shortened. Prov. 10—27. See Psalm 33—13 to15; also 1. Peter. 3—10, 11.

The fruit of the just man *is* a tree of life. Prov. 11—30. See Luke. 10—28.

He that hateth covetousness, shall prolong his days. Prov. 28—16.

If thou wilt enter into life, keep the commandments. Matth. 19—17.

Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come, life everlasting. Luke. 18—29, 30. See John. 10—28.

That whosoever believeth in him may not perish, but may have life everlasting. John. 3—15. See verse 36; 4—14; 5—24; 6—40 and 55; 11—25, 26; 17—2, 3; 20—31; and 1. John. 5—13 and 20.

For the bread of God (*which is Christ*)—giveth life to the world. John. 6—33.

He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting. Ibid. 12—25.

But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. Rom. 6—22.

Hearken, my dearest brethren: hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to

them that love him? James. 2—5. See 1. Peter. 5—4; 1. John. 2—25; and Jude 1—21.

Life Eternal, the Fruit of Grace, and the Reward of Merit.

All mercy shall make a place for every man, according to the merit of his works. Eccli. 16—15.

Your reward is very great in heaven. Matth. 5—12. See Luke. 6—25.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting. Matth. 19—29. See Mark. 10—29, 30.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. Matth. 20—2. *For the parable of the ten talents,* see 25—14.

Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. Ibid. 25—21.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Ibid. 25—34 to 36. See 10—42; 16—27, and Mark. 9—40.

The labourer is worthy of his hire. Luke. 10—7. See Psalm. 61—13, and 1. Tim. 5—18.

Now to him that worketh, the reward is not reckoned according to grace, but according to debt. Rom. 4—4. See 2—6.

For the wages of sin, is death. But the grace of God, everlasting life, in Christ Jesus our Lord. Ibid. 6—23.

And every man shall receive his own reward according to his own labour. 1. Cor. 3—8.

That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God. Coloss. 1—10.

For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer. 2. Thess. 1—5.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—12.

The Recollection of Life Past is Useful.

Moses said to the people of Israel: Remember that thou also didst serve in Egypt: and the Lord thy God brought thee out from thence with a strong hand, and a stretched-out arm. Deut. 5—15.

And thou shalt remember that thou wast a servant in Egypt: and thou shalt keep and do the things that are commanded. Ibid. 16—12.

And you shall remember your wicked ways, and your doings that were not good: and your iniquities and your wicked deeds shall displease you. Ezech. 36—31. See John. 4—29; Acts. 22—4; 26—10; Rom. 6—17; 1. Cor. 15—9, and Galat. 1—13.

But then, indeed, not knowing God, you served them who by nature are no gods. But now, after that you have known God, or rather are known of God, *do not return to your former evil ways, but rather give thanks to God.* Galat. 4—8, 9. See Ephes. 2—1 to 3, 11, 12.

For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth. Ephes. 5—8, 9. See Coloss. 1—21; Titus. 3—3, and 1. Peter, 2—10.

For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls. 1. Peter. 2—25. See 4—3.

Brevity and Vanity of Human Life.

The Lord said to Adam: In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—19.

We all die; and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish. 2. Kings. 14—14.

For we are sojourners before thee, and strangers, as *were* all our fathers. Our days upon earth are as a shadow; and there is no stay. 1. Paral. 29—15.

Fear not, my son: we lead indeed a poor life; but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Tob. 4—23.

Why is light given to him that is in misery, and life to them that are in bitterness of soul? Job. 3—20.

The life of man upon earth is a warfare, and his days are like the days of a hireling. * * My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope. Remember that my life is but wind, and my eyes shall not return to see good things. Ibid. 7—1, 6, 7. See whole Chapter.

For we are but of yesterday, and are ignorant that our days upon earth are but a shadow. Ibid. 8—9.

Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life. Ibid. 9—21. See verses 25, 26.

And if I be wicked, wo unto me: and if just, I shall not lift up my head, being filled with affliction and misery. Ibid. 10—15. See verses 1 and 20.

Who am to be consumed as rottenness, and as a garment that is moth-eaten. Ibid. 13—28. See verse 12.

Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. * * The days of man are short, and the number of his months is with thee; thou hast appointed his bounds which cannot be passed. Ibid. 14—1, 2 and 5. See 16—23; and 17—1 and 11.

Behold, thou (*O Lord*), hast made my days measurable: and my substance is as nothing before thee. And indeed all things are vanity, every man living. Surely man passeth as an image. Psalm. 38—6, 7.

For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered as a spider. Psalm. 89—9. See whole Psalm.

For my days are vanished like smoke, and my bones are grown dry like fuel for the fire. * * My days have declined like a shadow, and I am withered like grass. Psalm. 101—4 and 12. See verse 24.

Man's days are as grass, as the flower of the field so shall he flourish. Psalm. 102—15. See verses 14 and 16.

I am taken away like the shadow when it declineth; and I am shaken off as locusts. Psalm. 108—23

Man is like to vanity: his days pass away like a shadow. Psalm. 143 -4.

Boast not for to-morrow; for thou knowest not what the day to come may bring forth. Prov. 27—1.

All his (*man's*) days are full of sorrows and miseries: even in the night he doth not rest in mind: and is not this vanity? Eccles. 2—23.

I have seen the trouble, which God hath given the sons of men, to be exercised in it. Ibid. 3—10.

What needeth a man to seek things that are above him, whereas he knoweth not, what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? or who can tell him what shall be after him under the sun? Ibid. 7—1.

There is no man that liveth always, or that hopeth for this. Ibid. 9—4. See verse 12.

For our time is *as* the passing of a shadow; and there is no going back of our end: for it is fast sealed, and no man returneth. Wisdom. 2—5. See preceding verses; also 15—9, 10.

All those things are passed away like a shadow, and like a post that runneth on. Ibid. 5—9. See following verses.

All flesh shall fade as grass, and as the leaf that springeth out on a green tree. Eccli. 14—8. See 17—31.

The number of the days of men at the most are a hundred years; as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years, compared to eternity. Ibid. 18—8. See 40—6; also Psalm. 89—10.

O death, how bitter is the remembrance of thee to a man that hath peace in his possessions. Ibid. 41—1. See following verses.

The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. Isa. 40—6. See 1. Peter. 1—24.

And he (*the rich man*) said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided? Luke. 12—18 to 20. See Eccli. 11—19, 20, and 2. Cor. 4—17.

For here we have no permanent city: but we seek one to come. Hebr. 13—14.

But let the brother of low condition glory in his exaltation: but the rich, in his being low, because as the flower of the grass, he shall pass away. James. 1—9, 10.

Whereas you know not what shall be on the morrow. For what is your life? it is a vapour which appeareth for a little while, and afterwards shall vanish away. Ibid. 4—14, 15.

Life to be Given for our Brethren.

When Judith returned to Bethulia with the head of Holofernes, Ozias the

prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth, * * For that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Judith. 13—23 and 25.

In order to secure a reversal of the decree commanding the massacre of the Jews, Esther, at the peril of her life, went, uncalled, to king Assuerus. Esther. Chapter 4.

Greater love than this no man hath, that a man lay down his life for his friends. John. 15—13. See 10—11 and 15.

In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. 1. John. 3—16.

LIGHT.

God, Light Incomprehensible.

In his hands he hideth the light, and commandeth it to come again. He showeth his friend concerning it, that it is his possession, and that he may come up to it. Job. 36—32, 33.

Thou—art clothed with light as with a garment. Psalm. 103—2.

I am the light of the world. John. 8—12.

The Blessed and only Mighty, the King of kings, and Lord of lords: who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen. 1. Tim. 6—15, 16.

God is light;—and—in him there is no darkness. 1. John. 1—5. See John. 8—12.

The Light of Grace Illumines the Intellect.

Many say: Who showeth us good things? The light of thy countenance, O Lord, is signed upon us. Psalm. 4—6, 7.

To the righteous a light is risen up in darkness. Psalm. 111—4.

The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Isa. 9—2. See 60—19, 20.

And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of the prison, and them that sit in darkness out of the prison house. Ibid. 42—6, 7.

Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Ibid. 49—6.

Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God. Ibid. 50—10.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. Ibid. 60—1.

Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light. Micheas. 7—8.

The land of Zabulon and the land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: the people that sat in the darkness, saw great light: and to them that sat in the region of the shadow of death, light is sprung up. Matth. 4—15, 16.

That was the true light, which enlighteneth every man that cometh into this world. John. 1—9.

Rise thou that sleepest, and arise from the dead, and Christ will enlighten thee. Ephes. 5—14.

Light is risen to the just, and joy to the right of heart. Psalm. 96—11.

O house of Jacob, come ye, and let us walk in the light of the Lord. Isa. 2—5.

And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Ibid. 60—3.

As long as I am in the world, I am the light of the world. John. 9—5.

Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. Ibid. 12—35, 36.

For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth. Ephes. 5—8, 9.

But you, brethren, are not in darkness, that that day should overtake you as a thief: for all you are the children of light, and children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as others do: but let us watch, and be sober. 1. Thess. 5—4 to 6.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he also is in the light; we have fellowship one towards another. 1. John. 1—6, 7.

Again a new commandment I write to you, which thing is true both in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no scandal in him. Ibid. 2—8 to 10.

The Light of Grace, Hateful to the Wicked.

They have been rebellious to the light. Job. 24—13.

From the wicked their light shall be taken away. Ibid. 38—15.

And this is the judgment: because the light is come into the world, and men loved darkness, rather than the light: for their works were evil for every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be reproved. John. 3—19, 20.

Natural Light.

And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light out of heaven? Tob. 5—12.

The light of the eyes rejoiceth the soul. Prov. 15—30.

The light is sweet, and it is delightful for the eyes to see the sun. Eccles. 11—7.

I am the Lord, and there is none else: I form the light, and create darkness. I make peace and create evil. Isa. 45—6, 7.

Note—*Create evil*, etc. The evils of afflictions and punishments, but not the evil of sin.

The Light of Example.

You are the light of the world. * * Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Matth. 5—14 and 16.

But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God. John. 3—21.

He (*John*) was a burning and a shining lamp. Ibid. 5—35.

Render no man evil for evil: provide things good not only in the sight of God, but also in the sight of all men. Rom. 12—17.

That you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation; among whom you shine as lights in the world, holding forth the word of life to my glory in the day of Christ. Philip. 2—15, 16.

Let your modesty be known to all men. Ibid. 4—5.

Walk with wisdom towards those who are without; redeeming the time. Coloss. 4—5.

In all things show thyself an example of good works, in doctrine, in integrity, in gravity, sound speech, unblameable: that he, who is on the contrary part may be afraid, having no evil to say of us. Titus. 2—7.

Having your conversation good among the Gentiles; that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation. 1. Peter. 2—12.

Christ, the Light.

The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Isa. 9—2.

I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of the prison, and them that sit in darkness out of the prison house. Ibid. 42—6, 7.

Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Ibid. 49—6. See Acts. 13—47.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. * * And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. * * Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended. Isa. 60—1, 3, 19, 20.

In him was life; and the life was the light of men: and the light shineth in darkness; and the darkness did not comprehend it. John. 1—4, 5.

And again Jesus spoke to them (*the Scribes and Pharisees*), saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. Ibid. 8—12.

As long as I am in the world, I am the light of the world. Ibid. 9—5.

Jesus said to the multitude: Whilst you have the light, believe in the light, that you may be the children of light. * * I the light am come into the world; that whosoever believeth in me may not remain in darkness. Ibid. 12—36 and 46.

And this is the declaration which we have heard from him, and declare unto you: That God is light; and that in him there is no darkness. 1. John. 1—5.

Again a new commandment I write to you, which thing is true both in him and in you: because the darkness is past, and the true light now shineth. Ibid. 2—8.

Christians are a Light.

But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day. The way of the wicked is darksome: they know not where they fall. Prov. 4—18, 19.

For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest, till her just One come forth as brightness, and her Saviour be lighted as a lamp. Isa. 62—1.

You are the light of the world. A city that is set on a mountain cannot be hid. Matth. 5—14. See Rom. 2—19.

And do ye all things without murmurings and hesitations: that you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation; among whom you shine as lights in the world. Philip. 2—14, 15.

LIMBO.

And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people. Gen. 25—8.

And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people. Ibid. 25—17. See 44—29, and 37—35.

His brother is dead, and he (*Benjamin*) is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell. Ibid. 42—38.

Let Aaron, saith he (*the Lord*), go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction. Num. 20—24. See 27—13.

And the Lord spoke to Moses, saying: Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people. Ibid. 31—1, 2.

The Lord killeth, and maketh alive: he bringeth down to hell, and bringeth back again. 1. Kings. 2—6. See Tob. 13—2.

Do therefore according to thy wisdom, and let not his (*Joab's*) hoary head go down to hell in peace. 3. Kings. 2—6.

If I wait, hell is my house; and I have made my bed in darkness. Job. 17—13.

Hell is naked before him, and there is no covering for destruction. Ibid. 26—6.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption. Psalm. 15—9, 10.

Hell and destruction are before the Lord: how much more the hearts of the children of men? Prov. 15—11.

I will penetrate to all the lower parts of the earth; and will behold all that sleep, and will enlighten all that hope in the Lord. Eccli. 24—45. See 41—7.

Therefore hath hell enlarged her soul, and opened her mouth without any bounds: and their strong ones, and their people, and their high and glorious ones shall go down into it. Isa. 5—14.

The most mighty among the strong ones shall speak to him from the midst of hell; they that went down with his helpers, and slept uncircumcised, slain by the sword. Ezech. 32—21.

I will deliver them out of the hand of death: I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes. Osee. 13—14.

Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water. Zach. 9—11. See Acts. 2—27 and 31; Ibid. 13—35, and Psalm. 15—10.

To enlighten them that sit in darkness, and in the shadow of death. Luke. 1—79.

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. Ibid. 16—22.

Blotting out the hand-writting of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross: and divesting principalities and powers he made a show of them confidently, triumphing openly over them in himself. Coloss. 2—14, 15.

Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil; and might deliver them, who, through the fear of death, were all their life-time subject to slavery. Hebr. 2—14, 15.

Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death, indeed, in the flesh, but brought to life by the Spirit. In which also he came and preached to those spirits who were in prison: who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building. 1. Peter. 3—18 to 20.

And from Jesus Christ, who is the faithful witness, the first begotten of the dead. * * I am the first and the last, and alive, and was dead; and behold, I am living for ever and ever, and have the keys of death and of hell. Apocal. 1—5, 17, 18. See Hebr. 10—19, and 11—39, 40.

LONGANIMITY.

(*See Hope, and Patience.*)

Fruits of Divine Longanimity.

Neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish. 2. Kings. 14—14.

But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. Wisdom. 11—24.

The most High is a patient rewarder. Eccli. 5—4.

Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him. Isa. 30—18. See parable of the fig-tree in Luke. Chap. 13.

The Lord delayeth not his promise, as some imagine; but beareth patiently for your sake, not willing that any should perish, but that all should return to penance. 2. Peter. 3—9.

Contempt of Divine Longanimity.

But thou, a forgiving God, gracious, and merciful, long-suffering and full of compassion, didst not forsake them. *And yet they would not hear.* 2. Esdras. 9 -17.

And the word of the Lord shall be to them: Command, command again, command, command again; expect, expect again, expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken. Isa. 28—13.

I have always held my peace; I have kept silence; I have been patient; I will speak now as a woman in labour; I will destroy, and swallow up at once. Ibid. 42—14.

I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts. Ibid. 65—2.

Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail. * * For there shall be no more any vain visions nor doubtful divination in the midst of the children of Israel. For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God. Ezech. 12—22, 24, 25.

Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance? But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works. Rom. 2—4 to 6.

LOQUACITY.

(*See Silence, Woman, and Fool.*)

LORD.

The Lord to be Imitated.

Look, and make *it* according to the pattern, that was shown thee in the

mount (*by Christ*). Exod. 25—40. See Hebr. 8—5, and Acts. 7—44.

Follow the Lord your God, and fear him, and keep his commandments. Deut. 13—4.

Be ye children of the Lord your God. Ibid. 14—1.

And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. 3. Kings. 18—21.

And Eliseus said to them: This is not the way; neither is this the city: follow me, and I will show you the man whom you seek (*Christ*). 4. Kings. 6—19. *The name Eliseus signifies my God and Savior.*

My foot hath followed his steps. I have kept his way, and have not declined from it. I have not departed from the commandments of his lips: and the words of his mouth I have hid in my bosom. Job. 23—11, 12.

Draw me: we will run after thee to the odour of thy ointments. Canticle of Canticles. 1—3.

And I am not troubled, following thee for my pastor. Jerem. 17—16.

For he shall go up that shall open the way before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them. Micheas. 2—13.

Every one that hath zeal for the law, and maintaineth the testament, let him follow me. 1. Mach. 2—27.

And they immediately leaving their nets, followed him. Matth. 4—20.

Master, I will follow thee whithersoever thou shalt go. * * Follow me, and let the dead bury their dead. And when he (*Jesus*) entered into the ship, his disciples followed him. Ibid. 8—19, 22, 23.

And when Jesus passed on from thence, he saw a man sitting in the custom-house, named Matthew: and he saith to him: Follow me: and he rose up, and followed him. Ibid. 9—9.

And he that taketh not up his cross, and followeth me, is not worthy of me. Ibid. 10—38.

Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. Ibid. 16—24.

Go, sell what thou hast:—and come,follow me. * * And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration,when the Son of man shall sit on the seat of his majesty, you also shall sit on the twelve seats judging the twelve tribes of Israel. Ibid. 19—21 and 28.

And Jesus, having compassion on them (*the two blind men*), touched their eyes. And immediately they received sight, and followed him. Ibid. 20—34.

He that followeth me, walketh not in darkness. John. 8—12.

My sheep hear my voice: and I know them, and they follow me. Ibid. 10—27.

If any man minister to me, let him follow me. Ibid. 12—26.

Be ye, therefore, followers of God, as most dear children. Ephes. 5—1.

Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that in which I am also apprehended by Christ Jesus. Philip. 3—12.

For unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps. 1. Peter. 2—21.

He that saith he abideth in him, ought himself also to walk, even as he walked. 1. John. 2—6.

These are they who are not defiled with women: for they are virgins. These follow the lamb whithersoever he goeth. Apocal. 14—4.

The Lord to be Sought.

And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—29.

Give therefore your hearts and your souls, to seek the Lord your God. 1. Paral. 22—19.

The Lord is with you; because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you. * * And if any one—seek not the Lord the God of Israel, let him die, whether little or great, man or woman. 2. Paral. 15—2 and 13.

The hand of our God is upon all them that seek him in goodness. 1. Esdras. 8—22.

Seek ye God, and your soul shall live. Psalm. 68—33.

When he slew them, then they sought him: and they returned, and came to him early in the morning. Psalm. 77—34.

Let the heart of them rejoice, that seek the Lord. Seek ye the Lord, and be strengthened: seek his face evermore. Psalm. 104—3, 4.

I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him and I found him not. Canticle of Canticles. 3—2.

Think of the Lord in goodness, and seek him in simplicity of heart: for he is found by them that tempt him not: and he showeth himself to them that have faith in him. Wisdom. 1—1, 2. See 6—13, 14.

The morning cometh, also the night: if you seek, seek. Isa. 21—12.

Seek ye the Lord, while he may be found. Ibid. 55—6.

They have sought me that before asked not *for me*, they have found *me* that sought me not. Ibid. 65—1.

You shall seek me and shall find me, when you shall seek me with all your heart. And I will be found by you, saith the Lord. Jerem. 29—13, 14.

For as it was your mind to go astray from God; so when you return again, you shall seek him ten times as much. Baruch. 4—28.

Sow for yourselves in justice, and reap in the mouth of mercy; break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice. Osee. 10—12.

Seek ye me, and you shall live. * * Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel. * * Seek ye good, and not evil, that you may live: and the Lord, the God of hosts will be with you, as you have said. Amos. 5—4, 6, 14.

Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek; if by any means you may be hid in the day of the Lord's indignation. Sophon. 2—3.

And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord. Zach. 8—22. See verse 21.

Seek ye, therefore, first the kingdom of God, and his justice. Matth. 6—33.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. Ibid. 7—7.

Amen, amen I say to you: you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. John. 6—26.

You shall seek me, and shall not find me: and where I am, you cannot come. Ibid. 7—34.

I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. Ibid. 8—21.

Mind the things that are above, not the things that are on the earth. Coloss. 3—2.

LOTTERY.

Casting Lots.

He (*the priest*) shall make the two buck-goats to stand before the Lord in the door of the tabernacle of the testimony: and casting lots upon them both, one to be offered to the Lord and the other to be the emissary-goat: that whose lot fell to be offered to the Lord, he shall offer for sin: but that whose lot was to be the emissary-goat, he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness. Levit. 16—7 to 10.

To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered: yet so that by lot the land be divided to the tribes and families. Whatsoever shall fall by lot, that shall be taken by the more, or the fewer. Num. 26—54 to 56. See 36—2, also Deut. 1—38, and 31—7.

For I have given it (*the land of Chanaan*) you for a possession. And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. Num. 33—53, 54. See Josue. 15—1; 16—1; 17—1; 22—7; 19—1 and 51.

For the sin of Achan the Israelites were defeated before the walls of Hai. The offender, having been discovered by lot, was, in accordance with the divine command, stoned to death. Josue. Chap. 7.

So they (*the men sent by Josue*) went: and surveying it (*the land*), divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp in Silo. And he cast lots before the Lord in Silo; and divided the land to the children of Israel into seven parts. Ibid. 18—9, 10. See verses 6 and 11; also Luke. 1—9; 1. Paral. 24—5; 25—8, 9, and 26—13.

Lots having been cast by Samuel, Saul, who had been previously anointed, was made king. 1. Kings. 10—20. See 14—42.

And the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem the holy city, and nine parts in the *other* cities. 2. Esdras. 11—1.

The lot was cast into an urn,—on what day and what month the nation of the Jews should be destroyed. Esther. 3—7.

They parted my garments amongst them; and upon my vesture they cast lots. Psalm. 21—19. See Matth. 27—35; Mark. 15—24; Luke. 23—34, and John. 19—24.

Lots are cast into the lap; but they are disposed of by the Lord. Prov. 16—33.

The lot suppresseth contentions: and determineth even between the mighty. Ibid. 18—18. See Isa. 34—17.

And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots; and the lot fell upon Jonas. Jonas. 1—7.

And they gave them (*Joseph and Matthias*)lots; and the lot fell upon Matthias: and he was numbered with the eleven apostles. Acts. 1—26. See verse 17.

Spiritual Lottery.

To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me. Acts. 26—18.

In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will. Ephes. 1—11.

Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light. Coloss. 1—12.

LOVE.

God's Love for His Own.

I am the Lord thy God,—showing mercy unto thousands to them that love me, and keep my commandments. Exod. 20—5, 6. See Deut. 5—10.

The Lord hath loved you, and hath kept his oath, which he swore to your fathers. Deut. 7—8. See Josue. 24—19.

I love them that love me: and they that in the morning early watch for me, shall find me. Prov. 8—17.

The eyes of the Lord are upon them that fear him. Eccli. 34—19. See 4—18, and Psalm. 33—16.

Yea I have loved thee with an everlasting love; therefore have I drawn thee, taking pity *on thee.* Jerem. 31—3.

For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. John. 3—16.

I am the good shepherd. The good shepherd giveth his life for his sheep. Ibid. 10—11. See Isa. 40—11.

As the Father hath loved me, I also have loved you. Remain in my love. John. 15—9.

For the Father himself loveth you; because you have loved me, and have believed that I came forth from God. Ibid. 16—27.

But God commendeth his charity towards us: because when as yet we were sinners, according to the time. Christ died for us. Rom. 5—8, 9. See 8—28.

Be ye, therefore, followers of God, as most dear children: and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. Ephes. 5—1, 2.

By this hath appeared the charity of God in us; because God hath sent his only begotten Son into the world, that we might live through him. In

this is charity: not as if we have loved God, but because he first loved us. 1. John. 4—9, 10. See John. 13—34.

God to be Loved Above All.

(*See also Charity.*)

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. Deut. 6—5. See 10—12; 11—13 and 22, and 30—6.

Therefore love thy Lord thy God, and observe his precepts and ceremonies, his judgments and commandments at all times. Deut. 11—1.

Love the Lord your God, and walk in all his ways. and keep all his commandments, and cleave to him, and serve him with all your heart, and with all your soul. Josue. 22—5.

I will love thee, O Lord, my strength. Psalm. 17—2.

With all thy strength love him that made thee. Eccli. 7—32.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Matth. 10—37. See Luke. 14—26.

Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. Matth. 22—37. See Mark. 12—30, and Luke. 10—27.

Many sins are forgiven her (*Magdalene*), because she hath loved much. Luke. 7—47. See John. 24—15, and following verses.

And we know that to them that love God, all things work together unto good to such as according to *his* purpose are called *to be* saints. Rom. 8—28. See 1. Cor. 10—20, 21.

If any man love not our Lord Jesus Christ, let him be Anathema Maran Atha. 1. Cor. 16—22.

Let us, therefore, love God, because God first hath loved us. 1. John. 4—19.

Enemies, to be Loved.

Why are ye come to me a man whom you hate, and have thrust out from you? *Thus Isaac addressed his enemies: and yet he entertained them sumptuously, and dismissed them peaceably to their own home.* Gen. 26—27 to 31. See 45—5 and 15.

If thou meet thy enemy's ox or ass going astray, bring it back to him. Exod. 23—4. See Deut, 22—1.

Seek not revenge, nor be mindful of the injury of thy citizens. Levit. 19—18.

When David had Saul in his power, he refrained from offering him any injury. 1. Kings. 24—4. See also Chapter 26.

David rent his garments, when he received intelligence of Saul's death. 2. Kings. 1—11. See 9—1.

For David's magnanimous treatment of Semei, see Ibid. Chapter 16; *and for the love, with which he regarded his rebellious son*, see Ibid. 18—5 and 33. See also Chapter 19.

And the king of Israel said to Eliseus, when he saw them: My father,

shall I kill them? and he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master. 4. Kings. 6—21, 22.

If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him. For I have not given my mouth to sin, by wishing a curse to his soul. Job. 31—29, 30.

If thy enemy be hungry, give him to eat: if he thirst, give him water to drink. Prov. 25—21. See 20—22; 16—7; 24—17, and Eccli. 28—1, 2.

But I say to you: Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you. Matth. 5—44. See Luke. 6—27.

For if you forgive men their offences, your heavenly Father will also forgive you your offences. Matth. 6—14.

Shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? Ibid. 18—33. See 3—44; also Luke. 6—32 and 35.

And when you shall stand to pray, forgive, if you have any thing against any man; that your Father also, who is in heaven, may forgive you your sins. Mark. 11—25. See verse 26.

Father forgive them, for they know not what they do. Luke. 23—34. See Matth. 26—50, *where Christ accosts Judas as a friend.*

And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And kneeling down, he cried out with a loud voice, saying: Lord, lay not this sin to their charge. Acts. 7—58, 59.

Render to no man evil for evil. Rom. 12—17. See Prov. 17—13; 25—21; 1. Thess. 5—25, and 1. Peter. 3—9.

Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written: Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head. Rom. 12—19.

Love of Neighbor.

(*See also Fraternal Charity.*)

Thou shalt love thy friend (*neighbor*) as thyself. Levit. 19—18. See Gen. Chapter 4; Matth. 22—39, and Mark. 12—31.

Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother. Deut. 22—1. See Exod. 23—4.

The soul of Jonathan was knit with the soul of David: and Jonathan loved him as his own soul. 1. Kings. 18—1.

Then Peter came unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus said to him: I say not to thee, till seven times; but till seventy times seven. Matth. 18—21, 22.

Thou shalt love—thy neighbour as thyself. Luke. 10—27. See following verses.

Greater love than this no man hath, that a man lay down his life for his friends. John. 15—13.

I give you a new commandment: That you love one another; as I have loved you, that you also love one another. Ibid. 13—34. See 13—17.

Owe no man any thing, but that you love one another: for he that loveth his neighbour hath fulfilled the law. Rom. 13—8. See Galat. 5—14; 1. Tim. 1—5; Ephes. 5—2; 1. John. 3—11, and 4—7.

Let fraternal charity abide in you. Hebr. 13—1. See 1. John. 3—14; Philip. 2—4, and 1. Thess. 2—7.

With a brotherly love from a sincere heart love one another earnestly. 1. Peter. 1—22.

He that loveth his brother abideth in the light, and there is no scandal in him. 1. John. 2—10.

We ought to lay down our lives for the brethren. Ibid. 3—16.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. * * No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. Ibid. 4—7, 8 and 12. See verse 21.

Love Necessary for the Remission of Sins.

When the ways of man shall please the Lord, he will convert even his enemies to peace. Prov. 16—7.

He that seeketh to revenge himself, shall find vengeance from the Lord: and he will surely keep his sins *in remembrance.* Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest. Man to man reserveth anger; and doth he seek remedy of God? He hath no mercy on a man like himself; and doth he intreat for his own sins? He that is but flesh nourisheth anger: and doth he ask forgiveness of God? who shall obtain pardon for his sins? Remember thy last things, and let enmity cease. Eccli. 28—1 to 6.

But if you will not forgive men, neither will your Father forgive you your sins. Matth. 6—15. See verse 14.

So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. Ibid. 18—35.

Love Necessary to the Attainment of Salvation.

But I say to you: Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father, who is in heaven; who maketh his sun to rise upon the good, and the bad, and raineth upon the just aud the unjust. For if you love those that love you, what reward shall you have? do not even the publicans the same? Matth. 5—44 to 46.

And if you love them that love you, what thanks have you? for sinners also love those that love them. And if ye do good to them who do good to you, what thanks have you? for sinners also do this. * * But love ye your enemies: do good, and lend; hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High. Luke. 6—32, 33 and 35.

Love Perfected in Heart, Word, and Deed.

If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him. For I have not given my mouth to sin, by wishing a curse to his soul. Job. 31—29, 30.

He that rejoiceth at another man's ruin, shall not be unpunished. Prov. 17—5.

When thy enemy shall fall, be not glad: and in his ruin let not thy heart rejoice: lest the Lord see, and it displease him, and he turn away his wrath from him. Ibid. 24—17, 18.

Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death. Eccli. 8—8.

Remember not any injury done thee by thy neighbour; and do thou nothing by deeds of injury. Ibid. 10—6.

He—hath prayed for the transgressors. Isa. 53—12. See Luke. 23—34, and Matth. 5—44.

Bless them that persecute you. Rom. 12—14. See Acts. 7—59.

If thy enemy be hungry, give him to eat: if he thirst, give him water to drink: for thou shalt heap hot coals upon his head; and the Lord will reward thee. Prov. 25--21. See Rom. 12—20.

And if ye do good to them who do good to you, what thanks have you? for sinners also do this. Luke. 6—33.

Communicating to the necessities of the saints. Rom. 12—13.

Love of Neighbor Necessary.

Every beast loveth its like: so also every man him that is nearest to himself. All flesh shall consort with the like to itself: and every man shall associate himself to his life. Eccli. 13—19, 20.

And he gave to every one of them commandment concerning his neighbour. Ibid. 17—12.

We know that we have passed from death to life: because we love the brethren. He that loveth not abideth in death. 1. John. 3—14. See 1. Thess. 4—9.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. * * My dearest, if God hath so loved us, we ought also to love one another. * * If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? and this commandment we have from God, that he, who loveth God, love also his brother. 1. John. 4—7, 8, 11, 20, 21. See whole Chapter.

Love of Neighbor Fruitful in Good Results.

With three things my spirit is pleased, which are approved before God and men: the concord of brethren, and the love of neighbours, and man and wife that agree well together. Eccli. 25 –1, 2.

Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father who is in heaven. Matth. 18--19.

On these two commandments dependeth the whole law and the prophets. Ibid. 22—40. See Rom. 13—8, 10, and John. 4—16, and following verses.

For all the law is fulfilled in one sentence: Thou shalt love thy neighbour as thyself. Galat. 5—14. See Matth. 10—37, and Luke 14—26.

Let every one of you please his neighbour for *his* good, unto edification. Rom. 15—2.

And let us consider one another to provoke unto charity and to good works. Hebr. 10—24. See 1. John. 2—10, and Rom. 12—9 and 15.

Let no man seek his own, but that which is *for the welfare* of another. 1. Cor. 10—24.

See that none render evil for evil to any one: but always follow that which is good towards each other, and towards all men. 1. Thess. 5—15.

Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly. 1. Peter. 1—22. See Tob. 4—16; Matth. 7—12, and Luke. 6—31.

The love of the neighbour worketh no evil. Love therefore is the fulfilling of the law. Rom. 13—10. See Malach. 2—10.

Now, we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15—1. See Galat. 6—2.

Be not slow to visit the sick: for by these things thou shalt be confirmed in love. Eccli. 7—39. See verse 38; also Ephes. 4—1, 2, and Philip. 2—3, 4.

Give to him that asketh of thee, and from him that would borrow of thee, turn not away. Matth. 5—42. See Luke. 10—29, 36, 57, and Galat. 5—13.

As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. 1. Peter. 4—10. See 1. John. 3—16.

Love of Self.

(*See Self-Love.*)

LUKEWARMNESS.

(*See Rebuke.*)

LUXURY.

(*See also Adultery, and Fornication.*)

God sent the deluge as a punishment for sins of the flesh: for, all flesh had corrupted its way upon the earth. Gen. 6—12.

The destruction of Sodom was owing to the same cause. Ibid. Chapter 19.

For the evils, which followed in consequence of Sichem's burning love for Dina, see Ibid. Chapter 34.

The luxurious frequently detest luxury in others. See example of Juda and Thamar. Ibid. 38—24.

In consequence of the violence offered to the Levite's wife at Gabaa by sons of Belial, twenty-five thousand men were slain. Judges. Chapters 19 and 20.

For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath

power. Tob. 6—17. *What then must be said of fornicators, who seek only the gratification of their shameful lust?*

And the heart of Holofernes was smitten, for he was burning with the desire of her. Judith. 12—16.

For history of Susanna and the two elders, see Dan. Chapter 13.

For the temple was full of the riot and revellings of the Gentiles, and of men lying with lewd women. And women thrust themselves of their accord into the places, and brought in things that were not lawful. 2. Mach. 6—4.

For example of prodigal son, see Luke. Chapter 15.

LYING.

And the serpent said to the woman: No, you shall not die the death. Gen. 3—4. See John. 8—44.

Sarah denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay: but thou didst laugh. Gen. 18—15. See 39—14 and 17.

The Egyptian women told Pharao a lie and were rewarded by God for so doing. Exod. 1—15 to 20.

NOTE.—*Because the midwives feared God*, &c. The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity: But this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families.

Pharao attempted without success to deceive Moses with lies. Ibid. Chapters 8 and 9.

Thou shalt not receive the voice of a lie: neither shalt thou—bear false witness. * * Thou shalt fly lying. Ibid. 23—1 and 7. See Deut. 19—18.

You shall not lie: neither shall any man deceive his neighbour. Levit. 19—11. See Num. 11—5; and Josue. Chapter 9.

It is never allowable to tell a lie, but it is allowable as well as expedient, to sometimes conceal the truth. See 1. Kings. 16—2 and 5.

The man, who pretended that he had killed Saul, was put to death by command of David. 2. Kings. Chapter 1. See 4. Kings. 5—25.

When Amnon was slain, a rumour came to David, saying: Absalom hath slain all the king's sons; and there is not one of them left. 5. Kings. 13—30. *Similarly exaggerated reports are every-day occurences.* See 16—19.

Naboth, for denying his vineyard to king Achab, was, by Jezabel's command, falsely accused and stoned to death. 3. Kings. 21—13. See 22—23, and 4. Kings. 5—25.

Aman told a most wicked lie, in order to effect the ruin of Mardochai. Esther. 3—8.

A deceitful witness that uttereth lies (*the Lord hateth*). Prov. 6—19.

He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away. Ibid. 10—4.

Lying lips are an abomination to the Lord: but they that deal faithfully please him. Ibid. 12—22.

The just shall hate a lying word: but the wicked confoundeth, and shall be confounded. Ibid. 13—5.

A faithful witness will not lie: but a deceitful witness uttereth a lie. Ibid. 14—5. See verse 25.

The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips. Ibid, 17—4.

A false witness shall not be unpunished: and he that speaketh lies, shall not escape. Ibid. 19—5. The same is repeated in verse 9.

The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel. Ibid. 20—17.

He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death. Ibid. 21—6.

A prince that gladly heareth lying words, hath all his servants wicked. Ibid. 29—12.

Remove far from me vanity and lying words. Ibid. 30—8.

Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul. Wisdom. 1—11.

Devise not a lie against thy brother: neither do the like against thy friend. Be not willing to make any manner of lie: for the custom thereof is not good. Eccli. 7—13, 14. See 41—21.

A lie is a foul blot in a man: and yet it will be continually in the mouth of men without discipline. A thief is better than a man that is always lying: but both of them shall inherit destruction. The manners of lying men are without honour: and their confusion is with them without ceasing. Ibid. 20—26 to 28.

Three sorts my soul hateth, and I am greatly grieved at their life: a poor man that is proud; a rich man that is a liar; an old man that is a fool, and doting. Ibid. 25—3, 4.

Condign punishment was inflicted on the lying elders, who sought the ruin of Susanna. Dan. Chapter 13.

Cursing, and lying, and killing, and theft, and adultery have overflowed: and blood hath touched blood. Therefore shall the land mourn. Osee. 4—2, 3.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. John. 8—44.

For judgment of God upon Ananias and Saphira, who sought to deceive the Apostles, see Acts, Chapter 5.

Wherefore putting away lying, speak ye the truth every man with his neighbour. Ephes. 4—25. See 1. Peter. 2—1.

Lie not one to another, stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him who created him. Coloss. 3—9, 10.

There shall not enter into it (*the heavenly Jerusalem*) any thing defiled, or any one that worketh abomination, or a lie. Apocal. 21—27.

Without *are* dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie. Ibid. 22—15.

MAGIC.

(*See also Incantations, and Soothsayers.*)

Pharao's magicians were confounded by Moses and Aaron. Exod. 7—12.

Neither could the magicians stand before Moses for the biles that were upon them. Ibid. 9—11.

The magicians in Egypt could not, with all their art, bring forth sciniphs. Ibid. 8—18. *This shows that God does not permit such agencies to go beyond a certain limit.*

Wizards, thou shalt not suffer to live. Ibid. 22—18.

Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them. Levit. 19—31.

The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of his people. Ibid. 20—6.

And Saul had put away all the magicians and soothsayers out of the land. 1. Kings. 28—3. *For Saul's subsequent visit to the divining woman,* see verse 7.

Elias predicted the death of king Ochozias as the result of his having consulted Beelzebub the god of Accaron. 4. Kings. 1—6. See 17—17.

He (*Manasses*) observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger. * * Therefore he brought upon them the captains of the army of the king of the Assyrians: and they took Manasses, and carried him bound with chains and fetters to Babylon. 2. Paral. 33—6 and 11. See 4. Kings. 21—6.

Simon Magus, who had seduced many, believed and was baptized; but his conversion proved vain. Acts. 8—9, and following verses.

And many of those who had followed curious things, brought their books (*of magic*) together and burnt them before all. Ibid. 19—19.

Magicians, not to be Consulted.

Go not aside after wizards, neither ask anything of soothsayers, to be defiled by them: I am the Lord your God. Levit. 19—31.

The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people. Ibid. 20—6.

When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations. Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire,—nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. Deut. 18—9 to 11.

And the messengers turned back to Ochozias And he said to them: Why are you come back? but they answered him: A man met us, and said to us: Go, and return to the king that sent you; and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed on which thou art gone up; but thou shalt surely die. 4 Kings. 1—6.

Then the king (*Nabuchodonosor*) commanded to call together the diviners, and the wise men, and the magicians, and the Chaldeans, to declare to the king his dreams. Dan. 2—2. See 4—4, and 5—7.

MAGNANIMITY.

(*See Confidence.*)

Divine Malediction.

And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. Gen. 3—14.

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Ibid. 3—17.

Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. Ibid. 4—11. See 5—29.

Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: I will divide them (*Simeon and Levi*) in Jacob, and will scatter them in Israel. Ibid 49—7. See Num. 5—11, and following verses.

Behold, I set forth in your sight this day a blessing and a curse: a blessing, if you obey the commandments of the Lord your God, which I command you this day: a curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I show you, and walk after strange gods which you know not. Deut. 11—26 to 28. See 21—25.

And first he blessed the people of Israel. After this he read all the words of the blessing and the cursing, and all things that were written in the book of the law. Josue. 8—33. See Deut. 28—16, and 1. Kings. 17—43.

Moreover I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours; thus may he be shaken out, and become empty. 2. Esdras. 5—13.

As a bird flying to other places, and a sparrow going here or there; so a curse uttered without cause shall come upon a man. Prov. 26—2.

For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes. Jerem. 49—13.

The Lord hath cast off his altar; he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy. Lamentations. 2—7.

And all Israel have transgressed thy law, and have turned away from hearing thy voice: and the malediction, and the curse, which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against him. Dan. 9—11.

And now, O ye priests, this commandment is to you. If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings: yea I will curse them: because you have not laid it to heart. Malach. 2—1, 2.

Christ cursed the fig-tree, and it presently withered away. Math. 21—19. See Mark. 11—14

Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. Matth. 25—41.

Human Malediction.

The first recorded instance of cursing by man is the malediction pronounced by Noe on Chanaan, because Cham, the latter's father, had reported, instead of covering, his nakedness. Gen. 9—25.

Isaac blessed Jacob, and said: Cursed be he that curseth thee. Ibid. 27—29. See 12—3.

The prince of thy people thou shalt not curse. Exod. 22—28.

Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind. Levit. 19—14.

He that curseth his father, or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him Ibid. 20—9. See Exod. 21—17; Prov. 20—20; Matth. 15—4, and Mark. 7—10.

Balac sent messengers to Balaam, and bade him come and curse the Israelites, saying: for I know, that he whom thou shalt bless is blessed; and he whom thou shalt curse is cursed. Num. 22—6. See Chapters 22, 23 and 24.

Cursed be the man before the Lord, that shall raise up and build the city of Jericho. Josue. 6—26.

The inhabitants of Sichem cursed Abimelech. Judges. 9—27. See 5—23.

Wishing to pursue the Philistines, Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. 1. Kings. 14—24.

And the Philistine (*Goliath*) cursed David by his gods Ibid. 17—43.

And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial. 2. Kings. 16—7.

The boys, who mocked Eliseus, were cursed by him and immediately afterward torn to pieces by bears. 4. Kings. 2—23, 24.

The mother's curse rooteth up the foundation. Eccli. 3—11. See 2. Mach. 10—34; John. 9—28, and Acts. 23—4, 5.

MAN.

Man Created to the Image of God.

Let us make man to our image and likeness. Gen. 1—26.

And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man become a living soul. Ibid. 2—7.

This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God. Ibid. 5—1.

Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. Ibid. 9—6.

Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden? Job. 10—8.

Thy hands have made me and formed me: give me understanding, and I will learn thy commandments. Psalm. 118—73.

For God created man incorruptible, and to the image of his own likeness he made him. Wisdom. 2—23.

God created man of the earth; and made him after his own image. Eccli. 17—1. See Coloss. 3—10.

By it (*the tongue*) we bless God and the Father: and by it we curse men, who are made after the likeness of God. James. 3—9.

Man is Cursed.

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou

shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Gen. 3—17.

Material Man.

And the Lord God formed man of the slime of the earth. Gen. 2—7.

Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Job. 10—9.

Man is like to vanity. Psalm. 143—4.

For all men have one entrance into life, and the like going out. Wisdom. 7—6.

For all things cannot be in men; because the son of man is not immortal; and they are delighted with the vanity of evil. Eccli. 17—29.

Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination. Isa. 41—24.

Wo to him that gainsayeth his Maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making; and thy work is without hands? Ibid. 45—9.

For the sun rose with a burning heat, and parched the grass; and the flower thereof fell off; and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. James. 1—11.

The Shortness of Man's Life.

Naked came I out of my mother's womb, and naked shall I return thither. Job. 1—21.

For we are but of yesterday, and are ignorant that our days upon earth are but a shadow. Ibid. 8—9.

Shall not the fewness of my days be ended shortly? Ibid. 10—20.

Man born of a woman, living for a short time, is filled with many miseries. Ibid. 14—1. See verse 2.

For behold, short years pass away, and I am walking in a path by which I shall not return. Ibid. 16—23.

Behold, thou hast made my days measurable: and my substance is as nothing before thee. Psalm. 38—6.

Our years shall be considered as a spider: the days of our years in them are threescore and ten years. But if in the strong *they be* fourscore years. Psalm. 89—9, 10.

My days have declined like a shadow, and I am withered like grass. Psalm. 101—12.

Man is like to vanity: his days pass away like a shadow. Psalm. 143—4.

For we are sojourners before thee, and strangers, as *were* all our fathers. Our days upon earth are as a shadow; and there is no stay. 1. Paral. 29—15.

Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. Eccles. 9—12.

For our time is *as* the passing of a shadow; and there is no going back of our end: for it is fast sealed, and no man returneth. Wisdom. 2—5.

All those things are passed away like a shadow, and like a post that runneth on. * * So we also being born, forthwith ceased to be; and have been able to show no mark. Ibid. 5—9 and 13. See 2—13.

And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die. Eccli. 11—20.

All flesh shall fade as grass, and as the leaf that springeth out on a green tree. Some grow and some fall off: so is the generation of flesh and blood: one cometh to an end, and another is born. Ibid. 14—18, 19.

The number of the days of men at the most are a hundred years; as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years, compared to eternity. Ibid. 18—18.

Man is Like Grass.

In the morning *man* shall grow up like grass; in the morning he shall flourish and pass away; in the evening he shall fall, grow dry, and wither. Psalm. 89—6.

I am withered like grass. Psalm. 101—12.

Let them be as grass upon the tops of houses, which withereth before it be plucked up: wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom. Psalm. 128—6, 7.

All flesh shall fade as grass, and as the leaf that springeth out on a green tree. Eccli. 14—18.

The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen, because the Spirit of the Lord hath blown upon it. Indeed the people is grass: the grass is withered, and the flower is fallen: but the word of our Lord endureth for ever. Isa. 40—6 to 8.

For all flesh is as grass; and all the glory thereof as the flower of the grass: the grass is withered; and the flower thereof is fallen away. 1. Peter, 1—24.

But let the brother of low condition glory in his exaltation: but the rich, in his being low, because as the flower of the grass, he shall pass away: for the sun rose with a burning heat, and parched the grass; and the flower thereof fell off; and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. James. 1—9 to 11.

The Many Miseries of Man.

In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art. Gen. 3—19.

Man is born to labour, and the bird to fly. Job. 5—7.

The life of man upon earth is a warfare, and his days are like the days of a hireling. Ibid. 7—1.

Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. Ibid. 14—1, 2.

Our years shall be considered as a spider: the days of our years in them are threescore and ten years. But if in the strong *they be* fourscore years: and what is more of them is labour and sorrow. Psalm. 89—9, 10.

For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun? all his days are full of sorrows and miseries: even in the night he doth not rest in mind: and is not this vanity? Eccles. 2—22, 23.

There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner. * * As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind? all the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow. Ibid. 5—12, and 14 to 16.

For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. Wisdom. 9—15.

Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end: from him that sitteth on a glorious throne, unto him that is humbled in earth and ashes: from him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife: and in the time of rest upon his bed, the sleep of the night changeth his knowledge. A little and as nothing in his rest, and afterward in sleep, as in the day of keeping watch. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the the time of his safety he rose up, and wondereth that there is no fear: such things happen to all flesh, from man even to beast: and upon sinners are seven-fold more. Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges: all these things are created for the wicked: and for the sakes came the flood. Eccli. 40—1 to 10.

Man is Blessed in Christ.

I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed. Gen. 12—3. See 18—18

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Ibid. 22—18. See 26—4; also Eccli. 44—25, and Acts. 3—25.

And the Scripture, foreseeing that God justifieth the Gentiles by faith, told Abraham before: In thee shall all nations be blessed. Galat. 3—8.

The Regeneration of Man.

And Jesus calling unto him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Matth. 18—2, 3.

But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John. 1—12, 13.

Jesus answered, and said to him: Amen, amen, I say to thee, except a man be born again, he cannot see the kingdom of God. * * Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Ibid. 3—3, 5, 6.

Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall

not thirst for ever. But the water that I shall give him, shall become in him a fountain of water, springing up unto everlasting life. Ibid. 4—13, 14.

He that believeth in me, as the Scripture saith, Out of his belly shall flow rivers of living water. Ibid. 7—38.

For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the gospel. 1. Cor. 4—15.

The first man was of the earth, earthly: the second man (*Christ*) from heaven, heavenly. Such as *is* the earthly, such also *are* the earthly: and such as *is* the heavenly, such also *are* they that are heavenly. Therefore as we have been borne the image of the earthly, let us bear also the image of the heavenly. Ibid. 15—47 to 49.

For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day. 2. Cor. 4—16.

My little children, of whom I am in labour again, until Christ be formed in you. Galat. 4—19. See James. 1—18; 1. Peter. 4—2. and Hebr. 12—1.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Galat. 6—15.

But you have not so learned Christ: if yet you have heard him, and have been taught in him, as the truth is in Jesus. To put off, according to the former conversation, the old man, who is corrupted according to the desires of error. And be ye renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Ephes. 4—20 to 24. See Rom. 6—4.

But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. Lie not one to another, stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him who created him. Coloss. 3—8 to 10. See verse 12.

But when the goodness and kindness of our Saviour God appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour. Titus. 3—4 to 6.

Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth forever, 1. Peter. 1—23.

As new-born infants, desire the rational milk without guile; that thereby you may grow unto salvation. Ibid. 2—2. See James. 1—18.

Man is Dust and Ashes.

And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. Gen. 2—7.

In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Ibid. 3—19.

And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. Ibid. 18—27. See Job. 10—8.

All flesh shall perish together: and man shall return into ashes. Job. 34—15.

And he remembered that they are flesh; a wind that goeth and returneth not. Psalm. 77—39.

His spirit shall go forth; and he shall return into his earth: in that day all their thoughts shall perish. Psalm. 145—4.

And the dust return into its earth, from whence it was, and the spirit return to God, who gave it. Eccles. 12—7.

God created man of the earth; and made him after his own image. And he turned him into it again; and clothed him with strength according to himself. Eccli. 17—1, 2.

All things that are of the earth, shall return into the earth; so the ungodly shall from malediction to destruction. Ibid. 41—13. See Isa. 40—6.

MANNA.

The Israelites beginning to murmur, the Lord sent them manna from heaven. Exod. Chapter 16.

Our soul is dry, our eyes behold nothing else but manna. Now the manna was like coriander-seed, of the colour of bdellium. Num. 11—6, 7.

He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word that proceedeth from the mouth of God. Deut. 8—3. See Josue. 5—12.

And had rained down manna upon them to eat, and had given them the bread of heaven. Psalm. 77—24.

Thou didst feed thy people with the food of Angels, and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste. Wisdom. 16—20.

Our fathers did eat manna in the desert; as it is written: He gave them bread from heaven to eat. John. 6—31. See Exod. 16—14, and 1. Cor. 10—3.

MANSION.

Eternal Mansion.

In my Father's house there are many mansions. John. 14—2.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1.

MARRIAGE.

Material Marriage.

(*See Matrimony.*)

Spiritual Marriage between God and the Soul.

Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited. Isa. 62—4. See 50—1, and 54—5, 6; also whole of Canticle of Canticles.

How long wilt thou be dissolute in deliciousness, O wandering daughter?

for the Lord hath created a new thing upon the earth; A WOMAN SHALL COMPASS A MAN. Jerem. 31—22.

I caused thee to multiply as the bud of the field: and thou didst increase and grow great,and advancedst,and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion. And I passed by thee, and saw thee: and behold, thy time was the time of lovers, and I spread my garment over thee, and covered thy ignominy. And I swore to thee; and I entered into a covenant with thee, saith the Lord God: and thou becamest mine. Ezech. 16—7, 8.

And I will espouse thee to me in faith: and thou shalt know that I am the Lord. Osee. 2—20.

And Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them. Matth. 9—15. See Mark. 2—19.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. Cor. 11—2.

Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. Apocal. 19—7.

And I John saw the holy city the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Ibid. 21—2.

MARY.

Mary Foretold.

I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. Gen. 3—15.

I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob, and sceptre shall spring up from Israel; and shall strike the chiefs of Moab, and shall waste all the children of Seth. Ibid. 24—17.

He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber. Psalm. 18—6.

Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which the daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing: surrounded with variety. Psalm. 44—9, 10.

The stream of the river maketh the city of God joyful; the most High hath sanctified his own tabernacle. God is in the midst thereof, it shall not be moved: God will help it in the morning early. Psalm. 45—5, 6.

How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Psalm. 83—2, 3.

Glorious things are said of thee, O city of God. Psalm. 86—3.

Arise, O Lord, into thy resting place; thou and the ark, which thou hast sanctified. Psalm. 131—8.

Who shall find a valiant woman? far, and from the uttermost coasts, is the price of her. * * Many daughters have gathered together riches: thou hast surpassed them all. Prov. 31—10 and 29.

Let him kiss me with the kiss of his mouth: for thy breasts are better than wine. Smelling sweet of the best ointments. Thy name *is as* oil poured

out; therefore young maidens have loved thee. Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his store-rooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee. * * If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds. * * Behold, thou art fair, O my love: behold, thou art fair; thy eyes are as those of doves. Canticle of Canticles. 1—1 to 3, 7, 14.

I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. * * Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past: the rain is over and gone. The flowers have appeared in our land; the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clifts of the rock, in the hollow places of the wall, show me thy face; let thy voice sound in my ears: for thy voice is sweet and thy face comely. Ibid. 2—1 to 3, and 10 to 14. See whole Chapter.

Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer? Ibid. 3—6. See whole Chapter.

How beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad. * * Thou art all fair, O my love; and there is not a spot in thee. * * My sister, *my* spouse, is a garden inclosed, a garden inclosed, a fountain sealed up. * * The fountain of gardens: the well of living waters, which run with a strong stream from Libanus. Ibid. 4—1, 7, 12, 15. See whole Chapter.

What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us? * * Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee? Ibid. 5—9 and 17.

Thou art beautiful, O my love, sweet and comely as Jerusalem; terrible as an army set in array. * * One is my dove; my perfect one is *but* one; she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? Ibid. 6—3, 8, 9. See whole Chapter.

I made that in the heavens there should rise light that never faileth; and as a cloud I covered all the earth: I dwelt in the highest places: and my throne is in a pillar of a cloud. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea. And have stood in all the earth: and in every people, and in every nation, I have had the chief rule: and by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord. Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inherit-

ance in Israel, and take root in my elect. From the beginning, and before the world, was I created; and unto the world to come, I shall not cease to be; and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested: and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God, his inheritance: and my abode is in the full assembly of saints. Eccli. 24—6 to 16. See whole Chapter.

Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good. Isa. 7—14, 15.

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. Ibid. 11—1, 2.

Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof. Ibid. 19—1.

Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him. Ibid. 45—8.

How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth; A WOMAN SHALL COMPASS A MAN. Jerem. 31—22.

Mary Prefigured by the Ark of Noe.

Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. Gen. 6—14.

Mary Prefigured by the Burning Bush.

And the Lord appeared to him (*Moses*) in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt. Exod. 3—2.

Mary Prefigured by the Ark of the Covenant.

Frame an ark of setim-wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise a cubit and a half. Exod. 25—10.

Mary Prefigured by the Rod of Aaron.

He (*Moses*) returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling it had bloomed blossoms, which spreading the leaves, were formed into almonds. Num. 17—8.

Mary Prefigured by Gedeon's Fleece.

And Gedeon said to God: If thou wilt save Israel by my hand, as thou

hast said, I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel. And it was so. And rising before day wringing the fleece, he filled a vessel with the dew. And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew. And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground. Judges. 6—36 to 40.

Mary Prefigured by Solomon's Throne.

King Solomon also made a great throne of ivory, and overlaid it with the finest gold. 3. Kings. 10—18. See 2. Paral. 9—17.

Mary Prefigured by Solomon's Temple.

See 3. Kings. Chapter 6, and 2. Paral. Chapters 2, 3 and 4.

Mary Prefigured by the East Gate of the Sanctuary.

And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut. And the Lord said to me: This gate shall be shut: it shall not be opened, and no man shall pass through it; because the Lord the God of Israel hath entered in by it: and it shall be shut for the prince. The prince himself shall sit in it, to eat bread before the Lord. Ezech. 44—1 to 3.

Mary Prefigured by a Mountain.

Thus thou sawest till a stone was cut out of a mountain without hands. Dan. 2—34.

Mary Prefigured by Distinguished Women.

By Rebecca.

Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken. Gen. 24—51.

By Rachel.

See Gen. Chapters 30 and 31.

By Abigail.

And when Abigail saw David, she made haste, and lighted off the ass, and fell before David, on her face, and adored upon the ground. And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech, in thy ears; and hear the words of thy servant. 1. Kings. 25—23, 24.

By Abisag.

Now king David was old, and advanced in years: and when he was covered with clothes, he was not warm. His servants therefore said to him: Let us seek for our lord the king a young virgin; and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king. So they sought a beautiful young woman in all the coasts of Israel: and they found Abisag a Sunamitess, and brought her to the king. And the damsel was exceeding beautiful: and she slept with the king, and served him; but the king did not know her. 3. Kings. 1—1 to 4.

By Judith.

Judith said (*to the inhabitants of Bethulia*): Praise ye the Lord our God, who hath not forsaken them that hope in him. And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people by my hand this night. Judith. 13—17, 18.

By Esther.

Esther also among the rest of the maidens was delivered to him (*Egeus*) to be kept in the number of the women. And she pleased him, and found favour in his sight. Esther. 2—8, 9.

If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request. Ibid. 7—3.

Mary, Figuratively Called the Star of Jacob.

A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel; and shall strike the chiefs of Moab, and shall waste all the children of Seth. Num. 24—17.

Mary, Called the Sun.

He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber. Psalm. 18—6.

Mary, Called Queen.

The queen stood on thy right hand, in gilded clothing: surrounded with variety. Psalm. 44—10.

Mary, Called the Tabernacle of the Most High.

The stream of the river maketh the city of God joyful; the most High hath sanctified his own tabernacle. Psalm. 45—5.

Mary, Called a Blessed Land.

Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob. Psalm. 84—2.

Mary, Called the City of God.

Glorious things are said of thee, O city of God. Psalm. 86—3.

Mary, Called the House of Wisdom.

Wisdom hath built herself a house: she hath hewn her out seven pillars. Prov. 9—1.

Mary, Called a Valiant Woman.

Who shall find a valiant woman? far, and from the uttermost coasts, is the price of her. Prov. 31—10.

Mary, Called All Fair.

Thou art all fair, O my love; and there is not a spot in thee. Canticle of Canticles. 4—7.

Mary, Called the Mother of Fair Love.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope. Eccli. 24—24.

Mary, Called Virgin.

Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel. Isa. 7—14.

Mary, Called the Rod of Jesse.

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. Isa. 11—1.

Mary, Called a Cloud.

Behold the Lord will ascend upon a swift cloud. Isa. 19—1.

Mary, Called a Closed Gate.

See Ezech. 44—2.

Mary, Called a Mountain.

See Dan. 2—34.

Mary, Called, and is, the Mother of the Lord.

And she (*Elizabeth*) cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? Luke. 1—42, 43.

Mary, Called the Mother of Jesus.

And when they were departed, behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. Matth. 2—13.

Now there stood by the cross of Jesus, his mother,and his mother's sister, Mary of Cleophas, and Mary Magdalene. John. 19—25.

Things to which Mary is Compared.

She is compared to wine, to oil poured out and to the odor of ointments, Canticle of Canticles 1—1 to 3; *to the tents of Cedar and to the curtains of Solomon,* verse 4; *to a vineyard,* verse 5; *to a bundle of myrrh,* verse 12; *to a cluster of cypress in the vineyards of Engaddi,* verse 13; *to the flower of the field and the lily of the valleys,* Ibid. 2—1; *to an apple-tree among the trees of the woods,* verse 3; *to a cellar of wine,* verse 4; *to a dove in the clifts of the rock,* verse 14; *to a pillar of smoke of aromatical spices, of myrrh, of frankincense and of all the powders of the perfumer,* Ibid. 3—6; *to king Solomon in the day of his espousals,* verse 11; *to the eyes of doves,* Ibid. 4—1; *to scarlet lace and to a pomegranate,* verse 3; *to the tower of David,* verse 4; *to young roes feeding among the lilies,* verse 5; *to a mountain of myrrh and to a hill of frankincense,* verse 6; *to a dropping honey-comb,* verse 11; *to a garden inclosed, and to a fountain sealed,* verse 12; *to a paradise of pomegranates,* verse 13; *to a well of living waters,* verse 15; *to the north wind and to the south wind,* verse 16; *to the fruit of apple-trees,* Ibid. 5—1; *to beds of aromatical spices,* verse 13; *to ivory set with sapphires,* verse 14; *to pillars of marble upon bases of gold,* verse 15; *to the bark of a pomegranate,* Ibid. 6—6; *to the dawn, to the moon and to the sun,* verse 9; *to a garden of nuts and to the fruits of the valleys,* verse 10; *to wisdom in the churches of the Most High,* Eccli. 24—2; *to the multitude of the elect,* verse 4; *to the mouth of the Most High,* verse 5; *to a light rising in the heavens and to a cloud covering the whole earth,* verse 6; *to a pillar of a cloud,* verse 7; *to an army in battle-array,* Canticle of Canticles, 6—3, 9; *to the circuit of heaven and to the bottom of the deep,* Eccli. 24—8; *to a cedar in Libanus, and to a cypress-tree on Mount Sion,* verse 17; *to a palm-tree in Cades and to a rose-plant in Jericho,* verse 18; *to an olive-tree in the plains and to a plane-tree by the water,* verse 19; *to cinnamon and to aromatical balm,* verse 20; *to storax, galbanum, onyx, aloes, frankincense and to the purest balm,* verse 21; *to the turpentine-tree,* verse 22, etc. See whole Chapter.

The Perpetual Virginity of Mary, Indicated.

And the Lord appeared to him (*Moses*) in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt. Exod. 3—2.

And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said, I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel. And it was so. And rising before day wringing the fleece, he filled a vessel with the dew. And he said again to God: Let not thy wrath be kindled against me, if I try once more,

seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew. And God did that night as he had requested: and it was dry on the fleeces only, and there was dew on all the ground. Judges. 6—37 to 40.

As the lily among thorns so is my love among the daughters. Canticle of Canticles. 2—2.

Thou art all fair, O my love; and there is not a spot in thee. Ibid. 4—7. See 6—9, and Psalm. 18—6.

The land that was desolate and impassable shall be glad; and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus, is given to it: the beauty of Carmel, and Saron; they shall see the glory of the Lord and the beauty of our God. Isa. 35—1, 2. See 7—14, and 11—1.

Before she was in labour, she brought forth: before her time came to be delivered she brought forth a man-child. Who hath ever heard such a thing? and who hath seen the like to this? Ibid. 66—7, 8. See Ezech. 44—2, 3.

But while he thought on these things, behold, the Angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. Matth. 1—20.

And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the most High shall over-shadow thee. And therefore also thee Holy which shall be born of thee, shall be called the Son of God. Luke. 1—34, 35.

Virtues of the Virgin Mary.

Her Faith.

She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. Prov. 3—18.

And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the Angel departed from her. * * And blessed art thou that hast believed; because those things shall be accomplished that were spoken to thee by the Lord. Luke. 1—38 and 45.

Her Hope.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope. Eccli. 24—24.

And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there. * * His mother said to the waiters: Whatsoever he shall say to you, do ye. John. 2—1 and 5.

Her Charity.

And Mary abode with her (*Elizabeth*) about three months: and she returned to her own house. Luke. 1—56.

And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. Ibid. 2—7.

And the wine failing, the mother of Jesus saith to him: They have no wine. John. 2—3.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. Ibid. 19—25.

Her Chastity.

See Perpetual Virginity of Mary, above; see also Luke. 1—34, 35.

Her Humility.

And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the Angel departed from her. * * Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed. Luke. 1—38 and 48.

Her Prudence.

But Mary kept all these words, pondering *them* in her heart. Luke. 2—19.

Her Solicitude.

And his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. Luke. 2—48.

Her Piety.

And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. Luke. 1—46, 47.

Her Benignity.

And she entered into the house of Zachary, and saluted Elizabeth. Luke. 1—40.

Her Courage.

See John. 19—25, and Prov. Chapter 31.

Her Wisdom.

She hath opened her mouth to wisdom, and the law of clemency is on her tongue. Prov. 31—26. See John. 2—5.

Her Poverty.

And going into the house, they found the child with Mary his mother: and falling down, they adored him: and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh. Matth. 2—11.

And it came to pass, that when they were there, her days were accom-

plished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. Luke. 2—6, 7. See verse 24.

Her Patience.

Simeon said to Mary: And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. Luke. 2—35. See Matth. 2—13.

Mary was Pre-eminent in Virtue.

Many daughters have gathered together riches: thou hast surpassed them all. Prov. 31—29.

In me is all grace of the way, and of the truth; in me is all hope of life and of virtue. Eccli. 24—25.

The Angelical Salutation.

And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed *art* thou among women. Luke. 1—28. See verse 48.

Mary Visits Elizabeth, and Gives Praise to God.

And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. * * And Mary said: My soul doth magnify the Lord. Luke. 1—39, 40 and 46.

Mary Goes to Bethlehem with Joseph.

And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. Luke. 2—4, 5.

Mary Flees to Egypt with Joseph.

Who (*Joseph*) rising up, took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Matth. 2—14.

Mary Returns to the Land of Israel.

Now Herod being dead, behold, an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Rise, and take the child and his mother, and go into the land of Israel: for they are dead, who sought the life of the child: who, rising up, took the child, and his mother, and came into the land of Israel Matth. 2—19 to 21.

Mary Finds Christ in the Temple.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. Luke. 2—46.

Mary is Present at the Crucifixion, and is Commended to the Filial Care of the Apostle John.

Now there stood by the cross of Jesus, his mother,and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that,he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. John. 19—25 to 27.

Mary Remained with the Apostles.

All these were persevering with one mind in prayer with the women,and Mary the mother of Jesus, and his brethren. Acts. 1—14.

MASS.

Sacrifice of the Mass Foretold.

I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you. You shall eat the oldest of the old store. and,new coming on, you shall cast away the old. I will set my tabernacle in the midst of you; and my soul shall not cast you off. I will walk among you, and will be your God; and you shall be my people. Levit. 26—9 to 12.

Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth *me*, how goodly is it! Psalm. 22—5.

The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech. Psalm. 109—4. See Hebr. 5—6,and 7—17.

And in the last days the mountain of the house of the Lord shall be prepared, on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord,and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. Isa. 2—2, 3. See Micheas. 4—1.

In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof: it shall be for a sign, and for a testimony, to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor: and he shall send them a saviour and a defender to deliver them. And the Lord shall be known by Egypt: and the Egyptians (*that is, the Gentiles*) shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them. Isa. 19—19 to 21.

I will bring them into my holy mount, and will make them joyful in my

house of prayer; their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer for all nations. Ibid. 56—7.

But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory. Ibid. 61—6.

And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia, them that draw the bow; into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles: and they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord. And I will take of them to be priests and Levites, saith the Lord. Ibid. 66—19 to 21.

Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda. Jerem. 31—31. See Hebr. 8—8.

In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just One. For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel. Neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually. Ibid. 33—16 to 18.

They shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place *there* the abomination unto desolation. Dan. 11—31.

And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days. Ibid. 12—11.

In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old. Amos. 9—11. See Acts. 15—16.

Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts. Malach. 1—10, 11.

Sacrifice of the Mass Indicated by Various Figures in the Old Testament.

But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God, blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. Gen. 14—18, 19. See Hebr. 7—1.

Abraham lifted up his eyes, and saw behind his back a ram amongst the briars sticking fast by the horns, which he took and offered for a holocaust instead of his son. Gen. 22—13.

And it shall be a lamb without blemish, a male, of one year: according to

which rite also you shall take a kid. * * Thou shalt keep this thing as a law for thee and thy children for ever. Exod. 12—5 and 24.

And thou shalt set upon the table loaves of proposition in my sight always. Ibid. 25—30.

And thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish, and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour. * * Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands. Ibid. 29—1, 2 and 15. See whole Chapter; also Levit. 2—1 and 11.

If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him: and he shall put his hand upon the head of the victim: and it shall be acceptable, and help to its expiation. Levit. 1—3, 4.

If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth, and afterwards shall come to know his sin; he shall offer a buck-goat without blemish, a sacrifice to the Lord. Ibid. 4—22, 23.

But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin: and the other for a holocaust. And he shall give them to the priest. Ibid. 5—7, 8.

The priest shall command him, that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar-wood, and scarlet and hyssop. Ibid. 14—4.

He (*Aaron*) shall offer a calf for sin, and a ram for a holocaust. Ibid. 16—3.

And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony. Ibid. 19—21.

The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odour to the Lord. Ibid. 6—15. See 9—8.

They shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck-goat for sin. Num. 15—24. See 18—17.

And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women. 1. Kings. 21—4. See 3. Kings. 19—6, and 4. Kings. 4—42.

The Sacrifice of the Mass, Called a Continual Sacrifice.

And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper. Dan. 8—12. See 11—31, and 12—11.

The Person Offering the Sacrifice shall not Perish.

Neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually. * * Also my covenant with David my servant may be made void, that he should not have a son to reign upon his throne, and *with the* Levites and priests my ministers. Jerem. 33—18 and 21.

The Sacrifice of the Mass Instituted by Christ.

And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me. Luke. 22—19. See Matth. 26—26; Mark. 14—22, and 1. Cor. 11—24.

NOTE—*Given for you,* that is, given in the present or in the past Therefore the body of Christ must, as a matter of fact, have been the victim; not to be immolated, but already immolated; and hence there was a sacrifice. Although the verb is put in the future by Matthew and Mark, it must be understood as referring to the past for the reason that what has not as yet been immolated cannot have the nature of an edible, as a victim, nor be proper food and drink. But at the last supper Christ had the nature of an edible, and was in reality food and drink; therefore, he had already been immolated, not on the cross, but in the unbloody sacrifice, which preceded the crucifixion.

Do this for a commemoration of me. In the Holy Scriptures the verb *to do* or *to make* (*facere*) is very frequently used in the sense of *to sacrifice.* See Num. 9—2, 4, 10 and 14.

You shall offer also a buck-goat for sin, and two lambs of the first year for sacrifices of peace-offerings. Levit. 23—19.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Psalm. 109—4. Compare this verse with Hebr. 5—6, 10; and 7—17.

NOTE—Melchisedech, a priest of the Most High, offered bread and wine in sacrifice; Christ, therefore, at the last supper (for of no other time can this be said) offered his body and blood under the appearance of bread and wine.

That Melchisedech brought bread and wine to Abram's soldiers is certain from Gen. 14—18. He did so, not with any purpose of offering them food, because they had already eaten and were filled, as we learn from verse 24, but that they might become sharers in this sacrifice of sanctified bread and wine, then offered for the first time. That this is the true sense is evident from the words immediately following: For he (*Melchisedech*) was the Priest of the most high God. Therefore, Christ, too, offered sacrifice in this manner, and bade his apostles do likewise in commemoration of him.

The Sacrifice of the Mass Confirmed by St. Paul.

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? * * Are not they, who eat of the sacrifices, partakers of the altar? 1. Cor. 10—16 and 18.

We have an altar, whereof they have no power to eat who serve the tabernacle. Hebr. 13—10.

NOTE.—If we have an altar, we must, of necessity, also have a sacrifice; and, as we take the victim from the altar, and not from the cross, it follows that the victim is of the unbloody sacrifice, which takes place in the Eucharistical consecration.

For I have received of the Lord that which also I deliver to you, that the Lord Jesus, the night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testa-

ment in my blood: this do ye, as often as you shall drink *it* for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. 1. Cor. 11—23 to 26. See Hebr. 5—6.

For the priesthood being translated, it is necessary that a translation also be made of the law. Hebr. 7—12.

MASTER.

Duty and Power of Master and Mistress.

Agar, the handmaid of Sarai, fled from her, but was commanded by an Angel to return and humble herself before her mistress. Gen. Chapter 16. See also Chapter 21.

If thou buy a Hebrew servant, six years shall he serve thee: in the seventh he shall go out free for nothing. * * He that striketh his bond-man or bond-woman with a rod, and they die under his hands, shall be guilty of the crime. * * If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free, for the eye which he put out. Also if he strike out a tooth of his man-servant, or maid-servant, he shall in like manner make them free. Exod. 21—2, 20, 26, 27. See Jerem. 34—9 and 14.

Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Levit. 19—13.

The seventh day is the sabbath, that is,the rest of the Lord thy God. Thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest, even as thyself. Deut. 5—14. See Exod. 20—10.

If I have despised to abide judgment with my man-servant, or my maid-servant, when they had any controversy against me. Job. 31—13.

And the king (*Saul*) said to the messengers that stood about him: Turn, and kill the priests of the Lord; for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord. 1. Kings. 22—17.

Giezi, the servant of Eliseus, having received presents from Naaman, and lied, when questioned by his master, was struck with leprosy. 4. Kings. 5—20.

A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer. Prov. 29—19.

Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. Eccli. 7—22.

The yoke and the thong bend a stiff neck; and continual labours bow a slave. Torture and fetters are for a malicious slave: send him to work, that he be not idle: for idleness hath taught much evil. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters; but be not excessive towards any one: and do no grievous thing without judgment. If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

If thou hurt him unjustly, he will run away: and if he rise up and depart, thou knowest not whom to ask, and in what way to seek him. Ibid. 33—27 to 33. See Parable of the Ten Talents. Matth. 25—14.

The centurion in the gospel was solicitous for the recovery of his servant. Luke. 7—2. See Acts. 10—2.

And you, masters, do the same things to them (*your servants*) forbearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with him. Ephes. 6—9.

Masters, do to your servants that which is just and equal; knowing that you also have a master in heaven. Coloss. 4—1. See Philip. 2—7.

We should not Seek to be Masters.

But be not you called Rabbi. For one is your master, and all you are brethren. * * Neither be ye called masters: for one is your master, Christ. Matth. 23—8 and 10.

Be not many masters, my brethren, knowing that you receive the greater judgment. James. 3—1.

MATRIMONY.

Matrimony was Instituted for the Propagation of the Human Race.

Male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. Gen. 1—27, 28.

Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh: she shall be call Woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh. Ibid. 2—21 to 24.

And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat. * * And to Adam he (*God*) said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Ibid. 3—12 and 17. See verse 16.

And Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God. Ibid. 4—1. See verse 17.

And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth. Ibid. 9—1. See 8—17.

After this there went a man (*Amram*) of the house of Levi; and took a wife of his own kindred. And she conceived, and bore a son; and seeing him a goodly *child*, hid him three months. Exod. 2—1, 2.

If any man commit adultery with the wife of another, and defile his neighbour's wife, let them be put to death, both the adulterer and the adulteress. Levit. 20—10.

Thou shalt make no league with them (*the Gentiles*), nor show mercy to

them: neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son. Deut. 7—2, 3. See 5—21, and 22—29.

And they (*the Israelites*) took their daughters to wives; and they (*the Gentiles*) gave their own daughters to their sons; and they (*the Israelites*) served their gods. Judges. 3—6. See 1. Esdras. 9—2; 2. Esdras. 13—23, and Esther. 2—17.

And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children. Tob. 6—22.

Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to-day, and to-morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock. * * And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever. Ibid. 8—4 and 9. See 4—13.

He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. Prov. 18—22. See Jerem. 3—1.

House and riches are given by parents: but a prudent wife is properly from the Lord. Prov. 19—14. See Eccli. 25—2.

And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth. Malach. 2—15.

But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery. Matth. 5—32. See Luke 16—18.

And the Pharisees came to him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause? And he answered, and said to them: Have ye not read, that he who made man in the beginning, made them male and female? And he said: For this cause, shall a man leave father and mother, and shall cleave unto his wife: and they two shall be in one flesh. Matth. 19—3 to 5. See 22—24 and 30; also Mark. 10—2, and 6 to 9; 6—18, and 12—20.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. John. 2—1.

For the woman that hath a husband, whilst her husband liveth, is bound to the law: but if her husband be dead, she is loosed from the law of her husband. Wherefore, whilst her husband liveth, she shall be called an adulteress if she be with another man. Rom. 7—2, 3.

A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord. 1. Cor. 7—39.

For this cause shall a man leave his father and mother; and shall adhere to his wife: and they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church. Ephes. 5—31, 32,

Marriage honourable in all, and the bed undefiled. For God will judge fornicators and adulterers. Hebr. 13—4.

Marriage Instituted to enable Man more easily to avoid Sin.

It is good for a man not to touch a woman: but because of fornication,

let every man have his own wife, and let every woman have her own husband. Let the husband render the debt to his wife: and the wife also in like manner to the husband. * * Defraud not one another, unless, perhaps by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency. * * But if they do not contain themselves, let them marry: for it is better to marry than to burn. 1. Cor. 7—1 to 3, 5, 9.

Matrimony Instituted for Mutual Consolation.

House and riches are given by parents: but a prudent wife is properly from the Lord. Prov. 19—14.

Marry thy daughter *well:* and thou shalt do a great work, and give her to a wise man. Eccli. 7—27.

The beauty of a woman cheereth the countenance of her husband: and a man desireth nothing more. If she have a tongue that can cure, and likewise mitigate and show mercy; her husband is not like other men. He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest. Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want. Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city? Ibid. 36—24 to 28.

Husbands, love your wives, as Christ also loved the church, and delivered himself up for it. * * So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. * * Nevertheless let every one of you in particular love his wife as himself: and let the wife reverence her husband. Ephes. 5—25, 28, 33.

Wives, be subject to your husbands, as it behooveth in the Lord. Husbands, love your wives; and be not bitter towards them. Coloss. 3—18, 19.

In like manner also let wives be subject to their husbands; that if any believe not the word, they may be gained without the word, by the conversation of the wives, considering your chaste conversation with fear. Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel; but the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God. For after this manner heretofore also the holy women, hoping in God, adorned themselves, being subject to their own husbands: as Sara obeyed Abraham, calling him lord; whose daughters you are, doing well, and not fearing any trouble. Ye husbands, likewise, dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel, and as to the co-heirs of the grace of life; that your prayers be not hindered. 1. Peter. 3—1 to 7.

Matrimony Indissoluble.

Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh. Gen. 2—24.

Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime. Tob. 4—13.

But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, causeth her to commit adultery: and whosoever

shall marry her that is put away, committeth adultery. Matth. 5—32. See 19—9.

They say to him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Moses, because of the hardness of your hearts, permitted you to put away your wives: but from the beginning it was not so. Matth. 19—7, 8.

What therefore God joined together, let no man put asunder. * * And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her. Mark. 10—9 and 11. See Luke. 16—18.

But to them, that are married, not I, but the Lord commandeth, that the wife depart not from her husband: and if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. * * A woman is bound by the law as long as her husband liveth. 1. Cor. 7—10, 11, 39. See. Rom. 7—2.

The Consent of the Parties, a Requisite to the Validity of Matrimony.

Let us call the maid, and ask her will. Gen. 24—57.

And taking paper they made a writing of marriage. Tob. 7—16.

Matrimony Should be Contracted with Chaste Motives.

For the prohibition of all unnatural lusts, and of marriage within certain degrees of kindred. See Levit. Chapter 18.

Sara, the daughter of Raguel, said in her prayer to the Lord: But a husband I consented to take, with thy fear, not with my lust. Tob. 3—18.

For they who in such manner receive matrimony, as to shut out God. from themselves and their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power. * * Thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust. Ibid. 6—17 and 22. See 8—4 and 9.

Matrimony a Sacrament.

(See Sacrament.)

Is Matrimony always a Sacrament?

This is a great sacrament: but I speak in Christ and in the church. Epes. 5. 32.

The Sacrament of Matrimony Confers Grace.

For this is the will of God, your sanctification: that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles who know not God. 1. Thess. 3, 4.

Spiritual Matrimony.

(See also Spiritual Marriage.)

And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. And I will espouse thee to me in faith: and thou shalt know that I am the Lord. Osee. 2—19, 20.

The kingdom of heaven is like to a man being a king, who made a marriage for his son. Matth. 22—2.

He that hath the bride, is the bridegroom. John. 3—29.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. Cor. 11—2.

Blessed are they, who are called to the marriage supper of the Lamb. Apocal. 19—9.

And I John saw the holy city the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Ibid. 21—2.

Spiritual Matrimony Recompensed.

Lift up thy eyes round about, and see all these are gathered together; they are come to thee: As I live, saith the Lord, thou shalt be clothed with all these as with an ornament; and as a bride thou shalt put them about thee. Isa. 49—18. See 50—4.

I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown and as a bride adorned with her jewels. Ibid. 61—10.

Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride, etc. Matth. 25—1. See following verses.

Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints. Apocal. 19—7, 8.

MEASURE.

With what Measure we Measure, it will be Meted to us.

If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself; he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award. But if her death ensue thereupon, he shall render life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. Exod. 21—22 to 25.

And Adonibezec said: Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem; and he died there. Judges. 1—7.

And Samuel said (*to Agag*): As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal. 1. Kings. 15—33.

And the Lord will recompense me according to my justice: and accord-

ing to the cleanness of my hands in the sight of his eyes. 2. Kings. 22—25.

And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands. Psalm. 17—21.

Do no violence to the poor, because he is poor; and do not oppress the needy in the gate: because the Lord will judge his cause: and will afflict them that have afflicted his soul. Prov. 22—22, 23.

Wo to thee that spoilest; shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised. Isa. 33—1.

Behold, it is written before me: I will not be silent, but I will render and repay into their bosom, your iniquities and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom. Ibid. 65—6, 7. See verse 12; also 66—4.

Shout against her; she hath everywhere given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her. * * Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape: pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the holy One of Israel. Jerem. 50—15 and 29.

And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in all the earth. Ibid. 51—49.

For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant. Ezech. 16—59.

Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads. And I will sell your sons and your daughters by the hands of the children of Juda; and they shall sell them to the Sabeans, a nation far off; for the Lord hath spoken it. Joel. 3—7, 8.

Judge not, that you may not be judged. For with what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again. Matth. 7—1, 2.

And he said to them: Take heed what you hear: With what measure you shall mete, it shall be measured to you again: and more shall be given to you. Mark. 4—24.

Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again. Luke. 6—38.

Measures and Weights Should be Just.

Do not any unjust thing in judgment, in rule, in weight, or in measure. Let the balance be just, and the weights equal, the bushel just, and the sextary equal. Levit. 19—35, 36.

Thou shalt not have diverse weights in thy bag, a greater and a less: neither shall there be in thy house a greater bushel and a less. Thou shalt have a just and a true weight; and thy bushel shall be equal and true: that thou mayst live a long time upon the land which the Lord thy God shall give

thee. For the Lord thy God abhorreth him that doeth these things; and he hateth all injustice. Deut. 25—13 to 16.

A deceitful balance is an abomination before the Lord: and a just weight *is* his will. Prov. 11—1.

Weight and balance are judgments of the Lord: and his work all the weights of the bag. Ibid. 16—11.

Diverse weights and diverse measures, both are abominable before God. Ibid. 20—10.

You have just balances, and a just ephi, and a just bate. Ezech. 45—10.

Shall I justify wicked balances, and the deceitful weights of the bag? Micheas. 6—11.

MEDIATOR.

Christ, the only Mediator of Redemption.

For there is one God, and one Mediator of God and men, the man Christ Jesus: who gave himself a redemption for all, a testimony in due time. 1. Tim. 2—5, 6.

But now he hath obtained a better ministry, by how much also he is the mediator of a better testament, which is established on better promises. Hebr. 8—6. See 12—24.

And, therefore, he is the Mediator of the new testament; that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance. * * For Jesus hath not entered into the holy places made with hands, the patterns of the true; but into heaven itself, that he may appear now in the presence of God for us? Ibid. 9—15 and 24.

Christ, a Mediator of Intercession.

Christ Jesus who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us. Rom. 8—34.

My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just. 1. John. 2—1.

The Holy Ghost, a Mediator.

Likewise the Spirit also helpeth our infirmity: for, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings. Rom. 8—26.

Man, a Mediator.

(*See also Saints.*)

And my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath. Job. 42—8.

Now the vision was in this manner: Onias, who had been high-priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and exercised from a child in *all* virtues, holding up his hands, prayed for all the people of the Jews. After this there appeared also another man, admirable for age and glory, and environed with great beauty and majesty. Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people and for all the holy city, Jeremias the prophet of God. 2. Mach. 45—12 to 14.

I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God. Rom. 15—30.

The Angels, Mediators.

If there shall be an Angel speaking for him, one among thousands, to declare man's uprightness. He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him. Job. 33—23, 24.

And the Angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year. And the Lord answered the Angel that spoke in me, good words, comfortable words. Zach. 1—12, 13.

MEDICINE.

(*See also Physician, and Sickness.*)

Before sickness take a medicine. Eccli. 18—20.

MEDITATION.

And he (*Jacob*) saw in his sleep (*of meditation*) a ladder standing upon the earth, and the top thereof touching heaven; the Angels also of God ascending and decending by it. And the Lord leaning upon the ladder. Gen. 28—12, 13.

At the same time Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country: and he was gone forth to meditate in the field, the day being now well spent; and when he had lifted up his eyes, he saw camels coming afar off. Ibid. 24—62, 63.

The best beloved of the Lord shall dwell confidently in him: as in a bride-chamber shall he abide all the day long; and between his shoulders shall he rest. Ibid. 33—12.

And she made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids. Judith. 8—5. See 4. Kings. 4—11.

There stood one whose countenance I knew not, an image before my eyes, and I heard the voice as it were of a gentle wind. Job. 4—16. See 3. Kings. 19—12, and Dan. 2—17.

Thou wilt frighten me with dreams, and terrify me with visions. So that my soul rather chooseth hanging, and my bones death. Job. 7—14, 15.

Who will grant me, that I might be according to the months past, according to the days in which God kept me? when his lamp shined over my head, and I walked by his light in darkness? as I was in the days of my youth, when God was secretly in my tabernacle? Ibid. 29—2 to 4. See Esther, 14—3.

When he hideth his countenance, who is there that can behold him. Job. 34—29.

Who hath made my feet like the feet of harts: and who setteth me upon high places. Psalm. 17—34.

My heart grew hot within me, and in my meditation a fire shall flame out. Psalm. 38—4.

Who will give me wings like a dove, and I will fly, and be at rest? Lo, I have gone far off flying away; and I abode in the wilderness. Psalm. 54—7, 8.

I remembered God, and was delighted, and was exercised: and my spirit swooned away. * * And I meditated in the night with my own heart: and I was exercised, and I swept my spirit. Psalm. 76—4 and 7.

I will hear what the Lord God will speak in me. Psalm. 84—9.

And my mind hath contemplated many things wisely, and I have learned. Eccles. 1—16.

I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the fields, that you stir not up, nor make the beloved to awake, till she please. Canticle of Canticles. 2—7.

I sleep, and my heart watcheth. Ibid. 5—2.

To think therefore upon her (*uncreated wisdom*) is perfect understanding: and he that watcheth for her, shall quickly be secure. Wisdom. 6—16.

When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness. Ibid. 8—16. See 13—5.

And at the time of rising be not slack: but be first to run home to thy house; and there withdraw thyself; and there take thy pastime. Eccli. 32—15.

And the heart fancieth as that of a women in travail: except it be a vision sent from the most High, set not thy heart upon them. Ibid. 34—6.

Go, my people, enter into thy chambers: shut thy doors upon thee. Isa. 26—20. See 60—8.

Set thee up a watch-tower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked. Jerem. 31—21.

And be ye like the dove that maketh her nest in the mouth of the hole in the highest place. Ibid. 48—28. See Ezech. 3—24.

And the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem. Ezech. 8—3. See Dan. 10—16.

Therefore, behold, I will allure her, and will lead her into the wilderness: and I will speak to her heart. Osee. 2—14.

I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me. Habac. 2—1.

But blessed are your eyes, because they see, and your ears, because they hear. For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. Matth. 13—16, 17.

And when he had dismissed the multitude, he went up into a mountain alone to pray. And when the evening was come he was there alone. Ibid. 14—23.

And after six days, Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. Ibid. 17—1. See Luke. 10—41, 42.

For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity. Rom. 1—20. See Acts. Chapters 2 and 9.

But we all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord. 2. Cor. 3—18. See Philip. 3—20, and Hebr. 12—14.

St. John, during his stay on the island of Patmos, far away from all the bustle and confusion of the world, was favored by the Lord with many visions. See Apocalypse.

MERCY.

(*See also Goodness, and Charity, of God.*)

God's Mercy.

God was merciful to Cain, when he set a mark upon him, that whosoever found him should not kill him. Gen. 4—15.

God was merciful to Noe, and in him to the whole human race. Ibid. Chapter 7.

God was so merciful to the Sodomites, that, had ten just men been found among them, he would have spared them all. Ibid. 18—32.

God was merciful to Lot and to his family in saving them from the flames which destroyed Sodom. Ibid. 19—15.

For God's mercy to the Israelites, see Exod. Chapter 14, and 1. Esdras. Chapter 1.

I will have mercy on whom I will, and I will be merciful to whom it shall please me. Exod. 33—19.

O the Lord, the Lord God, merciful and gracious, patient, and of much compassion, and true: who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renderest the iniquity of the fathers to the children, and to the grand-children unto the third and fourth generation. Ibid. 34—6, 7. See Jerem. 32—18.

For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me, and showing mercy unto many thousands to them that love me, and keep my commandments. Deut. 5—9, 10.

And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations. Ibid. 7—9.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. 2. Kings. 12—13.

God showed mercy to Manasses when he had done penance. 2. Paral. 33—12.

And thou, O Lord, *art* a God of compassion, and merciful, patient, and of much mercy, and true. Psalm. 85—15. See verse 5.

The Lord is gracious and merciful; patient and plenteous in mercy. The Lord is sweet to all: and his tender mercies are over all his works. Psalm. 144—8, 9.

But thou, our God, art gracious and true, patient, and ordering all things in mercy. For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. Wisdom. 15—1, 2.

The compassion of man is toward his neighbour: but the mercy of God is upon all flesh. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock. He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in judgments. Eccli. 18—12 to 14.

And a throne shall be prepared in mercy. Isa. 16—5.

For God's mercy to the Ninivites on their doing penance, see Jonas. Chapters 3 and 4.

God was merciful to Matthew in calling him from the custom-house to the Apostolate. Matth. 9—9. See Mark. 2—14, and Luke. 5—27.

Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. Matth. 18—14.

Christ was merciful to Magdalene, who fell at his feet, a great sinner, and arose a great saint: Luke 7—37; *to Zacheus, the Publican, to whose house he brought salvation:* Ibid. 19—5; *to the adulterous woman, whom he rescued from the hands of the Scribes and Pharisees:* John. 8—3 to 11; *to Peter, who denied him three times, and was forgiven:* Ibid. 21—15; *to Paul, whom he transformed from a persecutor into an Apostle:* Acts. 9—4, and 1. Tim. 1—12; *to all sinners, so much so that the Pharisees murmured against him for this very reason:* Luke. 15—2.

But God, who is rich in mercy, through his exceeding charity with which he loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved). Ephes. 2—4, 5. See Matth. 18—27; Luke. 10—33; 15—4 and 11, and Matth. 18—12, *for parables illustrative of God's mercy.*

God in his Mercy Comforts the Afflicted.

(*See also Consolation.*)

Let thy mercy, O Lord, be upon us, as we have hoped in thee. Psalm. 32—22.

Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul. For thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon thee. Psalm. 85—4, 5. See Joel. 2—13, and Jonas. 4—2.

For according to the height of the heaven above the earth; he hath strengthened his mercy towards them that fear him. * * As a father hath compassion on his children, so hath the Lord compassion on them that fear him. Psalm. 102—11 and 13.

That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen. Wisdom. 4—15.

The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought. Eccli. 35—26.

I will remember the tender mercies of the Lord, the praise of the Lord for

all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies. Isa. 63—7.

And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we are all the works of thy hands. Ibid. 64—8.

As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the lord shall be known to his servants: and he shall be angry with his enemies. Ibid. 66—13, 14.

Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all consolation, who comforteth us in all our tribulations. 2. Cor. 1—3, 4.

God in his Mercy Waits for Sinners.

(*See also Longanimity.*)

But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance. Wisdom. 11—24.

Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him. Isa. 30—18.

I have spread forth my hands all the day to an unbelieving people. Ibid. 65—2.

For I desire not the death of him that dieth, saith the Lord God, return ye, and live. Ezech. 18—32. See verse 23, and 33—11.

The Son of man came not to destroy souls, but to save. Luke. 9—56. See John. 3—17, and 12—47.

The Lord delayeth not his promise,as some imagine; but beareth patiently for your sake, not willing that any should perish, but that all should return to penance. 2. Peter. 3—9.

For the Lord your God is merciful, and will not turn away his face from you, if you return to him. * * The Lord who is good, will show mercy to all them, who with their whole heart seek the Lord the God of their fathers. 2. Paral. 30—9, 18, 19.

If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. For according to his greatness, so also is his mercy with him. Eccli. 2—22, 23.

How great is the mercy of the Lord,and his forgiveness to them that turn to him! Ibid. 17—28.

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer. Isa. 54—7, 8.

Return to me, saith the Lord, and I will receive thee. Jerem. 3—1.

Works of Mercy.

(*See also Generosity, and Alms.*)

And Saul said to the Cinite: Go, depart and get ye down from Amalec:

lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel when they came up out of Egypt. And the Cinite departed from the midst of Amalec. 1. Kings. 15—6.

At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold, the Lord the God of your fathers being angry with Juda, hath delivered them into your hands: and you have butchered them cruelly, so that your cruelty hath reached up to heaven. * * And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them; they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm-trees, to their brethren: and they returned to Samaria. 2. Paral. 28—9 and 15.

If I have eaten my morsel alone, and the fatherless hath not eaten thereof: (for from my infancy mercy grew up with me: and it came out with me from my mother's womb:) if I have despised him that was perishing for want of clothing, and the poor man that had no covering. Job. 31—17 to 19.

Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment: because he shall not be moved for ever. * * He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. Psalm. 111—5, 6 and 9.

He that despiseth his neighbour, sinneth: but he that showeth mercy to the poor, shall be blessed. Prov. 14—21. See verse 31; also 19—17, and 25—21.

Son, defraud not the poor of alms; and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy: and defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee, to curse thee behind thy back. Eccli. 4—1 to 5.

He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint. Ibid. 35—17.

Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Then shall thy light break forth as the morning; and thy health shall speedily arise; and thy justice shall go before thy face; and the glory of the Lord shall gather thee up. Isa. 58—7, 8. See Ezech. 18—7 and 16.

I will show thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with thy God. Micheas. 6—8.

Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother. Zach. 7—9.

Blessed are the merciful: for they shall obtain mercy. Matth. 5—7.

Go then, and learn what this meaneth: I will have mercy, and not sacrifice. For I am not come to call the just, but sinners. Ibid. 9—13. See Osee. 6 - 6.

He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to

drink to one of these little ones, a cup of cold water only in the name of a disciple, Amen, I say to you, he shall not lose his reward. Matth. 10—41, 42. See Mark. 9—40.

Shouldest not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? Matth. 18—33. See 25—41, 42.

But love ye your enemies: do good, and lend; hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil. Luke. 6—35.

But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion. Ibid. 10—33. See Rom. 12—13.

Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience. Coloss. 3—12. See 1. Tim. 5—10.

Want of Mercy Punished.

But the more they oppressed them, the more they were multiplied, and increased: and the Egyptians hated the children of Israel, and afflicted them and mocked them. Exod. 1—12, 13.

The Ammonite, and the Moabite even after the tenth generation shall not enter into the church of the Lord for ever: because they would not meet you with bread and water in the way, when you came out of Egypt. Deut. 23—3, 4. See 2. Esdras. 13—1.

And he (*Gedeon*) said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana the kings of Madian. The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand; and therefore thou demandest that we should give bread to thy army. * * And he came to Soccoth, and said to them: Behold Zebee and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint. So he took the ancients of of the city, and thorns and briars of the desert; and tore them with the same, and cut in pieces the men of Soccoth. Judges. 8—5, 6, 15, 16.

But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now-a-days who flee from their masters. Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are? * * And after ten days had passed, the Lord struck Nabal, and he died. 1. Kings. 25—10, 11 and 38.

Because he broke in and stript the poor: he hath violently taken away a house which he did not build. Job. 20—19.

The soul of the wicked desireth evil: he will not have pity on his neighbour. Prov. 21—10.

But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. * * And his lord being angry, delivered him to the torturers, until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not

every one his brother from your hearts. Matth. 18—28 to 30, and 34, 35. See 25—41, and following verses.

There was a certain rich man, was was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. Luke. 16—19 to 22.

For judgment without mercy, to him that hath not done mercy: and mercy exalteth *itself* above judgment. James. 2—13.

MESSENGER.

Good Messengers.

A faith ambassador is health. Prov. 13—17.

As the cold of snow in the time of harvest, is a faithful messenger to him that sent him; *for* he refresheth his soul. * * *As* cold water to a thirsty soul, so *is* good tidings from a far country. Ibid. 25—13 and 25.

Examples of Good Messengers.

Rebecca, Gen. 24—28; Rachel, 29—12; the sons of Jacob, 45—26; Juda, 46—28; the wife of Manue, Judges. 13—10; Jonathan and Achimaas, 2. Kings. 17—17 and 21; the messenger of Eliseus, 4. Kings. 5—10; the lepers, 7—9; the messengers of Ezechias, 18—14, and 2. Paral. 30—5; the handmaid of Anna, Tob. 8—16; the wife of Tobias, 11—6; the women, who announced the resurrection of Christ, Matth. 28—8; the Angels at the birth of Christ, Luke. 2—10; the seventy-two disciples, 10—17; Rhode, Acts. 12—14, and Peter. 12—17.

Bad Messengers.

As vinegar to the teeth, and smoke to the eyes, so *is* the sluggard to them that sent him. Prov. 10—26.

The messenger of the wicked shall fall into mischief. Ibid. 13—17.

He that sendeth words by a foolish messenger, is lame of feet, and drinketh iniquity. Ibid. 26—6.

Examples of Bad, Sorrowful, and Unhappy Messengers.

See Gen. 9—22; 27—42; 37—32; 38—24; 48—1; Exod. 14—5; Josue. 2—2; Judges. 4—12; 9—7; 1. Kings. 4—12, and following verses.

MESSIAH.

The Messiah is our Lord Jesus Christ.

Jesus saith to him (*Caiphas*): Thou hast said *it*. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Matth. 26—64. See Mark. 14—62, and Luke. 21—27.

And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Luke. 22—66 to 69.

He (*Andrew*) first findeth his brother Simon, and said to him: We have found the Messias, which is, being interpreted, the Christ. John. 1—41.

The (*Samaritan*) woman saith to him: I know that the Messias cometh (who is called Christ): therefore, when he is come, he will tell us all things. Ibid. 4—25.

Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? Ibid. 7—41.

She (*Martha*) saith to him; Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world. Ibid. 11—27.

And for three sabbath days he (*Paul*) reasoned with them (*the Jews*) out of the Scriptures, opening and insinuating that the Christ was to suffer, and to rise again from the dead: and that this is Jesus the Christ, whom I declare to you. Acts. 17—2, 3.

For he (*Apollo*) vigorously convinced the Jews in public, showing by the Scriptures, Jesus to be the Christ. Ibid. 18—28.

Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him. 1. John. 5—1.

MIDWIFE.

The Employment of Midwives, very Ancient.

By reason of her hard labour, she (*Rachel*) began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also. Gen. 35—17.

And in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread. Ibid. 38—27.

Piety of the Egyptian Midwives.

But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children. Exod. 1—17.

MILDNESS.

(*See also Patience.*)

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. Josue. 7—19.

A mild answer breaketh wrath; but a harsh word stirreth up fury. Prov. 15—1. See 1. Kings. 25—25; also 2. Kings. 16—10, and following verses.

By patience, a prince shall be appeased; and a soft tongue shall break hardness. Prov. 25—15.

A patient man shall bear for a time: and afterwards joy shall be restored to him. Eccli. 1—29.

Blessed are the meek: for they shall possess the land. Matth. 5—4. See Psalm. 36—11.

Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. Matth. 11—29.

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. Galat. 5—22, 23. See 6—1.

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Ephes. 4—1, 2.

Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. Coloss. 3—12, 13.

Admonish them to be subject to princes, and powers; to obey at a word; to be ready to every good work: to speak evil of no man, not to be litigious, but modest, showing all mildness towards all men. Titus. 3—1, 2. See 2. Tim. 2—24, 25,

MINISTER.

God does not Disdain to Make Use of Bad Ministers.

Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name? Matth. 7—22.

John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us: and we forbade him. Mark. 9—37. See Luke. 9—49.

God Enjoins Obedience even to Bad Ministers.

Then Jesus spoke to the multitude and to his disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say, and do not. Matth. 23—1 to 3.

MINISTRY.

Ministry of God.

With all thy strength love him that made thee: and forsake not his ministers. Eccli. 7—32.

Thousands of thousands ministered to him: and ten thousand times a hundred thousand stood before him. Dan. 7—10. See Apocal. 4—11.

Then the devil left him; and, behold, Angels came and ministered to him. Matth. 4—11.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. John. 12—26.

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. 1. Cor. 4—1.

But in all things let us exhibit ourselves as the ministers of God. 2. Cor. 6—4.

Human Ministry.

The man that walked in the perfect way, he served me. Psalm. 100—6.

A wise servant is acceptable to the king: he that is good for nothing, shall feel his anger. Prov. 14—35.

He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. Ibid. 22—11.

As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. Eccli. 10—2. See Prov. 29—12.

MIRACLES.

At the time of the deluge God miraculously saved Noe, his wife, his three sons and their wives. Gen. Chapter 7.

God miraculously checked the presumption of men at the Tower of Babel. Ibid. Chapter 11.

For the many miracles, which the Lord wrought through Moses while leading the children of Israel forth from the land of Egypt, see Exod. Chapters 7, 8, 9 and 10.

And the Lord went before them (*the Israelites*) to show the way by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people. Ibid. 13—21, 22.

The waters of the Red Sea were miraculously divided so as to form a passage-way for the departing Israelites. Ibid. Chapter 14.

And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness. And the people murmured against Moses, saying: What shall we drink? but he cried to the Lord: and he showed him a tree, which when he had cast into the waters, they were turned into sweetness. Ibid. 15—23 to 25.

When the Israelites began to murmur, God sent them quail and manna. Ibid. Chapter 16. See Num. Chapter 11.

The Israelites were miraculously supplied with water. A miracle also made them victors in the battle with the Amalecites. Exod. Chapter 17.

The schism of Core and his adherents was the occasion of many miracles. Num. Chapter 16.

The priesthood was confirmed to Aaron by the miraculous blooming of his rod. Ibid. Chapter 17.

And the Lord said to him (*Moses*): Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed. Ibid. 21—8.

Balaam, while on his way to curse the Israelites, was rebuked by an ass. Ibid. 22—28 to 30.

He (*the Lord*) hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with

age. You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God. Deut. 29—5, 6.

The river Jordan was miraculously dried up, to afford a passage for the children of Israel. Josue. Chapter 3.

The walls of Jericho were miraculously thrown down. Ibid. Chapter 6.

Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon. And the sun and the moon stood still till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. Ibid. 10—12, 13.

For other miracles recorded in the Old Testament, see 1. Kings. Chapter 5; 14—15; Chapter 17; 3. Kings. Chapter 17; 18—38, and 45; 19—8; 21—23; 4. Kings. 9—36; 1—9; 2—8 and 21; 3—16; Chapter 4; 5—10 and 26; Chapter 6; Chapter 7; Chapter 8; 13—19 and 21; 19—35; 20—11; 2. Paral. 20—25; Tob. 11—13 and 15; Dan. Chapter 3; 14—30 to 36; Jonas. Chapters 1 and 2, and 2. Mach. 3—25, 26.

For miracles immediately preceding the birth of Christ, see Matth. 2—2, and Luke. Chapter. 1.

Miracles of Christ.

Christ changed water into wine. See John. Chapter 2.

Christ Restored the Dead to Life.

See Matth. 9—25; Mark. 5—42; Luke. 8—55; 7—15, and John. 11—54.

Christ Gave Sight to the Blind.

See Matth. 9—27; 20—30; Mark. 8—22, and John. Chapter 9.

Christ Cast out Devils.

See Matth. 8—28; Luke. 8—30; Matth. 12—22; 17—14; Mark. 9—16; Luke. 9—38; Mark. 1—23; Luke. 4—33; Matth. 15—22; Mark. 7—25; Luke. 8—2, and Mark. 16—9.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all diseases and infirmities among the people. And his fame went throughout all Syria, and they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, those that had the palsy, and he healed them. Matth. 4—23, 24. See Mark. 1—34.

And they (*the people of Nazareth*) rose up and thrust him (*Christ*) out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way. Luke. 4—29, 30.

And Simon's wife's mother lay sick of a fever: and forthwith they tell him of her. And he came and lifted her up, taking her by the hand: and immediately the fever left her. Mark. 1—30. See Luke. 4—38. See also Matth. 9—2; Mark. 2—3; Luke. 5—18; 13—11, and 14—2.

Christ cured the man with the withered hand, Matth. 12—10; *the paralytic servant of the centurion,* Ibid. 8—13; *the man that was deaf and dumb,* Mark. 7—32; *the ruler's son,* John. 4—46; *the issue of blood,* Matth. 9—20. See Mark. 5—25, and Luke. 8—43, 44.

And behold, a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. Matth. 8—24.

But the ship in the midst of the sea was tossed with the waves: for the wind was contrary. And in the fourth watch of the night he (*Christ*) came to them (*his disciples*) walking upon the sea. * * And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down out of the ship, walked upon the water to come to Jesus. Ibid. 14—24, 25, and 28, 29.

And after six days, Jesus taketh unto him, Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. Ibid. 17—1, 2. See Mark. 9—1, and Luke. 9—29.

And when they had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes: and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. And they did all eat, and were filled. And they took up what remained, twelve baskets full of fragments. And the number of them that had eaten, was five thousand men, besides women and children. Matth. 14—19 to 21. See Mark. 6—41; Luke 9—16, and John 6—9.

And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes: and he blessed them, and commended them to be set before them. And they did eat, and were filled: and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand. Mark. 8—6 to 9. See Matth. 15—34.

And seeing a fig-tree by the way-side, he (*Christ*) came to it; and found nothing on it but leaves only: and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away. And the disciples seeing it, wondered, saying: How is it presently withered away? And Jesus, answering, said to them: Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also, if you shall say to this mountain, Take up, and cast thyself into the sea, it shall be done. Matth. 21—19 to 21. See Mark. 11—13.

And one of them struck the servant of the high-priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. Luke. 22—50, 51.

Now from the sixth hour there was darkness over all the earth, until the ninth hour. * * And, behold, the veil of the temple was rent in two from the top even to the bottom: and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose. Matth. 27—45, 51, 52.

When Christ rose from the dead, there was a great earthquake. For an Angel of the Lord descended from heaven; and coming, rolled back the stone,

and sat upon it. Ibid. 28—2.

And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst; and said: Peace be to you. John. 20—26.

And Jesus said to them (*his disciples*): Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. Ibid. 21—11.

And he led them out as far as to Bethania: and lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven. Luke. 24—50, 51. See Mark. 16—19, and Acts. 1—2 and 9.

But there are also many other things, which Jesus did: which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written. John. 21—25. See 20—30. *For the descent of the Holy Ghost upon the disciples*, see Acts. Chapter 2.

Miracles of the Apostles.

Peter, seeing the lame man at the gate of the temple, said to him: In the name of Jesus Christ of Nazareth, rise up and walk. And having taken him by the right hand, he lifted him up, and forthwith his feet and soles became firm. And he leaping up, stood, and walked. Acts. 3—6 to 8.

An Angel of the Lord opened the doors of the prison, and liberated the Apostles therein confined. Ibid. 5—18.

They brought out the sick into the streets, and laid *them* on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed. Ibid. 5—15, 16.

While Philip was preaching at Samaria, unclean spirits, crying out with a loud voice, went out of many who were possessed with them. And many, taken with the palsy, and that were lame, were healed. Ibid. 8—7, 8.

And he (*Peter*) found there a certain man named Eneas, lying on his bed for eight years, who was ill of the palsy. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose. Ibid. 9—33, 34.

And having put them all out, Peter kneeling down, prayed: and turning to the body, he said: Tabitha, arise. And she opened her eyes; and having seen Peter, sat up. Ibid. 9—40.

For the miraculous circumstances surrounding Saul's conversion, see Ibid. Chapter 9.

For Peter's miraculous deliverance from prison, see Ibid. 12—6.

Then Saul, who also is Paul, filled with the Holy Ghost, looking upon him, said: O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord. And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness, and going about, he sought some one to lead him (*Elymas*) by the hand. Ibid. 13—9 to 11.

Now there sat a certain man at Lystra disabled in his feet, lame from hi mother's womb, who never had walked. This man heard Paul speaking: who looking upon him, and perceiving that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he leaped up and walked. Ibid. 14—7 to 9. See 16—16.

And at midnight Paul and Silas praying, praised God: and they who were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed. Ibid. 16—25, 26.

And God wrought special miracles by the hand of Paul. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. Ibid. 19—11, 12.

Now some of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva a Jew, a chief priest, who did this. But an evil spirit answering, said to them: Jesus I know, and Paul I know; but who are you? and the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. Ibid. 19—13 to 16.

And a certain young man named Eutychius, sitting on the window, being oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead. To whom when Paul went down, and laid himself upon him: and embracing him, said: Be not troubled, for his soul is in him. * * And they brought the youth alive, and were not a little comforted. Ibid. 20—9, 10, 12.

And when Paul had gathered together a bundle of sticks, and had laid them on the fire a viper, coming out of the heat, fastened on his hand. * * And he, indeed, shaking off the beast into the fire, suffered no harm. Ibid. 28—3 and 5. See verse 9.

Miracles of Saints.

(*See Saints.*)

Miracles Necessary in the Church.

(*See Church.*)

MISTRESS.

(*See Master.*)

MOCKER.

(*See Derision, and Scoffer.*)

MONK.

When thou hast made a vow to the Lord thy God, thou shalt not delay to

pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin. Deut. 23—21. See Eccles. 5—4.

The path of the just departeth from evils: he that keepeth his soul keepeth his way. Prov. 16—17.

And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. 1. Cor. 9—25. See 2. Tim. 2—5.

No man, being a soldier to God, entangleth himself with worldly business; that he may please him to whom he hath engaged himself. 2. Tim. 2—4.

MOON.

(*See Sun and Moon.*)

Feast of New Moon.

(*See Festival.*)

MORTIFICATION.

To Cain, who was envious of his brother Abel, the Lord said: the lust thereof shall be under thee, and thou shalt have dominion over it. Gen. 4—7. See 12—1; 22—2, and 28—11, 12.

They (*the Nazarites*) shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried. Num. 6—3.

And David kept a fast, and going in by himself lay upon the ground. And the ancients of his house came, to make him rise from the ground; but he would not: neither did he eat meat with them. 2. Kings. 12—16, 17.

And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. And the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself for my sake, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house. 3. Kings. 21—27 to 29.

And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate. And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord. 1. Paral. 11—17, 18. See 2. Kings. 23—15, 16.

And all the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. And the priests put on hair-cloths: and they caused the little children to lie prostrate before the temple of the Lord; and the altar of the Lord they covered with hair-cloth. Judith. 4—7, 8.

And she (*Judith*) wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new-moons, and the feasts of the house of Israel. Ibid. 8—6.

When Mardochai heard that a royal edict had been promulgated against the Jews, he rent his garments, and put on sackcloth, strewing ashes on his head; and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind. * * And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed. Esther. 4—1 and 3.

Therefore I reprehend myself, and do penance in dust and ashes. Job. 42—6.

The austerity of the life led by David appears from these words pronounced by himself: But as for me,—I was clothed with hair-cloth. I humbled my soul with fasting. Psalm. 34—13.

My eyes prevented the watches. Psalm 76—5.

For I did eat ashes like bread, and mingled my drink with weeping. Psalm. 101—10.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. Joel. 2—12.

And John himself had his garment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Matth. 3—4.

But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—27.

Always bearing about in our body the dying of Jesus; that the life also of Jesus may be made manifest in our bodies. 2. Cor. 4—10.

The world is crucified to me, and I to the world. Galat. 6—14. See Coloss. 3—5.

MOURNING.

(*See also Tears.*)

Mourning for Sin.

But forasmuch as the Lord is patient, let us be penitent for this same thing; and with many tears let us beg his pardon; for God will not threaten like man, nor be inflamed to anger like the son of man. Judith. 8—14, 15.

Shall not the fewness of my days be ended shortly? suffer me, therefore, that I may lament my sorrow a little: before I go and return no more, to a land that is dark and covered with the mist of death. Job. 10—20, 21.

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears. * * Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping. Psalm. 6—7, 9.

O God, I have declared to thee my life: thou hast set my tears in thy sight. Psalm. 55—8, 9.

My eyes have sent forth springs of water: because they have not kept thy law. Psalm. 118—136.

A voice was heard in the high ways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God. Return, you rebellious children. Jerem. 3—21.

They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way. Ibid. 31—9.

Now therefore saith the Lord: Be converted to me with all your heart, in

fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God. Joel. 2—12, 13.

And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. Matth. 26—75. See Mark. 14—72, and Luke. 22—62.

A time to weep. Eccles. 3—4.

Mourning for Neighbor.

Be not wanting in comforting them that weep: and walk with them that mourn. Eccli. 7—38.

But if you will not hear this, my soul shall weep in secret for *your* pride: weeping it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive. Jerem. 13—17.

Weep with them that weep. Rom. 12—15.

And they who weep, as they who weep not. 1. Cor. 7—30.

And I bewail many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed. 2. Cor. 12—21.

Mourning for the Dead.

(*See Dead.*)

MOUTH.

Mouth taken for Words, or Speech.

But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. Matth. 18—16. See 2. Cor. 13—1.

By the mouth of two, or three witnesses, shall he die, that is to be slain. Deut. 17—6. See 19—15.

To Consult the Mouth of the Lord, is to Seek his Counsel.

They took therefore of their victuals, and consulted not the mouth of the Lord. Josue. 9—14.

Who walk to go down into Egypt, and have not asked at my mouth. Isa. 30—2.

MURDER.

(*See Homicide.*)

MURMURING.

(*See also Impatience.*)

And Cain said to the Lord: My iniquity is greater than that I may de-

serve pardon. Behold thou dost cast me out this day from the face of the earth: every one therefore that findeth me, shall kill me. Gen. 4—13, 14.

The Israelites murmured against Pharao, Exod. 5—15; *and against Moses and Aaron*, Ibid. 5—19.

And they (*the Israelites*) said to Moses: Perhaps there were no graves in Egypt; therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt? Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness. Ibid. 14—11, 12.

And the people murmured against Moses, saying: What shall we drink? Ibid. 15—24.

And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us? And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him: for what are we? your murmuring is not against us, but against the Lord. Ibid. 16—6 to 8. See 17—2, 3, and 20—3.

In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. Num. 11—1. See Psalm. 77—19.

And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord? Exod. 17—2. See Num. 12—9, 10; 13—31; 14—2, 27, 36; 16—3, 49, and 20—3.

And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food. Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people. Num. 21—5 to 7. See 16—41; Josue. 9—18, and Judith. 8—10.

You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us. Deut. 1—27.

Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul. Wisdom. 1—11.

And it came to pass, as he was at table in the house, behold, many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? Matth. 9—10, 11. See 12—2, 15—2; Mark. 2—6 and 24; Luke. 5—30, and 6—2.

And when they received *it*, they murmured against the master of the house, saying: These last have worked *but* one hour: and thou hast made

them equal to us, that hath borne the burden of the day and the heats. Matth. 20—11, 12.

There came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? Matth. 26—7, 8. See Mark. 14—4, 5, and John. 12—5.

And the Pharisees and Scribes murmured, saying: This man receiveth sinners, and eateth with them. Luke. 15—2. See 19—7.

The Jews then murmured at him, because he had said: I am the living bread which came down from heaven. * * Jesus therefore answered, and said to them: Murmur not among yourselves. John. 6—41 and 43. See 7—12 and 32, and Acts. 6—1.

Neither do you murmur; as some of them murmured, and were destroyed by the destroyer. 1. Cor. 10—10.

These are murmurers, full of complaints walking according to their own desires: and their mouth speaketh proud things, admiring persons for gain's sake. Jude. verse 16.

And do ye all things without murmurings and hesitations. Philip. 2—14. See 1. Peter. 4—9.

MUSIC.

Music at Divine Service.

But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals. 2. Kings. 6—5. See 1. Paral. 13—8.

And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high. 1. Paral. 15—16. See following verses; also 25—1 to 6.

Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets. So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high; The sound was heard afar off. 2. Paral. 5—12, 13. See 29—25.

Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings. Sing to him a new canticle, sing well unto him with a loud noise. Psalm. 32—2, 3. See Psalm. 36—9; 70—22; 80—3; 91—4; 97—5, 6; 107—3; 143—9; 146—7; 149—3, and 150—3 to 5.

NAKEDNESS.

Spiritual Nakedness.

Keep thy foot from being bare. Jerem. 2—25.

Thou wast naked, and full of confusion. Ezech. 16—7. See verses 22 and 39; also 23—29; Osee. 2—3, and Nahum. 3—5.

Thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. Apočal. 3—17.

Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. Ibid. 16—15.

The Naked to be Clothed.

(*See also Mercy.*)

Deal thy bread to the hungry; and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him and despise not thy own flesh. Isa. 58—7.

He (*Tobias*) fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain. Tob. 1—20.

And hath not grieved any man, nor withholden the pledge, nor taken away with violence, *but* hath given his bread to the hungry, and covered the naked with a garment. Ezech. 18—16. See verse 7.

I was naked, and you clothed me. * * *I was* naked, and you clothed me not. Matth. 25—36 and 43.

He that hath two coats, let him give to him that hath none. Luke. 3—11.

And if a brother or sister be naked, and want daily food, and one of you say to them: Go in peace, be you warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? James. 2—15, 16.

He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him? 1. John. 3—17.

NAME.

Giving of Names.

See Gen. 3—20; 4—25; 5—29; 16—11; 17—13; 17—19; 19—37; 19—38; 25—25; 29—32, 33, 34, 35; 30—24; 35—18; 41—51, 52; Exod. 2—10; 2—22; 18—3; 1. Kings. 1—20; Osee. 1—6; 1—9; Matth. 1—21; Luke. 1—31; 2—21; 1—60, 63.

NEGLIGENCE.

(*See also Idleness, and Slothfulness.*)

And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless? I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want. Gen. 42—1, 2.

So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground. * * And David said to Abner: Art not thou a man? and who is like thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord. This thing is not good, that thou hast done: as the Lord liveth you are the sons of death, who have not kept your master, the Lord's annointed. And now where is the king's spear, and the cup of water, which was at his head? 1. Kings. 26—7, 15, 16.

For when they came into the house, he (*Isboseth*) was sleeping upon his bed in a parlour: and they struck him and killed him. 2. Kings. 4—7.

And he (*Joas*) assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year, and do this with speed: but the Levites were negligent. 2. Paral. 24—5.

Go to the ant, O sluggard, and consider her ways, and learn wisdom. Prov. 6—6.

Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish. Jonas. 1—6.

But while men were asleep, his enemy came, and oversowed cockle among the wheat; and went his way. Matth. 13—25.

And he cometh to his disciples, and findeth them asleep: and he saith to Peter: What! could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. Ibid. 26—40, 41. See Mark. 14—37.

NEIGHBOR.

Love of Neighbor.

(*See Love.*)

Hatred of Neighbor Forbidden.

(*See Hatred.*)

Secrets Concerning our Neighbor, not to be Revealed.

Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee. Eccli. 19—10.

He that discloseth the secret of a friend, loseth his credit, and shall never find a friend to his mind. Love thy neighbour, and be joined to him with fidelity. But if thou discover his secrets, follow no more after him. For as a man that destroyeth his friend, so also *is* he that destroyeth the friendship of his neighbour. And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shall not get him again. Follow after him no more, for he is gone afar off: he is fled, as a roe escaped out of the snare: because his soul is wounded. Thou canst no more bind him up. And of a curse there is reconciliation: but to disclose the secrets of a friend, leaveth no hope to an unhappy soul. Ibid. 27—17 to 24.

He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend. Prov. 11—13.

He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends. Ibid. 17—9.

Compassion for our Neighbor.

(*See Compassion.*)

Mourning for our Neighbor.

(*See Mourning.*)

Pardon of Neighbor.

(*See also Forgiveness.*)

For if you forgive men their offences your heavenly Father will also forgive you your offences. But if you will not forgive men, neither will your Father forgive you your sins. Matth. 6—14, 15. See verse 12; 18—22, 35; Luke. 11—4, and Eccli. 28—8.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent; forgive him. Luke. 17—3, 4.

And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ. Ephes. 4—32.

NEW.

New Heaven and New Earth.

For behold, I create new heavens,and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart. Isa. 65—17.

For as the new heavens, and the new earth, which I make to stand before me, saith the Lord; so shall your seed stand, and your name. Ibid. 66—22.

But we look for new heavens and a new earth, according to his promise, in which justice dwelleth. 2. Peter. 3—13.

And I saw a new heaven, and a new earth. For the first heaven and the first earth was passed away. Apocal. 21—1.

New Testament.

(*See also Bible.*)

Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda. Jerem. 31—31.

For this is my blood of the new testament, which shall be shed for many for the remission of sins. Matth. 26—28. See Mark. 14—24, and Luke. 22—20.

This chalice is the new testament in my blood. 1. Cor. 11—25.

For, finding fault with them, he saith: Behold the days shall come, saith the Lord, when I will make a new testament with the house of Israel, and with the house of Juda. Hebr. 8—8. See following verses.

And,therefore, he is the Mediator of the new testament; that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance. Ibid. 9—15. See Galat. 3—15.

And this is the testament, which I will make unto them after those days, saith the Lord, giving my laws in their hearts, and in their minds I will write them: and their sins and iniquities I will remember no more. Hebr. 10—16,17. See verse 29; also 13—20.

Ark of Noe.

(*See Ark.*)

NUPTIALS.

And a banquet was made, and they ate and drank together, and lodged there. Gen. 24—54.

And he (*Laban*) having invited a great number of his friends to the feast, made the marriage. Ibid. 29—22.

So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do. Judges. 14—10.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. John. 2—1, 2.

OATH.

(*See also Swearing, and Vow.*)

An Oath Given, even to an Enemy, Must not be Broken.

Josue's oath to the Gabaonites, though obtained by deception, was faithfully kept. Josue. 9—15, and following verses.

For the subsequent violation of this oath by Saul, seven of his sons were handed over by David to the Gabaonites to be crucified. See 2. Kings. 21—1, and following verses.

Sedecias swore fealty to Nabuchodonosor, but, breaking his oath and revolting, his kingdom was devastated, the holy city pillaged, and he himself put to death. Jerem. Chapters 39 and 52.

Impious Oaths and Vows not to be Kept.

David gave thanks, because he had yielded to the prayer of Abigail, and not killed Nabal, her husband, as he had in his anger sworn to do. See 1. Kings. 25—32 to 40.

Saul sinned by rashly taking an oath that no one of his followers should taste food till he had revenged himself on his enemies. See Ibid. 14—24, and following verses to end of Chapter.

Jephte, before the battle with the Ammonites, made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord. *Acting upon this unlawful oath, he sacrificed his only daughter.* Judges. 11—30, and following verses.

And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: That they would neither eat nor drink till they had killed Paul. Acts. 23—12.

OBDURACY.

(*See also Obstinacy.*)

Obduracy Arises from Withdrawal of Grace.

And the Lord said to him (*Moses*) as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I shall harden his heart, and he will not let the people go. Exod. 4—21. See John. 12—40.

And the Lord said to Moses: Go in to Pharao; for I have hardened his heart, and the heart of his servants, that I may work these my signs in him, and thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord. Exod. 10—1, 2.

And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharao, and in all his army: and the Egyptians shall know that I am the Lord. Ibid. 14—4. See Isa. 6—10, and Matth. 13—14.

For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses. Josue. 11—20.

So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith to Pharao: To this purpose have I raised thee up, that I may show my power in thee: and that my name may be declared throughout all the earth. Therefore he hath mercy on whom he will; and whom he will he hardeneth. Rom. 9—16 to 18. See Exod. 9—16; Mark. 4—12, and Luke. 8—10.

But I say: Hath not Israel known? First Moses saith: I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you. But Isaias is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked not after me. But to Israel he saith: All the day long have I spread forth my hands to a people, that believeth not, and contradicteth me. Rom. 10—19 to 21. See Deut. 32—21; Isa. 65—1; John. 12—40; Acts. 28—26; Rom. 11—8.

Obduracy Arises from a Failure to Comply with Grace.

And the Lord testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers; and as I have sent to you in the hand of my servants the prophets. And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God. 4. Kings. 17—13, 14.

Hear me, O ye hard-hearted, who are far from justice. I have brought my justice near: it shall not be far off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel. Isa. 46—11, 12.

For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass. Ibid. 48—4.

See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more? Jerem. 2—31.

Thou hadst a harlot's forehead, thou wouldst not blush. Therefore at the least from this time call to me: Thou art my father, the guide of my virginity: wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou

hast spoken, and hast done evil things, and hast been able. Ibid. 3—3 to 5.

O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return. But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God. I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and behold these have altogether broken the yoke more, *and* have burst the bonds. Ibid. 5—3 to 5.

Wherefore, as the Holy Ghost saith: To-day if you shall hear his voice, harden not your hearts. Hebr. 3—7, 8.

Obduracy Severely Punished.

Wo to him that gainsayeth his Maker. Isa. 45—9.

Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, that they might not hear my words. Jerem. 19—15.

OBEDIENCE.

(*See also Disobedience.*)

God and his Commandments, to be Obeyed.

For failing in obedience to the divine command, Adam and Eve were driven from Paradise. See Gen. Chapters 2 and 3.

Noe obeyed in every detail the command given him by God in reference to the Ark. Ibid. Chapters 6 and 7. See Hebr. 11—7.

Abraham in obedience to the divine command, left his country in company with Lot, and offered sacrifice to the Lord in Sichem. Gen. Chapter 12.

Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations. Ibid. 17—9.

And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him. Ibid. 17—23.

For Abraham's admirable obedience as exemplified in his readiness to immolate his own son, see Ibid. Chapter 22. See also Acts. 7—4, and Hebr. 11—8 and 17.

And the Angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Gen. 22—15 to 18. See Exod. 7—6.

And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice, and kept my precepts

and commandments, and observed my ceremonies and laws. Gen. 26—4, 5. See 28—7.

But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children. * * Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong. Exod. 1—17 and 20.

If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer. Ibid. 15—26. See 19—3 to 6, and 20—6.

Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. Ibid. 23—20 to 22. See also following verses.

Keep my laws, and my judgments, and do them; lest the land into which you are to enter to dwell therein, vomit you also out. Levit. 20—22. See 22—31.

If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons: and the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and you shall eat your bread to the full, and dwell in your land without fear. Ibid. 26—3 to 5. See whole Chapter; also Deut. Chapter 28, and Num. 9—18, and following verses.

Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee. Deut. 4—40. See Chapters 7, 8 and 11.

The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou shalt hear. * * And he that will not hear his words, which he shall speak in my name, I will be the revenger. Ibid. 8—15 and 19.

Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully. Ibid. 24—8. See 27—10.

Now if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth. * * The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one. Ibid. 28—1 and 12.

Because Acham, had not obeyed the command of Josue, the people were overthrown in battle, and Acham himself was stoned to death. Josue. Chapter 7.

If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord; then shall both you, and the king who reigneth over you, be followers of the Lord your God. But if you will not

hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers. 1. Kings. 12—14, 15.

Saul, offering sacrifice contrary to the command of Samuel, was reproved. Ibid. 13—12, and following verses.

Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices; and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to refuse to obey. Ibid. 15—22, 23. See Eccles. 4—17.

God declared to Solomon, that, if he obeyed the commandments of the Lord, his kingdom should be established forever; but that, if he revolted, Israel would be swept from the face of ths earth. 3 Kings. 9—4, and following verses. See 4. Kings. 5—13.

And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart: thy children shall sit upon the throne of Israel to the fourth generation. 4. Kings. 10—30.

And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my justice and my judgments: I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel. But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods and adore them, I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a by-word and an example among all nations. 2. Paral. 7—17 to 20.

Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me. Tob. 5—1.

For whatsoever he (*Mardochai*) commanded, Esther observed: and she did all things in the same manner as she was wont at that time when he brought her up a little one. Esther. 2—20. See verse 10.

My son, hear the instruction of thy father, and forsake not the law of thy mother. * * But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils. Prov. 1—8 and 33.

The ear that heareth the reproofs of life, shall abide in the midst of the wise. Ibid. 15—31. See Isa. 56—2, 3.

For all these things are to be done because of the commandment of God. Eccli. 35—7.

If you be willing, and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it. Isa. 1—19, 20.

O that thou hadst hearkened to my commandments! thy peace had been as a river, and thy justice as the waves of the sea; and thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face. Ibid. 48—18, 19. See Jerem. 7—23, 24; 11—4, and 17—24.

For the obedience of the Rechabites and God's promise to reward them, see Jerem. Chapter 35. See also Dan. 3—16, and Jonas. 1—2, 3.

Then Mathathias answered, and said with a loud voice: Although all

nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments: I and my sons, and my brethren will obey the law of our fathers. 1. Mach. 2—19, 20. See 2. Mach. Chapter 7.

And he (*Jesus*) saith to them (*Simon and Andrew*): Come after me, and I will make you become fishers of men. And they immediately leaving their nets, followed him. Matth. 4—19, 20. See Mark. 1—17, 18.

Therefore, whosoever heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these my words, and doeth them not, shall be like a foolish man, who built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell; and great was the fall thereof. Matth. 7—24 to 27. See verse 21; also 15—3; 17—5 to 7; Luke. 5—4; John. 2—5 to 7, and Acts. 4—19.

And he went down with them, and came to Nazareth, and was subject to them. Luke. 2—51. See 10—16.

But Peter and John answering, said to them (*the Priests*): If it be just in the sight of God, to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard. Acts. 4—19, 20.

Peter then answering, and the apostles, said: We ought to obey God rather than men. * * And we are witnesses of these things, and the Holy Ghost, whom God hath given to all those that obey him. Ibid. 5—29 and 32. See Rom. 16—19, and Acts. 9—6.

Cornelius said to Peter: Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord. Acts. 10—33.

And he (*Paul*) went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the apostles and the ancients. Ibid. 15—41.

He humbled himself, becoming obedient unto death, even the death of the cross. * * Wherefore, my dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—8 and 12. See 1. Thess. 4—3. and 5—18.

But be ye doers of the word, and not hearers only; deceiving your own selves. James. 1—22. See Matth. 7—21, and Rom. 2—13.

Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly. 1. Peter. 1—22.

Perseverance in Obedience.

And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well. Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever? Deut. 5—28, 29.

Obedience Prevents Evil.

And Samuel said: Doth the Lord desire holocausts and victims, and

not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices:and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of Lord, the Lord hath *also* rejected thee from being king. 1. Kings. 15—22, 23.

Because I called, and you refused: I stretched out my hand; and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction: and will mock when that shall come to you which you feared. * * Because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices. * * But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils. Prov. 1—24 to 26, and 29 to 33. See Isa. 65—12; 66—4, and Jerem. 35—13.

Obedience Brings Blessings.

Behold, I set forth in your sight this day a blessing and a curse: A blessing, if you obey the commandments of the Lord your God, which I command you this day: a curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I show you, and walk after strange gods which you know not. Deut. 11—26 to 28.

But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils. Prov. 1—33.

My son, let not these things depart from thy eyes; keep the law and council: And there shall be life to thy soul,and grace to thy mouth. Then shalt thou walk confidently in thy way; and thy foot shall not stumble; if thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet. Ibid. 3—21 to 24.

The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils. Ibid. 15—28.

If you be willing, and will hearken to me,you shall eat the good things of the land. Isa. 1—19. See 55—2, 3.

Examples of Obedience.

Noe, Gen.6—22, and 7—5; and Hebr. 11—7: *Abraham*, Gen. 12—4; 17—23; 22—3 to 10; 26—5; Acts. 7—4; Hebr. 11—8 and 17: *Jacob*, Gen. 28—7: *Jacob's household*, Ibid. 35—4: *Joseph*, Ibid. 37—14: *Moses*, Exod. 3—13; 4—3; 7—6, and 40—14: *the Israelites*, Ibid. 24—3; 39—31, 42; Num. 1—54; 2—34; 9—18, and following verses; Deut. 34—9; Josue. 1—16, 17; 2. Paral. 11—4, and 24—21: *Moses and Aaron*,Exod. 7—6: *Aaron and his sons*, Levit. 8—36: *David*, 1. Kings. 17—20: *Joram*. 4. Kings. 6—21, 22: *the multitude*, 1. Esdras. 10—12, and 2. Esdras. 5—12: *Tobias*, Tob. 5—1: *Esther*, Esther. 2—10 and 20: *Isaias*, Isa. 6—8: *the legates of king Ezechias*, Ibid. 36—21: *the Rechabites*, Jerem. 35—6, and following verses: *Mathathias*, 1. Mach. 2—20: *Joseph, the spouse of the Blessed Virgin*, Matth. 1—24, and 2—14 and 21: *Peter and Andrew*, Ibid. 4—20, and Mark. 1—28: *Matthew*, Matth. 9—9; Mark. 2—14, and Luke. 5—28: *the disciples of Christ*, Matth. 26—19; and Luke. 22—13: *the Apostles*. Mark. 16—20; Luke. 9—6, and John. 6—10: *the Mother of God*, Luke. 2—21, 22, 39

and 41: *Christ*, Isa. 50—5; Luke. 2—51; John. 10—18; 12—49; 14—31; 15—10; 17—4; Philip. 2—8; Hebr. 5—8; and 10—7: *Peter*, Luke. 5—5, and Acts. 10—33: *the man born blind*, John 9—7: *Peter and John*, Acts. 4—19, and 5—29; *Paul*, Ibid. 9—6: *Ananias*, Ibid. 9—17: *Cornelius, the Centurion*, Ibid. 10—33: *the Church at Rome*, Rom. 16—19: *the Church at Corinth*, 2. Cor. 7—15: *the Philippians*, Philip. 2—12: *Timothy*, Ibid. 2—22: *the Thessalonians*, 1 Thess. 1—6: *Sara*. 1. Peter. 3—6.

Obedience of Subjects to Superiors.

(*See Subject.*)

OBLATION.

Oblations should be without Defect or Blemish.

If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him. Levit. 1—3. See Exod. 29—10.

And if his oblation be a sacrifice of peace-offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord. Levit. 3—1. See 22—19, and following verses.

These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust. * * You shall offer them all without blemish with their libations. Num. 28—3 and 31. See Exod. 29—38.

But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God. Deut. 15—21. See Levit. 22—20, and following verses.

Do not offer wicked gifts; for such he (*the Lord*) will not receive. Eccli. 35—14.

And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish. Ezech. 43—23.

Cursed is the deceitful man, that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts; and my name is dreadful among the Gentiles. Malach. 1—14. See verse 8.

Oblations, Pleasing to God.

Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel and to his offerings. Gen. 4—4. See 8—21; 15—17, and Hebr. 11—4.

And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude: and behold, a fire coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces. Levit. 9—23, 24. See Judges. 6—21, and 13—20.

Then the fire of the Lord fell; and consumed the holocaust, and the wood,

and the stones, and the dust; and licked up the water that was in the trench. 3. Kings. 18—38.

And he (*David*) built there an altar to the Lord: and he offered holocausts and peace-offerings: and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust. 1. Paral. 21—26.

And when Solomon had made an end of his prayer, fire came down from heaven,and consumed the holocausts and the victims: and the majesty of the Lord filled the house. 2. Paral. 7—1. See 2. Mach. 1--22.

And as Moses prayed to the Lord, and fire came down from heaven and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust. 2. Mach. 2—10.

Daily Oblations.

This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually, one lamb in the morning, and another in the evening. Exod. 29—38, 39.

These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust. One you shall offer in the morning, and the other in the evening. Num. 28—3, 4. See 1. Esdras. 3—3, 4.

Oblations for the Dead.

And making a gathering, he (*Judas*) sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. 2. Mach. 12--43 to 46.

Oblation or Immolation of Children by their own Parents.

Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God: I am the Lord. Levit. 18—21.

And the Lord spoke to Moses, saying: Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers, that dwell in Israel, give of his seed to the idol Moloch: dying let them die: the people of the land shall stone him. Ibid. 20—2. See following verses.

Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire. Deut. 12—31.

Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire. Ibid. 18--10. See Judges. 11—34 to 39.

Then he (*Mesa king of Moab*) took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall: and there was great indignation in Israel: and presently they departed from him, and returned into their own country. 4. Kings. 3—27.

But he (*Achaz*) walked in the way of the kings of Israel: moreover he consecrated also his son, making him pass through the fire according to the idols of the nations: which the Lord destroyed before the children of Israel. Ibid. 16—3. See 2. Paral. 28—3.

And they (*the Israelites*) forsook all the precepts of the Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal; and consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord to provoke him. 4. Kings. 17—16, 17.

And he (*Manasses*) made his son pass through fire. Ibid. 21—6. See 2. Paral. 33—6.

And they sacrificed their sons and their daughters to devils. Psalm. 105—37. See Isa. 57—5.

And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons and their daughters in the fire: which I commanded not, nor thought on in my heart. Jerem. 7—31. See 19—5.

And thou hast taken thy sons, and thy daughters, whom thou hast borne to me; and hast sacrificed the same to them to be devoured. Is thy fornication small? Thou hast sacrificed and given my children to them, consecrating them *by fire*. Ezech. 16—20, 21. See 20—31, and 23—37.

Sacrificial Banquets Celebrated with Joy.

So Jethro the kinsman of Moses offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came to eat bread with him before God. Exod. 18—12. See Gen. 31—46, 54.

And rising in the morning, they (*the Israelites*) offered holocausts, and peace-victims: and the people sat down to eat, and drink, and they rose up to play. Exod. 32—6. See Num. 25—2.

And (*thou*) shalt immolate peace-victims, and eat there, and feast before the Lord thy God. Deut. 27—7. See 1. Kings. 1—4; 9—13, and 18—5.

And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace-offerings, and made a great feast for all his servants. 3. Kings. 3—15. See 1—9, and 2. Kings. 15—12.

And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all Israel. And they ate and drank before the Lord that day with great joy. 1. Paral. 29—21, 22.

Oblations of the Impious.

And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Gen. 4—3.

But the people took of the spoils sheep and oxen, *as* the first-fruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal. 1. Kings. 15—21.

Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt-offering and sin-offering thou didst not require. Psalm. 39—7. See Psalm. 49—9.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted. Psalm. 50—18. See Eccli. 34—21.

The victims of the wicked are abominable to the Lord: the vows of the just are acceptable. Prov. 13—8.

The sacrifices of the wicked are abominable; because they are offered of wickedness. Ibid. 21—27.

And look not upon an unjust sacrifice; for the Lord is judge: and there is not with him respect of person. Eccli. 35—15. See Isa. 43—23.

To what purpose do you bring me frankincense from Saba, and the sweet-smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me. Jerem. 6—20. See Isa. 1—11, and following verses; also 61—8, and 66—3.

When they fast I will not hear their prayers: and if they offer holocaust and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence. Jerem. 14—12.

They shall offer victims; they shall sacrifice flesh, and shall eat it; and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt. Osee. 8—13.

They shall not offer wine to the Lord; neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord. Ibid. 9—4.

I hate, and have rejected your festivities: and I will not receive the odour of your assemblies. And if you offer me holocausts, and your gifts, I will not receive them; neither will I regard the vows of your fat beasts. Amos. 5—21, 22. See Micheas. 6—7.

And you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord? Malach 1—13. See verse 7.

Go then and learn what this meaneth: I will have mercy, and not sacrifice. For I am not come to call the just, but sinners. Math. 9—13. See 12—7, and Mark. 12—33.

Therefore, coming into the world, he saith: Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me: holocausts for sin did not please thee. Hebr. 10—5, 6.

OBSCURITY.

(*See also Darkness.*)

Spiritual Obscurity.

Let their eyes be darkened that they see not. Psalm. 68—24. See Rom. 11—10.

Because that, when they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their foolish heart was darkened. Rom. 1—21.

Having the understanding obscured with darkness, alienated from the life of God through the ignorance which is in them, because of the blindness of their heart. Ephes. 4—18.

And she (*Sara*) died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn, and weep for her. And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying; I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead. Gen. 23—2 to 4.

And they came to the threshing floor of Atad, which is situated beyond the Jordan; where celebrating the exequies with a great and vehement lamentation, they spent full seven days. Ibid. 50—10.

And the children of Israel mourned for him (*Moses*) in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moses were ended. Deut. 34—8.

And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloth, and mourn before the funeral of Abner. And king David himself followed the bier. And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept. 2. Kings. 3—31, 32. See following verses.

OBSERVANCE.

Observance of Sunday.

(*See Festival.*)

Observance of Law.

(*See Law.*)

OBSTINACY.

Obstinacy to be Avoided.

Circumcise therefore the foreskin of your heart, and stiffen your neck no more. Deut. 10—16.

To-day if you shall hear his voice, harden not your hearts. Psalm. 94—8. See Hebr. 3—7, 8, 15, and 4—7.

The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way. Prov. 21—29. See 2. Paral. 30—8.

But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. Rom. 2—5.

But evil men and seducers shall grow worse and worse; erring, and driving into error. 2. Tim. 3—13.

Be not carried away with various and strange doctrines. For it is best to establish the heart with grace. Hebr. 13—9.

Punishment of Obstinacy.

If you be willing, and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it. Isa. 1—19, 20.

Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they hath hardened their necks, that they might not hear my words. Jerem. 19—15. See Baruch. 2—8, and Zach. 7—11, and following verses.

Wo to the provoking and redeemed city.—She hath not hearkened to the voice; neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God. Soph. 3—1, 2. See 2. Paral. 36—16. Ezech. Chapter 6; Amos. Chapter 6, and Matth. 23—37.

Examples of Obstinacy and Prevarication.

But to Cain, and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell. And the Lord said to him: Why art thou angry? and why is thy countenance fallen? * * And Cain said to Abel his brother, Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. Gen. 4—5, 6 and 8.

And Pharao's heart was hardened: and he did not hearken to them, as the Lord had commanded. Exod, 7—13. See Ibid. from Chapter 5 to Chapter. 11, *for further evidence of Pharao's obstinacy, which yielded neither to the fair words of Moses, nor to the terrible plagues sent by God.*

And again the Lord said to Moses: I see that this people is stiff-necked. Exod. 32—9. See 33—3 to 5, and Deut 9—6 and 13.

And he (*Heli*) said to them (*his sons*): Why do ye these kind of things, which I hear, very wicked things, from all the people? Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.—And they hearkened not to the voice of their father, because the Lord would slay them. 1. Kings. 2—23 to 25.

But the people would not hear the voice of Samuel, and they said: Nay: but there shall be a king over us. Ibid. 8—19.

For Saul's stubborn persecution of David, see Ibid. Chapter 18. See also following Chapters.

It said of Nabal that he was churlish, and very bad, and ill-natured. Ibid. 25—3.

And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God. And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them concerning which the Lord had commanded them that they should not do as they did. 4. Kings. 17—14, 15.

And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them. 2. Paral. 24—19. See following verses.

And he (*Sedecias*) did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord. He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel. Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people; and there was no remedy. Ibid. 36—12 to 16. See 30—8.

O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return. Jerem. 5—3. See 44—16, and following verses.

Son of man, I send thee to the children of Israel, to a rebellious people that have revolted from me: they and their fathers have transgressed my covenant even unto this day. And they to whom I send thee, are children of a hard face and of an obstinate heart. Ezech. 2—3, 4. See Chapters 5 and 6.

But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear. And they made their heart as the adamant stone: lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts. Ezech. 7—11, 12. See following verses; also Baruch. 2—7, and Amos. 4—11.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Matth. 23—37. See Luke. 13—34.

With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also. Which of the prophets have not your fathers persecuted? And they have slain these who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers. Acts. 7—51, 52.

OFFERING.

(*See Oblation.*)

OFFICE.

Office of the Church.

(*See Church.*)

OIL.

Oil in the Tabernacle.

Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle; that a lamp may burn always in the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel. Exod. 27—20, 21.

Use of Oil.

And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer: and therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament. * * And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations. The flesh of man shall not be anointed therewith: and you shall make none other of the same composition: because it is sanctified, and shall be holy unto you. What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people. Exod. 30—25, 26, and 31 to 33.

OLD.

Old Law.

(*See Law.*)

Old Ways to be Observed.

(*See Tradition.*)

OMNIPOTENCE.

Omnipotence of God.

(*See God.*)

OPINION.

The Opinions and Thoughts of Men are frequently Erroneous.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire; which was not commanded them. Levit. 10—1. See verse 2.

The Lord also said to Moses: Speak to the children of Israel, and thou shalt tell them, to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things. Num. 15—37 to 39.

You shall not do there the things we do here this day, every man that which seemeth good to himself. Deut. 12—8.

And when he shall hear the words of this oath, he shall bless himself in his heart, saying: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty. Ibid. 29—19. See 1. Kings. 15—9, and 2. Kings. 6—8.

The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels. Prov. 12—15.

There is a way which seemeth just to a man: but the ends thereof lead to death. Ibid. 14—12.

Every way of a man seemeth right to himself: but the Lord weigheth the hearts. Ibid. 21—2.

Wo to you that call evil good, and good evil; that put darkness *for* light, and light *for* darkness; that put bitter for sweet, and sweet for bitter. Wo to you that are wise in your own eyes, and prudent in your own conceits. Isa. 5—20, 21. See Prov. 3—7; Rom. 12—16, and Isa. 14—13.

For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. Isa. 55—8, 9.

And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee. But he, turning, said to Peter: Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men. Matth. 16—22, 23. See Mark. 8—32, and John. 12—5.

Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with thee. John. 13—8.

OPPORTUNITY.

Opportunities Should not be Lost.

For this shall every one that is holy pray to thee, in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him. Psalm. 31—6.

To-day if you shall hear his voice, harden not your hearts. Psalm. 94—8.

Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou art hastening. Eccles. 9—10.

Seek ye the Lord, while he may be found: call upon him, while he is near. Isa. 55—6.

Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness. Jerem. 13—16. See 21—12.

Now, while they (*the foolish virgins*) went to buy, the bridegroom came: and they who were ready, went in with him to the marriage; and the door was shut. * * Watch ye, therefore; because ye know not the day nor the hour. Matth. 25—10, 13. See Mark. 13—33.

Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering shall say to you: I know you not whence you are. Luke. 13—24, 25. See 12—40, 46, and Matth. 24—42, 50.

And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man, and you shall not see it. Luke. 17—22.

But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him. Ibid. 19—26.

You shall seek me, and shall not find me: and where I am, you cannot come. John. 7—34. See 8—21.

Jesus, therefore, said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he

that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. Ibid. 12—35, 36.

Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance? but according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works. Rom. 2—4 to 6.

But thou standest by faith: be not high-minded, but fear. For if God hath not spared the natural branches: *fear* lest he also spare not thee. See therefore the goodness, and the severity of God: towards them indeed that are fallen, the severity: but towards thee the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off. Ibid. 11—20 to 22. See 12—9 and 11.

And that knowing the time; that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. Ibid. 13—11 to 13.

Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith. Galat. 6—10.

But as wise; redeeming the time: for the days are evil. Ephes. 5—16. See Coloss. 4—5.

Therefore ought we more diligently to observe the things which we have heard: lest at any time we should let them slip. Hebr. 2—1. See verse 3.

But exhort one another every day, whilst to-day is named; lest any one of you be hardened by the deceitfulness of sin. Ibid. 3—13. See verses 7 and 15; also 4—7.

Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. Ibid. 4—16.

For know ye that afterwards when he desired to inherit the blessing, he (*Esau*) was rejected: for he found no place of repentance, although with tears he had sought it. Ibid. 12—17. See Gen. 27—34 to 38.

OPPRESSION.

(*See also Tribulation.*)

Oppression of the Just in this World Destined to be Perpetual.

In the world you shall have distress: but have confidence; I have overcome the world. John. 16—33.

That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto. 1. Thess. 3—3. See verse 4; also 2. Tim. 3—12.

For what glory is it, if, sinning and being buffetted, you suffer it? But if, doing well, you suffer patiently, this is thankworthy before God. For unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps. 1. Peter. 2—20, 21.

Therefore also they, who suffer according to the will of God, let them commend their souls in good deeds to the faithful Creator. Ibid. 4—19.

Examples of the Wicked Oppressing the Good.

Cain prevailed against Abel, and killed him. Gen. 4—8.

The Sodomites afflicted the soul of Lot. Ibid. 19—4 to 9.

Esau constrained Jacob to fly for safety to Laban. Ibid. 27—41, and 28—5.

And the Egyptians hated the children of Israel, and afflicted them and mocked them: and they made their life bitter with hard works in clay, and brick, and with all manner of service, wherewith they were overcharged in the works of the earth. Exod. 1—13, 14.

Abimelech slew seventy of his brethren. Judges. 9—5.

David, his faithful service notwithstanding, was persecuted by Saul. 1. Kings. 18—11.

Absalom compelled David, to flee from Jerusalem. 2. Kings. 15—16.

Jezabel attempted to take the life of Elias. 3. Kings. 19—2. See also 4. Kings. 6—31.

Zacharias was stoned to death by command of king Joas. 2. Paral. 24—21.

For oppressions of Nabuchodonosor, see Judith. Chapters 2 and 3.

Aman, in his cruelty, aimed at the total destruction of the Jews; but his plans were frustrated by divine Providence. Esther. 3—6. See also following Chapters.

And Phassur struck Jeremias the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord. Jerem. 20—2. See Chapter 28; also Dan. 3—19; 6—16; 14—50; 1. Mach. 1—22; 9—18, and 13—23, 31.

John the Baptist was beheaded by Herod at the request of a dancer. Matth. 14—8, 10. See Ibid. 26—57; 27—2; Mark. 15—15; Luke. 23—11, 39, and John. 18—13.

Then the high priest rising up, and all that were with him (which is the heresy of the Sadducees,) were filled with indignation. And they laid hands on the apostles, and put them in the common prison. * * And calling in the apostles, after they had been scourged, they charged them not to speak at all in the name of Jesus. Acts. 5—17, 18 and 40. See 9—6, 12, and 7—57.

And at the same time Herod the king stretched forth his hands to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded further to take Peter also. Ibid. 12—1 to 3. See following verses.

But the Jews stirred up religious and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas: and cast them out of their territories. Ibid. 13—50.

Now there came thither certain Jews from Antioch and Iconium: and having persuaded the multitude, and having stoned Paul, they dragged him out of the city thinking him to be dead. Ibid. 14—18. See 16—19, and following verses.

OPPRESSOR.

(*See also Tyrant.*)

Oppressors of the Poor Punished by God.

(*See also Calumny.*)

Do no violence to the poor, because he is poor; and do not oppress the needy in the gate: because the Lord will judge his cause: and will afflict them that have afflicted his soul. Prov. 22—22, 23. See Amos. 5—11.

ORDER.

Order Taken for Ecclesiastical Discipline.

But let all things be done decently and according to order. 1. Cor. 14—40.

For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ. Coloss. 2—5.

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. 2. Thess. 3—6.

Political Order to be Maintained.

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. Rom. 13—1, 2. See Wisdom. 6—4.

Admonish them to be subject to princes, and powers; to obey at a word; to be ready to every good work. Titus. 3—1.

Be ye subject, therefore, to every human creature, for God's sake; whether it be to the king, as excelling; or to governors, as sent by him for the punishment of evil doers, and for the praise of the good. 1. Peter. 2—13, 14. See following verses.

Sacrament of Orders.

(*See also Sacrament.*)

And he said to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—21 to 23. See Matth. 16—19, and 18—18.

Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. 1. Tim. 14—14.

Impose not hands lightly upon any man. Ibid. 5—22.

For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands. 2. Tim. 1—6.

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee. Titus. 1—5.

Christ Called the Orient.

Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I WILL BRING MY SERVANT THE ORIENT. Zach. 3—8.

Thus saith the Lord of hosts, saying: BEHOLD A MAN THE ORIENT IS HIS NAME; and under him shall he spring up, and shall build a temple to the Lord. Ibid. 6—12.

Through the bowels of the mercy of our God: in which the Orient, from on high hath visited us. Luke. 1—78. See Malach. 4—2.

ORNAMENT.

Superfluous Ornaments.

(*See Women.*)

ORPHAN.

You shall not hurt a widow or an orphan. If you hurt them, they will cry out to me, and I will hear their cry: and my rage shall be enkindled; and I will strike you with the sword; and your wives shall be widows, and your children fatherless. Exod. 22—22 to 24.

He doeth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment. Deut. 10—18.

Thou shalt not pervert the judgment of the stranger nor of the fatherless: neither shalt thou take away the widow's raiment for a pledge. * * If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain: but they shall be for the stranger, the fatherless, and the widow. Ibid. 24—17 and 21.

Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen. Ibid. 27—19.

Judge for the needy and fatherless: do justice to the humble and the poor. Psalm. 81—3.

They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor. Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation? Jerem. 5—28, 29.

And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother. Zach. 7—10.

Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world. James. 1—27.

PARABLE.

List of Parables.

The parable of the friend asking for three loaves, Luke. 11—5: *of the wa-*

ters issuing out from under the temple, Ezech. Chapter 47: *of the two eagles and the vine*, Ibid. 17—3: *of the trees anointing a king*, Judges. 9—7: *of the good and bad figs*, Jerem. 24—1: *of the thistle and the cedar-tree*, 4. Kings. 14—9, and 2. Paral. 25—18: *of the linen girdle*, Jerem. 13—1: *of the marriage-feast*, Matth. 22—2; Luke. 14—16; and Apocal. 19—9: *of the rich man taking the poor man's lamb*, 2. Kings. 12—1: *of the rich and covetous man*, Luke. 12—16: *of the two debtors*, Ibid. 7—41: *of the unjust steward*, Ibid. 16—1: *of the lost groat*, Ibid. 15—8: *of the palmer-worm, the locust, the bruchus and the mildew*, Joel. 1—4: *of the leaven*, Matth. 12—33; and Luke. 13—21: *of the fig-tree*, Matth. 24—32; Mark. 13—28, and Luke. 13—6: *of the two sons, one obedient, the other disobedient*, Matth. 21—28: *of the seven brethren*, Ibid. 22—25; Mark, 12—20, and Luke. 20—29: *of the grain of mustard-seed*, Matth. 13—31; Mark. 4—31, and Luke. 13—19: *of those invited to the wedding*, Luke. 14—7: *of the unrighteous judge*, Ibid. 18—2: *of the potter's vessel*, Jerem.19—1, 10, 11: *of the lioness and her whelps*, Ezech. 19—2: *of the pearls*, Matth. 13—45: *of the ten pounds delivered to the servants*, Luke. 19—12: *of the woman in labor*, John. 16—21: *of the two harlots, daughters of one mother*, Ezech. 23—1: *of the merchant*, Matth. 13—45: *of the sharp knife*, Ezech. 5—1: *of the boiling pot*, Ibid. 24—3: *of the laborers in the vineyard*, Matth. 20—1: *of the door and the sheepfold*, John. 10—1, 2: *of the lost sheep*, Matth. 18—12, and Luke. 15—4: *of the sheep without a shepherd*, 3. Kings. 22—17; 2. Paral. 18—16. and Matth. 9—36: *of the vineyard*, Isa. 5—1; Jerem. 2—21; Matth. 21—33; Mark. 12—1, and Luke. 20—9: *of the children sitting in the market-place*, Matth. 11—16, and Luke. 7—32: *of the Rechabites*, Jerem. 35—1: *of the king taking an account of his servants*, Matth. 18—23: *of the king making a marriage for his son*, Ibid. 22—2, and Luke. 14—16: of *the king about to make war against another king*, Luke. 14—31: *of the net cast into the sea*, Matth. 13—47: *of the sower*, Ibid. 13—3; Mark. 4—3, and Luke. 8—5: *of the servants waiting for their Lord*, Luke. 12—36: *of the talents*, Matth. 25—14, and Luke. 19—12: *of the treasure hidden in a field*, Matth. 13—44: *of the rich man and Lazarus*, Luke. 16—1: *of the ten virgins*, Matth 25—1: *of the man, poor and wise*, Eccles. 9—14: *of the vine and the branches*, John, 15—1: *of the hook to draw down the fruit*, Amos. 8—1: *of the cockle*, Matth. 13—26 and 36: *of the Pharisee and Publican*, Luke. 18—10.

PARDON.

(*See Absolution, and Penance.*)

PARENT.

Parents are to be Honored and Feared.

Sem and Japhet, merited a blessing for having done their father a service; but Cham was cursed, because he had ridiculed his father's nakedness. Gen. 9—23 and following verses.

Among the ancients a father's blessing was much sought after, as appears from the case of Esau and Jacob. Ibid. Chapter 27.

Esau, reprobate though he was, and much as he hated Jacob, shrank from killing him during the life-time of his father. Ibid. 27—41.

Honour thy father and thy mother, that thou mayst be long-lived upon

the land which the Lord thy God will give thee. Exod. 20—12.

He that striketh his father or mother, shall be put to death. * * He that curseth his father, or mother, shall die the death. Ibid. 21—15 and 17.

Let every one fear his father, and his mother. Levit. 19—3.

He that curseth his father, or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him. Ibid. 20—9.

Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee. Deut. 5—16.

If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience: they shall take him, and bring him to the ancients of his city, and to the gate of judgment, and shall say to them: This our son is rebellious and stubborn; he slighteth hearing our admonitions; he giveth himself to revelling, and to debauchery and banquetings: the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. Ibid. 21—18 to 21.

Cursed be he that honoureth not his father and mother; and all the people shall say: Amen. Ibid. 27—16.

And God repaid the evil that Abimelech had done against his father, killing his seventy brethren. Judges. 9—56.

The sons of Heli, paying no heed to their father's admonitions, incurred the vengeance of God. 1. Kings. 2—23. See 4—11.

And David departed from thence into Maspha of Moab; and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me. Ibid. 22—3.

Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother: and she sat on his right hand. 3. Kings. 2—19.

When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life. Tob. 4—3.

He that curseth his father and mother, his lamp shall be put out in the midst of darkness. Prov. 20—20.

Hearken to thy father, that begot thee: and despise not thy mother when she is old. Ibid. 23—22.

The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. Ibid. 30—17.

Children, hear the judgment of your father, and so do that you may be saved. For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed *it* upon the children. * * And he that honoureth his mother is as one that layeth up a treasure. He that honoureth his father shall have joy in *his own* children: and in the day of his prayer he shall be heard. He that honoureth his father shall enjoy a long life: and he that obeyeth the father shall be a comfort to his mother. He that feareth the Lord honoureth his parents, and will serve them as his masters that brought him into the world. Honour thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. Glory not in the

dishonour of thy father: for his shame is no glory to thee. For the glory of a man is from the honour of his father: and a father without honour is the disgrace of the son. Son, support the old age of thy father; and grieve him not in his life: and if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. For good shall be repaid to thee for the sin of thy mother: and in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh his father? and he is cursed of God that angereth his mother. Eccli. 3—2, 3 and 5 to 18.

Honour thy father, and forget not the groanings of thy mother: remember that thou hadst not been born but through them: and make a return to them as they have done for thee. Ibid. 7—29, 30. See Matth. 15—4 to 7; 19—19; Mark. 7—10; 10—19, and Luke. 18—20,

Of the child Jesus it is written: And he went down with them, and came to Nazareth, and was subject to them. Luke. 2—51.

Christ remembered his mother, even when dying on the cross. John. 19—27.

Children, obey your parents in the Lord: for this is just. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayst be long-lived upon earth. Ephes. 6—1 to 3.

Children, obey your parents in all things: for this is pleasing to the Lord. Colloss. 3—20.

Love for Parents must Yield to Love for God and for Christ.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Matth. 10—37.

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. Luke. 14—26.

NOTE—*Hate not, etc.* The law of Christ does not allow us to *hate* even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce, and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ.

Duties of Parents to their Children.

(*See also Children.*)

For I know that he will command his children, and his household after him to keep the way of the Lord, and do judgment and justice: that for Abraham's sake the Lord may bring to effect all the things he hath spoken unto him. Gen. 18—19.

And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham: Cast out this bond-woman, and her son: for the son of the bond-woman shall not be heir with my son Isaac. Ibid. 21—9, 10. See Galat. 4—30; Gen. Chapter 49; Exod. 4—24; 10—2, and 12—26, 27.

And every first-born of men thou shalt redeem with a price. And when

thy son shall ask thee to-morrow, saying: What is this? Thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage. Exod. 13—13, 14. See Num. 26—10.

Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons, from the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children. Deut. 4—9, 10.

Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day, shall be in thy heart: and thou shalt tell them to thy children: and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping, and rising. * * And when thy son shall ask thee to-morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us? Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand. Ibid. 6—4 to 7, and 20, 21. See following verses.

Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up. Ibid. 11—19.

If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience: they shall take him, and bring him to the ancients of his city, and to the gate of judgment, and shall say to them: This our son is rebellious and stubborn; he slighteth hearing our admonitions; he giveth himself to revelling, and to debauchery and banquetings: the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. Ibid. 21—18 to 21.

And he (*Moses*) said to them: Set your hearts on all the words, which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law. Ibid. 32—46. See Josue. 4—21; 22—24; Judges. 6—13; 1. Kings. 1—22,and following verses.

And he (*Heli*) said to them (*his sons*): Why do ye these kind of things, which I hear, very wicked things, from all thy people? Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress. 1. Kings. 2—24, 25.

For I have foretold unto him (*Heli*), that I will judge his house for ever, for iniquity; because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not he expiated with victims nor offerings for ever. Ibid. 3—13, 14.

David's affection led him to overlook Amnon's incestuous crime. 2. Kings. 12—25.

And the days of David drew nigh that he should die: and he charged his son Solomon, saying: I am going the way of all flesh: take thou courage, and show thyself a man. And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou mayst understand

all thou doest, and whithersoever thou shalt turn thyself. 3. Kings. 2—1 to 3.

And thou, my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind; for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him but if thou forsake him, he will cast thee off for ever. 1. Paral. 28—9.

And from his infancy he taught him to fear God, and to abstain from all sin. Tob. 1—10. See whole of Chapter 4.

And the parents taking their daughter, kissed her, and let her go: admonishing her to honour her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly. Ibid. 10—12, 13.

And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them: * * Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him: and command your children that they do justice and alms-deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power. Ibid. 14—5 and 10, 11.

And when the days of their feasting were gone about, Job sent to them (*his children*), and sanctified them: and rising up early offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days. Job. 1—5.

How great things have we heard and known, and our fathers have told us. They have not been hidden from their children, in another generation. Psalm. 77—3. See following verses.

He that spareth the rod hateth his son: but he that loveth him correcteth him betimes. Prov. 13—24. See 1—8, 9; 4—1; 5—7, and 7—24.

Chastise thy son, despair not: but to the killing of him set not thy soul. Ibid. 19—18.

The just that walketh in his simplicity shall leave behind him blessed children. Ibid. 20—7.

Folly is bound up in the heart of a child: and the rod of correction shall drive it away. Ibid. 22—15.

Withhold not correction from a child: for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell. Ibid. 22—13, 14.

The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame. * * Instruct thy son: and he shall refresh thee, and shall give delight to thy soul. Ibid. 29—15 and 17.

The words of king Lamuel. The vision wherewith his mother instructed him. Ibid. 31—1.

Hast thou children? instruct them, and bow down their neck from their childhood. Hast thou daughters? have a care of their body: and show not thy countenance gay towards them. Eccli. 7—25. See 4—23; 7—26, and 8—11.

He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours. He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household. He that teacheth his son, maketh his enemy jealous: and in the midst of his friends he shall glory in him. * * Give thy son his way, and he shall make thee afraid: play with him, and he shall make

thee sorrowful. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. Give him not liberty in his youth; and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. Ibid. 30—1 to 3, and 9 to 12.

On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity, she abuse herself. Ibid. 26—13. See 42—11.

Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God: and she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man s heart to a woman's thought, she said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life; neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws. 2. Mach. 7—20 to 23. See following verses; also 6—28; Isa. 38—19; Joel. 1—3; Dan. 13—3; 1. Mach. 2—50 and 64.

And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord. Ephes. 6—4. See Matth. 10—57; Luke. 14—26; Coloss. 3—21; 2. Tim. 3—15, and Titus. 2—4.

Parents Should Love their Children, as Gifts of God.

And lifting up his eyes, he (*Esau*) saw the women and their children, and said: What mean these? and do they belong to thee? He (*Jacob*) answered: They are the children which God hath given to me thy servant. Gen. 33—5, See 37—4.

Then seeing his sons he (*Jacob*) said to him: Who are these? He (*Joseph*) answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them. Ibid. 48—8, 9.

And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. And the ancients of his house came, to make him rise from the ground; but he would not: neither did he eat meat with them. 2. Kings. 12—16, 17. See verse 22.

But the woman, whose child was alive, said to the king: (for her bowels were moved upon her child,) I beseech thee, my lord, give her the child alive, and do not kill it. 3. Kings. 3—26.

And when they (*Tobias and Raphael*) were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. I wish the money for which thou hast sent him, had never been. For our poverty was sufficient for us that we might account it as riches, that we saw our son. Tob. 5—23 to 25. See 10—3.

Behold, the inheritance of the Lord are children; the reward, the fruit of the womb. Psalm. 126—3.

Parents Should Correct their Children.

If a woman vow any thing, and bind herself with an oath, being in her father's house, and but yet a girl in age; if her father knew the

vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow: whatsoever she promised and swore, she shall fulfil in deed. But if her father, immediately as soon as he heard it, gainsaid it, both her vows and her oaths shall be void; neither shall she be bound to what she promised, because her father had gainsaid it. Num. 30—4 to 6.

And the Lord said to Samuel: Behold, I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him, that I will judge his house for ever, for iniquity: because he knew that his sons did wickedly, and did not chastise them. 1. Kings. 3—11 to 13.

The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame. Prov. 29—15. See 13—24, and 23—13, 14.

A horse not broken becometh stubborn: and a child left to himself will become headstrong. Eccli. 30—8.

For what son *is he*, whom the father doth not correct? Heb. 12—7.

Moderation Necessary in the Correction of Children.

Fathers, provoke not your children to anger; lest they be discouraged. Coloss. 3—21. See Ephes. 6—4.

Parents should Pray for their Children.

See 2. Kings. 12—16; 1. Paral. 29—19, and Job. 1—5.

Parents should Make Provision for the Marriage of their Children.

And he (*Ismael*) dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt. Gen. 21—21.

And he (*Abraham*) said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh, that I may make thee swear by the Lord the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell: but that thou go to my own country and kindred, and take a wife from thence for my son Isaac. Ibid. 24—2 to 4.

And Sara my master's wife hath borne my master a son in her old age, and he hath given him all that he had. Ibid. 24—36.

And Abraham gave all his possessions to Isaac: and to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country. Ibid. 25—5, 6.

And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan: but go, and take a journey to Mesopotamia of Syria, to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle. Ibid. 28—1, 2. See 34—4.

And Juda took a wife for Her his first-born, whose name was Thamar. Ibid. 38—6.

But if he have betrothed her to his son, he shall deal with her after the manner of daughters. And if he take another wife for him, he shall provide

her a marriage, and raiment: neither shall he refuse the price of her chastity. Exod. 21—9, 10. See Judges. Chapter 14: also 1. Cor. 7—38.

Parents are to be Honored With the Whole Heart.

Therefore when Tobias thought that his prayer was heard, that he might die, he called to him Tobias his son; and said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body; and thou shalt honour thy mother all the days of her life; for thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. Tob. 4—1 to 5. See Prov. 23—22, and Eccli. 3—14, and following verses.

He that feareth the Lord honoureth his parents, and will serve them as his masters that brought him into the world. Eccli. 3—8. See 7—29, 30.

Children, obey your parents in all things: for this is pleasing to the Lord. Coloss. 3—20. See Ephes. 6—1.

Parents to be Honored Because of God's Command.

But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honour thy father and thy mother: And he that shall curse father or mother, let him die the death. Matth. 15—3. See Levit. 19—3; Deut. 5—16, and Exod. 20—12.

Parents to be Honored because of the Good which Ensues.

And he that honoureth his mother is as one that layeth up a treasure. He that honoureth his father shall have joy in *his own* children: and in the day of his prayer he shall be heard. He that honoureth his father shall enjoy a long life: and he that obeyeth the father shall be a comfort to his mother. Eccli. 3—5 to 7. See following verses.

Children's children are the crown of old men: and the glory of children are their fathers. Prov. 17—6.

Children, obey your parents in the Lord; for this is just. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest be long-lived upon earth. Ephes. 6—1 to 3.

Parents to be Honored, that Evil may be Avoided.

He that afflicteth his father, and chaseth away his mother, is infamous and unhappy. Prov. 19—26. See Exod. 21—15 and 17; Levit. 20—9; Matth. 15—4, and Mark. 7—10.

He that stealeth any thing from his father, or from his mother, and saith: This is no sin, is the partner of a murderer. Prov. 28—24. See 20—20; 30—17, and Deut. 27—16.

Of what an evil fame is he that forsaketh his father? and he is cursed of God that angereth his mother. Eccli 3—18.

PASCH.

(*See Festival.*)

Christ, the Supreme Pastor, Calls back the Erring, and Rewards the Faithful.

And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied. And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord. Jerem. 23—3, 4.

For thus saith the Lord God: Behold, I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. Ezech. 34—11 to 13. See whole Chapter.

Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom is glory for ever and ever. Amen. Hebr. 13—20, 21.

For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls. 1. Peter. 2—25.

I am the good shepherd. John. 10—11. See verse 14.

Behold, the Lord God shall come with strength; and his arm shall rule: behold, his reward is with him, and his work is before him. He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom: and he himself shall carry them that are with young. Isa. 40—10, 11.

I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away I will bring again: and I will bind up that which was broken: and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment. Ezech. 34—14 to 16.

I am the good shepherd; and I know mine, and mine know me; as the Father knoweth me, and I know the Father: and I lay down my life for my sheep. * * And I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of my hand. John. 10—14, 15 and 28.

Of the Care, which Pastors and Others in Authority should Exercise, towards those Committed to their Charge.

Be diligent to know the countenance of thy cattle; and consider thy own flocks: for thou shalt not always have power: but a crown shall be given to generation and generation. Prov. 27—23, 24.

If then your delight be in thrones and sceptres, O ye kings of the people, love wisdom, that you may reign for ever. Love the light of wisdom, all ye that bear rule over people. Wisdom. 6—22, 23. See verse 26.

You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand. * * Therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord God: Behold, I myself *come* upon the shepherds. I will require my flock at their hand; and I will cause them to cease from feeding the flock any more; neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth; and it shall no more be meat for them. Ezech. 34—3, 4, and 9, 10.

What think you? If a man have a hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountain; and goeth to seek that which is gone astray? And if it be so that he find it, amen I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Matth. 18—12. See 24—45; Luke 15—4, and 12—42.

I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth: and the wolf snatcheth and scattareth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. John. 10—11 to 13. See whole Chapter.

Before the festival day of the pasch, Jesus, knowing that his hour was come, that he should pass out of this world to the Father; having loved his own, who were in the world, he loved them to the end. Ibid. 13—1. See whole Chapter; also 17—9, 11, 12.

Jesus answered, I have told you, that I am he: if therefore, you seek me, let these go their way: that the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Ibid. 18—8, 9.

But we will give ourselves continually to prayer, and to the ministry of the word. Acts. 6—4.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishop, to rule the church of God, which he hath purchased with his own blood. I know that, after my departure, ravenous wolves will enter in among you, not sparing the flock. And of your own selves will rise up men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you. Ibid. 20—28 to 31. See 26—28.

For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh. Rom. 9—3.

He that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with solicitude; he that showeth mercy with cheerfulness. Ibid 12—8.

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. * * I write not these things to shame you: but I admonish you, as my dearest children. 1. Cor. 4—1, 2 and 14. See 3—1, 2.

But I determined this with myself, that I would not come to you again in sorrow: for if I make you sorrowful; who is he then that should make me

glad, but he who is made sorrowful by me? 2. Cor. 2—1, 2. See whole Chapter; also 5—19, 20.

And we helping do exhort you, that you receive not the grace of God in vain. Ibid. 6—1. See Chapter 7; also 10—14.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. * * Who is weak, and I am not weak? Who is scandalized, and I do not burn? Ibid. 11—2, 29. See 12—14, 15.

Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates. For we can do nothing against the truth, but for the truth. For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection. Therefore I write these things being absent, that, being present, I may not deal more severely according to the power which the Lord hath given me to edification, and not to destruction. Ibid. 13—7 to 10. See Galat. 4—11, 12 and 19.

For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man; that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth knowedge, that you may be filled unto all the fulness of God. Ephes. 3—14 to 19. See 4—11, 12; 1. Cor. 1—12, 28; Ephes. 6—18, and following verses. Philip. 3—1; Coloss. 4—3, 4, and 1. Thess. 2—3, and following verses.

Whereunto I am appointed a preacher and an apostle (I say the truth, I lie not) a doctor of the Gentiles in faith and truth. 1. Tim. 2—7.

These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Ibid. 4—11, 12. See Chapter 3; also Titus. 1—7, and following verses.

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. * * But the servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient, with modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth. 2. Tim. 2—15, and 24, 25. See 1. Tim. 6—11, 12.

Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. * * But be thou vigilant; labour in all things, do the work of an evangelist; fulfil thy ministry. Be sober. 2. Tim. 4—2 and 5. See Titus. 1—9 and 11.

In all things show thyself an example of good works in doctrine, in integrity, in gravity, sound speech, unblameable: that he, who is on the contrary part may be afraid, having no evil to say of us. Titus. 2—7, 8. See verse 15; also Chapter 3.

Feed the flock of God which is among you; taking care *thereof* not by constraint, but willingly according to God: neither for the sake of filthy lucre, but voluntarily. 1. Peter. 5—2. See verse 3.

Dignity and Exaltedness of Pastors.

And the Lord put forth his hand, and touched my mouth: and the Lord

said to me: Behold, I have given my words in thy mouth: lo, I have set thee this day over the nations,and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant. Jerem. 1—9, 10.

Behold, upon the mountains the feet of him that bringeth good tidings, and that preacheth peace. Nahum. 1—15. See Isa. 52—7, and Rom. 10—15.

And whosoever shall not receive you, nor hear you, going forth from thence, shake off the dust from your feet for a testimony to them. Mark. 6—11. See Matth. 10—12, 14; Luke. 9—5; 10—5; Acts. 13—51, and 18—6.

Receive him, therefore, with all joy in the Lord: and treat with honour such as he is. Because for the work of Christ he came nigh unto death, delivering up his life that he might fulfil that which was wanting on your part towards my service. Philip. 2—29, 30. See Galat. 6—6, and 1. Cor. Chapter 9.

And we beseech you, brethren, to know them who labour among you,and are over you in the Lord, and admonish you, that you esteem them more abundantly in charity for their work: have peace with them. 1. Thess. 5—12. 13.

Let the priests who rule well be esteemed worthy of double honour: especially they who labour in the word and doctrine. 1. Tim. 5—17.

Remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith. * * Obey your prelates, and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you. Heb. 13—7 and 17.

We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error. 1. John. 4—6.

The Good Pastor is Faithful to God, and Solicitous for his Flock.

But he that entereth in by the door,is the shepherd of the sheep: to whom the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. John. 10—2 to 4.

When, therefore, they had dined,Jesus saith to Simon Peter: Simon *son* of John,lovest thou me more than these? He saith to him: Yea,Lord, thou knowest that I love thee. He saith to him: Feed my lambs. Ibid. 21—15. See verses 16, 17, and 1. Cor. 4—2.

And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine. Jerem. 3—15.

But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be greater among you, let him be your minister: and he who would be the first among you, shall be your servant. Even as the Son of man came not to be ministered unto, but to minister,and to give his life a redemption for many. Matth. 20—25 to 28. See Luke. 22—25.

The good shepherd giveth his life for his sheep. John. 10—11. See Acts. 20—28, and 1. Tim. 3—2.

And let our men also learn to excel in good works for necessary uses: that they be not unfruitful. Titus. 3—14. See 1—7.

Reward of Good Pastors.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family, to give them meat in season? Blessed is that servant, whom, when his lord shall come, he shall find so doing. Amen I say to you, he shall set him over all his goods. Matth. 24—45 to 47. See Luke. 12—42.

Now he who planteth, and he who watereth, are one. And every man shall receive his own reward according to his own labour. 1. Cor. 3—8.

The ancients, therefore, that are among you, I beseech, who am myself also an ancient and a witness of Christ, as also a partaker of that glory which is to be revealed in time to come: feed the flock of God which is among you; taking care *thereof* not by constraint, but willingly according to God: neither for the sake of filthy lucre. but voluntarily: neither as domineering over the clergy, but being made a pattern of the flock from the heart. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. 1. Peter. 5—1 to 4.

The Wicked Pastor Scatters the Flock.

His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping, and loving dreams. Isa. 56—10. See verse 11.

The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols. Jerem. 2—8.

The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof? Ibid. 5—31.

For from the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit. And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace. Ibid. 6—13, 14. See 8—10.

Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness. Ibid. 12—10. See 14—16; 23—14, and 27—15.

My people hath been a lost flock: their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill: they have forgotten their resting place. Jerem. 50—6.

Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Wo to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds? You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand. And my sheep were scattered, because there was no shepherd: and they became the prey of the beasts of the field, and were scattered. Ezech. 34—2 to 5. See verses 18 to 20; also 13—10; Lamentations. 2—14, and Zach. 10—3.

Let them alone: they are blind, and leaders of the blind. And if the blind

lead the blind, both fall into the pit. Matth. 15—14. See Luke. 6—39.

The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth: and the wolf snatcheth and scattereth the sheep. John. 10—11, 12. See verse 1; also Matth. 23—13, and following verses.

Wicked Pastors Look after their own Interests.

And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Isa. 56—11. See Jerem. 6—13, and 8—10.

Therefore, ye shepherds, hear the word of the Lord: *As* I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord God: Behold, I myself *come* upon the shepherds. I will require my flock at their hand; and I will cause them to cease from feeding the flock. Ezech. 34—7 to 10.

For there are also many disobedient, vain talkers, and seducers; especially they who are of the circumcision: who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Titus. 1—10, 11. See John. 10—13.

Wicked Pastors Bring down Evil upon their own Heads.

Wo to the pastors, that destroy and tear the sheep of my pasture, saith the Lord. Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord. Jerem. 23—1, 2.

Howl, ye shepherds, and cry; and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels. And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves. A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures. And the fields of peace have been silent because of the fierce anger of the Lord. Ibid. 25—34 to 37. See Zach. 10—3.

The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled. Thus saith the Lord my God: Feed the flock of the slaughter, which they that possessed slew, and repented not; and they sold them, saying: Blessed be the Lord, we are become rich and their shepherds spared them not. Zach. 11—3 to 5.

PATIENCE.

God's Patience.

(*See also Longanimity.*)

And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Gen. 6—3.

And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord. And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient, and of much compassion, and true. Exod. 34—5, 6. See verse 7.

The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear, who visitest the sins of the fathers upon the children unto the third and fourth generation. Num. 14—18.

God is a just judge, strong and patient: is he angry every day? Psalm. 7—12.

For thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon thee. * * And thou, O Lord, *art* a God of compassion, and merciful, patient, and of much mercy, and true. Psalm, 85—5 and 15.

The Lord is compassionate and merciful; long suffering and plenteous in mercy. Psalm. 102—8. See Psalm. 144—8, 9.

But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence, that it shall be well with them that fear God, who dread his face. Eccles. 8—12.

But thou, our God, art gracious and true, patient, and ordering all things in mercy. Wisdom. 15—1. See 11—24 and 27.

I have always held my peace; I have kept silence; I have been patient; I will speak now as a woman in labour; I will destroy, and swallow up at once. Isa. 42—14. See 30—18.

And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Joel. 2—13. See Micheas. 7—18, 19.

The Lord is patient, and great in power, and will not cleanse and acquit *the guilty.* The Lord's ways *are* in a tempest, and a whirlwind: and clouds *are* the dust of his feet. Nahum. 1—3. See verse 7; also Jonas. 4—2.

And will not God avenge his elect who call to him day and night, and will have patience in their regard? Luke. 18—7. See Matth. 18—27.

Or despiseth thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance? Rom. 2—4.

And if God willing to show his wrath, and to make his power known, endured with much patience vessels of wrath, fitted to destruction, that he might show the riches of his glory upon the vessels of mercy, which he hath prepared unto glory. Ibid. 9—22, 23.

Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ. Ibid. 15—5.

But for this cause have I obtained mercy: that in me first Christ Jesus might show forth all patience, for the information of those who shall believe in him unto life everlasting. 1. Tim. 1—16. See 2. Thess. 3—5; Apocal. 1—9, and 3—10.

The Lord delayeth not his promise, as some imagine; but beareth patiently for your sake, not willing that any should perish, but that all should return to penance. 2. Peter. 3—9. See 1. Peter. 3—20.

Patience of the Faithful under Tribulation.

Joseph bore with patience the wrong to which he was subjected by his

brothers. Gen. 45—4. See Chapter 12, and 22—9.

Moses prayed for Mary who had wronged him. Num. Chapter 12. See 16—41 to 46; also Wisdom. 18—21.

The men of Ephraim were appeased by the patience evinced in Gedeon's reply: What could I have done like to that which you have done? Judges. 8—2.

Saul would not suffer the killing of the men who had wronged him. 1. Kings. 11—13.

David frequently had it in his power to slay Saul, his persecutor; but he refrained. Ibid. 24—5, 12. See also 26—12.

And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will show me it, and his tabernacle. But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him. 2. Kings. 15—25, 26.

And the king said: What have I to do with you, ye sons of Sarvia? Let him alone, and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say: Why hath he done so? Ibid. 16—10.

Miphiboseth bore with patience the unjust sentence passed upon him. Ibid. 19—28. See 4. Kings. 6—22, 23; 2. Paral. 10—7, and 3. Kings. 12—7.

For whereas he (*Tobias the elder*) had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him; but continued immoveable in the fear of God, giving thanks to God all the days of his life. For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying: Where is thy hope, for which thou gavest alms, and buriedst the dead? But Tobias rebuked them, saying: Speak not so: for we are the children of saints, and look for that life which God will give to those that never change their faith from him. Tob. 2—13 to 18.

Sara, the daughter of Raguel, did not reply to the reproachful words of her handmaid, but, retiring to her room, devoted herself to prayer. Ibid. 3—10,and following verses.

Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped. And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. In all these things Job sinned not by his lips nor spoke he any foolish thing against God. Job. 1—20 to 22. See Judith. 8—16, and following verses.

And his(*Job's*) wife said to him: Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil? In all these things Job did not sin with his lips. Job. 2—9, 10.

And considering in what manner he (*Eleazar*) was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. 2. Mach. 6—20. See Chapter 7.

Patience Commended.

My son, reject not the correction of the Lord: and do not faint when thou

art chastised by him: for whom the Lord loveth he chastiseth: and as a father in the son he pleaseth himself. Prov. 3—11, 12. See Hebr. 12—5, 6.

He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly. Prov. 14—29.

A mild answer breaketh wrath: but a harsh word stirreth up fury. * * A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up. Ibid. 15—1 and 18.

The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities. Ibid. 16—32.

The learning of a man is known by patience: and his glory is to pass over wrongs. Ibid. 19—11.

Say not: I will return evil (*for evil*): wait for the Lord,and he will deliver thee. Ibid. 20—22. See 17—13.

By patience, a prince shall be appeased; and a soft tongue shall break hardness. Ibid. 25—15.

Better is the end of a speech than the beginning. Better is the patient man than the presumptuous. Be not quickly angry: for anger resteth in the bosom of a fool. Eccles. 7—9, 10.

A patient man shall bear for a time: and afterwards joy shall be restored to him. Eccli. 1—29.

Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds. Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Ibid. 2—2 to 5. See Lamentations. 3—26, and Micheas. 7—9.

But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn to him the other also. Matth. 5—39. See Luke. 6—29.

Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. Matth. 11—29. See Luke. 8—15; 9—54, and Acts. 5—41.

In your patience you shall possess your souls. Luke. 21—19.

To them indeed, who, according to patience in good work,seek glory,and honour, and incorruption, life everlasting. Rom. 2—7.

And not only so, but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope: and hope confoundeth not: because the charity of God is poured out into our hearts,by the Holy Ghost who is given to us. Ibid. 5—3 to 5 . See 8—25, and 12—12, 19.

For what things soever were written, were written for our instruction: that, through patience and the comfort of the Scriptures,we might have hope. Ibid. 15—4. See 1. Cor. 6—7, and 13—4,and following verses.

But in all things let us exhibit ourselves, as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings. 2. Cor. 6—4, 5. See 12—12.

But the fruit of the Spirit is,charity, joy, peace,patience, benignity, goodness, longanimity, mildness,faith,modesty,continency,chastity. Against such there is no law. Galat. 5—22, 23.

I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Ephes. 4—1, 2.

For to you it is given for Christ, not only to believe in him, but also to suffer for his sake. Philip. 1—29.

Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light. Coloss. 1—11, 12.

Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another,if any have a complaint against another: even as the Lord hath forgiven you, so do you also. Ibid. 3—12, 13.

And we beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the week; be patient towards all men. 1. Thess. 5—14. See verse 15, also Rom. 12—17; and 1. Peter. 3—9.

So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure. 2. Thess. 1—4. See following verses.

But thou, O man of God, fly these things: and pursue justice, piety, faith, charity, patience, meekness. 1. Tim. 6—11. See 2. Tim. 2—3, 12 and 24; Titus. 2—2, and Hebr. 6—12.

For patience is necessary for you; that, doing the will of God, you may receive the promise. Hebr. 10—36.

By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time. Ibid. 11—24, 25. See 12—1, and following verses.

Knowing that the trying of your faith worketh patience, and patience hath a perfect work; that you may be perfect and entire, deficient in nothing. James. 1—3, 4.

Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter rain. Be you, therefore, also patient, and strengthen your hearts: for the coming of the Lord draweth near. Ibid. 5 –7, 8. See verses 10 and 11.

In which you shall greatly rejoice, now if need be for a little time to be made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ. 1. Peter. 1—6, 7.

For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if, sinning and being buffeted, you suffer it? But if, doing well, you suffer patiently, this is thank-worthy before God. Ibid. 2—19, 20. See 3—14, and 17, 18.

Christ, therefore, having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins: that now as to the rest of his time in the flesh, he may live not according to the desires of men, but according to the will of God. Ibid. 4—1, 2. See verse 19; also 2. Peter. 1—6.

Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. Apocal. 14—12.

PEACE.

Neither was the land able to bear them, that they might dwell together:

for their substance was great, and they could not dwell together. Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left. Gen. 13—6 to 9. See 26—22, and 45—24.

I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. Levit. 26—6. See following verses.

The Lord turn his countenance to thee, and give thee peace. And they shall invoke my name upon the children of Israel; and I will bless them. Num. 6—26, 27.

The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace. Eccli. 28—15.

And seek the peace of the city, to which I have caused you to be carried away captives: and pray to the Lord for it: for in the peace thereof shall be your peace. Jerem. 29—7.

Blessed are the peace-makers: for they shall be called the children of God. Matth. 5—9.

Salt is good: but if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you. Mark. 9—49. See Luke. 14—32.

The Angels announced peace at the birth of Christ. Luke. 2—14. See John. 14—27; 20—19, 21, 26, and Luke. 24—36.

The Church, indeed, had peace throughout all Judea and Galilee and Samaria, and was increased, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost. Acts. 9—31.

If it be possible, as much as is in you, have peace with all men. Rom. 12—18.

For he is not the God of dissension, but of peace: as also I teach in all the churches of the saints. 1. Cor. 14—33.

For the rest, brethren, rejoice; be perfect; take exhortation; be of one mind; have peace: and the God of peace and of love will be with you. 2. Cor. 13—11. See Ephes. 4—2, 3.

But flee thou youthful desires; and follow justice, faith, charity, and peace, with those who call on the Lord from a pure heart. 2. Tim. 2—22.

Follow peace with all men, and holiness, without which, no man shall see God. Hebr. 12—14. See 1. Peter. 3—11, and Psalm. 33—15.

And the fruit of justice is sown in peace, to them that make peace. James. 3—18. See Apocal. 6—4.

Internal Peace.

For a CHILD IS BORN to us; and a son is given to us; and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. Isa. 9—6.

For thus saith the Lord: Behold, I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you

shall suck: you shall be carried at the breasts, and upon the knees they shall caress you. Ibid. 66—12. See Osee. 2—14 to 20.

And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem: and the bow for war shall be broken: and he shall speak peace to the Gentiles: And his power shall be from sea to sea and from the rivers even to the end of the earth. Zach. 9—10. See verse 9.

Glory to God in the highest; and on earth peace to men of good will. Luke. 2—14. See 24—36, and John. 20—19, 21, 26.

But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all thing to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid. John. 14—26, 27.

These things have I spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence; I have overcome the world. Ibid. 16—33.

God sent the word to the children of Israel, preaching peace through Jesus Christ: (he is Lord of all.) Acts. 10—36.

Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ. Rom. 5—1.

For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh; abolishing the law of commandments in decrees; that he might make the two in himself into one new man, establishing peace. Ephes. 2—14, 15. See verse 17.

And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. Philip. 4—7. See Coloss. 3—15.

Peace in the Sense of Prosperity.

Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. Psalm. 72—3. See Levit. 26—6 to 13, and 1. Paral. 12—18.

And the work of justice shall be peace, and the service of justice, quietness and security for ever. And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest. Isa. 32—17, 18.

Let peace be in thy strength: and abundance in thy towers. Psalm. 121—7.

For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience. Jerem. 29—11. See verse 7; also 6—14.

For when they shall say, peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child: and they shall not escape. 1. Thess. 5—3.

Spiritual Peace.

Do good, O Lord, to those that are good, and to the upright of heart. But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel. Psalm. 124—4, 5.

May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life. And mayst thou see thy children's children, peace upon Israel. Psalm. 127—5, 6.

O that thou hadst hearkened to my commandments! thy peace had been as a river, and thy justice as the waves of the sea. Isa. 48—18. See 9—7.

Isaias prophesies that the Church of Christ shall live in security under the never-failing protection of God. Ibid. 54—10 to 13. See 2—4; 26—12; 66—12; Zach. 9—10; Micheas. 5—4, 5; Luke. 2—14; John. 14—27; 16—33, and Acts. 10—36.

Grace to you and peace from God our Father, and from the Lord Jesus Christ. Rom. 1—7. See 1. Cor. 1—3; 2. Cor. 1—2; Galat. 1—3; Ephes. 1—2; 6—23; Philip. 1—2; Coloss. 1—3; 1. Thess. 1—2; 2. Thess. 1—2; 1. Tim. 1—2; 2. Tim. 1—2; Titus. 1—4; Philemon. 1—3; 1. Peter. 1—2; Rom. 5—1, and 14—19.

For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh; abolishing the law of commandments in decrees: that he might make the two in himself into one new man, establishing peace. * * And coming, he preached peace to you, who were afar off, and peace to them who were near at hand. Ephes. 2—14, 15 and 17.

Careful to keep the unity of the Spirit in the bond of peace. Ibid. 4—3.

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace. Ibid. 6—14, 15.

And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and ye be thankful. Coloss. 3—15. See Philip. 4—7.

Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all. 2. Thess. 3—16.

God Gives Peace.

The Lord turn his countenance to thee, and give thee peace. Num. 6—26.

He (*Asa*) built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace. 2. Paral. 14—6. See 3. Kings. 5—4; 8—56; 1. Paral. 12—18, and 22—18.

Lord, thou wilt give us peace: for thou hast wrought all our works for us. Isa. 26—12.

I form the light, and create darkness. I make peace, and create evil: I the Lord that do all these things. Ibid. 45—7. See Rom. 15—33; 16—20, and 1. Thess. 5—23.

NOTE—*Create evil, etc.* The evils of afflictions and punishments, but not the evil of sin.

Peace to be Loved and Sought.

Turn away from evil, and do good: seek after peace, and pursue it. Psalm. 33—15.

Love ye truth and peace. Zach. 8—19.

Into whatsoever house you enter, first say Peace be to this house. Luke. 10—5. See Matth. 10—12.

If it be possible, as much as is in you, have peace with all men. Rom. 12—18. See 1. Cor. 7—15; 14—33; Galat. 5—22; Ephes. 4—3, and Coloss. 3—15.

Therefore, let us follow after the things that are of peace. Rom. 14—19. See Philip. 4—7.

That you esteem them more abundantly in charity for their work: have peace with them. 1. Thess. 5—13.

But flee thou youthful desires; and follow justice, faith, charity, and peace, with those who call on the Lord from a pure heart. 2. Tim. 2—13. See Hebr. 12—14.

Let him decline from evil, and do good, let him seek peace and pursue it. 1. Peter. 3—11.

Peace Promised to the Good.

Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised. 3. Kings. 8—56.

Much peace have they that love thy law. Psalm. 118—165.

All thy children *shall be* taught of the Lord: and great shall be the peace of thy children. Isa. 54—13.

No Peace for the Wicked.

There is no peace to the wicked, saith the Lord God. Isa. 57—21. See 59—8.

And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace. Jerem. 6—14. See 8—11, 12, 15.

False Prophets Promise Peace and Mercy.

How do you say: We are wise, and the law of the Lord is with us? Indeed, the lying pen of the scribes hath wrought falsehood. The wise men are confounded, * * because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith the Lord. Jerem. 8—8, 9 and 12. See 6—14.

And I said: Ah, ah, ah, O Lord God: the prophets say to them: You shall not see the sword, and there shall be no famine among you; but he will give you true peace in this place. Ibid. 14—13. See verse 19.

Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord. Ibid. 23—16. See verse 17.

Because they have deceived my people saying: Peace; and there is no peace: and the people built up a wall, and they daubed it with dirt without straw. Ezech. 13—10. See verse 26.

Thus saith the Lord concerning the prophets that make my people err; that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him. Micheas. 3—5.

For when they shall say, peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child: and they shall not escape. 1. Thess. 5—3.

PENANCE.

Penance and Satisfaction for Sin.

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears. Psalm. 6—7.

Bring forth, therefore, fruit worthy of penance. Matth. 3—8.

Bring forth, therefore, fruit worthy of penance; and do not begin to say: We have Abraham for our father. For I say to you, that God is able of these stones to raise up children to Abraham. Luke. 3—8.

But Peter *said* to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—38. See 3—19.

Do penance, therefore, from this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee. Ibid. 8—22.

For the sorrow which is according to God, worketh penance unto salvation, which is lasting: but the sorrow of the world worketh death. 2. Cor. 7—10.

Sacrament of Penance.

Go, show thyself to the priest. Matth. 8—4. See Mark. 1—44, and Luke. 5—14.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18. See 16—18.

When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—22, 23.

And many of those who believed, came confessing and declaring their deeds. Acts. 19—18.

Confess, therefore, your sins one to another; and pray for one another. James. 5—16.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1. John. 1—8. See 3. Kings. 8—46; 2. Paral. 6—36; Prov. 20—9, and Eccles. 7—20.

Penance Preached.

Thus saith the Lord of hosts the God of Israel: make your ways and your doings good: and I will dwell with you in this place. Jerem. 7—3. See 26—23.

Do penance: for the kingdom of heaven is at hand. Matth. 3—2. See 4—17, and Mark. 1—4, 15.

And he (*John*) came into all the country about Jordan, preaching the baptism of penance, for the remission of sins. Luke. 3—3. See verse 8; also Matth. 3—8.

I say to you: No: but unless you do penance, you shall all likewise perish. Luke. 13—3.

And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Ibid. 24—46, 47.

Be penitent, therefore, and be converted, that your sins may be blotted out. Acts. 3—19. See 2—38.

And God indeed having overlooked the times of this ignorance, now declareth to men, that all should every where do penance. Ibid. 17—30. See 8—22.

How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ. Ibid. 20—20, 21.

But preached first to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should do penance, and turn to God, doing works worthy of penance. Ibid. 26—20.

Pardon Promised to True Penance.

The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it, afterwards understandeth his offence, let him do penance for his sin. * * If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, he shall offer of the flocks a ram without blemish to the priest, according to the measure, and estimation of the sin: and *the priest* shall pray for him, because he did it ignorantly; and it shall be forgiven him. Levit. 5—4, 5, and 17, 18.

And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—29.

Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee; and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee; and shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul: the Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before. Ibid. 30—1 to 3.

And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. 1. Kings. 7—3.

If thy people Israel shall fly before their enemies (because they will sin against thee) and doing penance, and confessing to thy name, shall come, and pray, and make supplications to thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers. 3. Kings. 8—33, 34. See 2. Paral. 6—24, and following verses.

If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people: and my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land. 2. Paral. 7—13, 14. See 12—7, 12, and 15—4.

But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast

heard the words of this book, and thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jersalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord. Ibid. 34—26, 27. See 4. Kings. 22—18.

Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations: but if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there. 2. Esdras. 1—8, 9.

Although thy children have sinned against him, and he hath left them in the hand of their iniquity: yet if thou wilt arise early to God, and wilt beseech the Almighty: if thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable: in so much, that if thy former things were small, thy latter things would be multiplied exceedingly. Job. 8—4 to 7. See 22—23.

I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin. Psalm. 31—5.

He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. Prov. 28—13.

Return to the Lord, and turn away from thy injustice, and greatly hate abomination. Eccli. 17—23. See Isa. 31—6; 21—12; 44—22, and 46—8.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely. Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be as red as crimson, they shall be white as wool. Isa. 1—16 to 18.

Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him. Ibid. 30—18. See Jerem 18—11, and 35—15.

I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee. Isa. 44—22.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. Ibid. 55—7. See 59—20.

The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify *him*. Ibid. 61—1 to 3.

Return to me, saith the Lord, and I will receive thee. * * Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever. * * At that time Jerusalem shall be called the throne of the Lord: and all the nations

shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart. Jerem. 3—1, 12 and 17. See verses 14 and 22; also 4—1, 14, and Eccli. 17—21, 22.

And when I shall have plucked them out, I will return, and have mercy on them; and I will bring them back, every man to his inheritance, and every man into his land. Jerem. 12—15. See verse 16; also 7—3; 26—13, and Lamentations. 3—40.

If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them. Jerem. 18—8. See 29—12, and 36—3.

Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God. For after thou didst convert me, I did penance: and after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth. Ibid. 31—18, 19.

But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done; in his justice which he hath wrought he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? Ezech. 18—21 to 23. See verse 30; also 14—6.

And if I shall say to the wicked: Thou shalt surely die; and he do penance for his sin, and do judgment and justice, and if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing; he shall surely live, and shall not die. None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice: he shall surely live. Ibid. 33—14 to 16. See verse 19; also 43—9; 33—11, and Dan. 4—24.

Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips. * * I will heal their breaches. I will love them freely: for my wrath is turned away from them. Osee. 14—2, 3 and 5. See Amos. 5—4, 6, 14, 15.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Joel. 2—12, 13. See Ezech. 18—23, and 2. Peter. 3—9.

Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear; neither did they hearken to me, saith the Lord. Zach. 1—4. See verse 3.

For from the days of your fathers you have departed from my ordinances, and have not kept *them:* Return to me, and I will return to you, saith the Lord of hosts. * * And you shall return, and shall see the difference between the just and the wicked; and between him that serveth God, and him that serveth him not. Malach. 3—7 and 18.

I came not to call the just, but sinners to penance. Luke. 5—32. See 3—8; Matth. 3—8, and 9—13; Mark. 1—15, and 2—17.

Be penitent, therefore, and be converted, that your sins may be blotted

out. Acts. 3—19. See 2—38; 26—18, 20, and Luke. 15—18 to 21.

Penance to be Done in Time of Health.

Turn to the Lord, and forsake thy sins: make thy prayer before the face of the Lord, and offend less. Return to the Lord, and turn away from thy injustice, and greatly hate abomination. * * Tarry not in the error of the ungodly: give glory before death. Praise perisheth from the dead as nothing. Give thanks whilst thou art living: whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies. Eccli. 17—21 to 23, and 26, 27.

Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face. Remember poverty in the time of abundance,and the necessities of poverty in the day of riches. Ibid. 18—24, 25.

Examples of True Penance.

The brothers of Joseph said one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us. Gen. 42—21.

And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom. Exod. 33—4.

And Moses spoke all these words to all the children of Israel; and the people mourned exceedingly. And behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place of which the Lord hath spoken: for we have sinned. Num. 14—39, 40.

And when the Angel of the Lord spoke these words to all the children of Israel, they lifted up their voice and wept. Judges. 2—4.

And the children of Israel said to the Lord: We have sinned; do thou unto us whatsoever pleaseth thee: only deliver us this time. And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and he was touched with their miseries. Ibid. 10—15, 16.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. 2. Kings. 12—13.

But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly. * * And David said to the Lord,when he saw the Angel striking: It is I, I am he that have sinned; I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house. Ibid. 24—10 and 17. See 1. Paral. 21—8 and 17.

And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. And the word of the Lord came to Elias the Thesbite, saying: Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself for my sake, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house. 3. Kings. 21—27 to 29.

But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord the God of Israel: Forasmuch as thou hast heard the words of the book, and thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord: therefore I will gather thee to thy fathers. And thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils which I will bring upon this place. 4. Kings. 22—18 to 20. See 2. Paral. 34—26, and following verses; also Ibid. 12—7, and 32—26.

And after that he (*Manasses*) was in distress, he prayed to the Lord his God; and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. 2. Paral. 33—12, 13. See 1. Esdras. Chapter 10.

And all the people cried to the Lord with great earnestness: and they humbled their souls in fastings, and prayers, both they and their wives. And the priests put on hair-cloths; and they caused the little children to lie prostrate before the temple of the Lord; and the altar of the Lord they covered with hair-cloth. And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned; and that they might not be made a reproach to the Gentiles. Judith. 4—7 to 9. See 7—18, and following verses; also 2. Mach. 10—25, and Jonas. Chapter 3.

And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. Matth. 26—75. See Mark. 14—72, and Luke. 22—62.

And, behold, a woman in the city, who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment: and, standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what kind of woman this is that toucheth him: for she is a sinner. * * And, turning to the woman, he said to Simon, Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair. Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less: and he said to her: Thy sins are forgiven thee. Luke. 7—37 to 39, and 44 to 48. See Matth. 26—7. Mark. 14—3, and John. 12—3.

I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. Luke. 15—18, 19.

And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. Ibid. 18—13. See 19—8.

And we indeed justly; for we receive the due reward of our deeds: but this man hath done no evil. Ibid. 23—41.

Now when they had heard these things, they had compunction in their heart; and they said to Peter and to the rest of the apostles: What shall we do, men brethren? But Peter *said* to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—37, 38. See 3—19.

Now I am glad; not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that in nothing you should suffer damage by us. 2. Cor. 7—9. See verse 10.

Temporal Happiness of those who do Penance.

Abimelech, in obedience to the divine command, restored Abraham's wife, and thus brought down blessings upon his house. Gen. Chapter 20.

Mary, the sister of Moses, was restored to health after doing penance. Num. 12—11. See 21—9.

David did penance for his sin, and was rewarded. 2. Kings. 12—24.

The Lord said to Josias: And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord: therefore I will gather thee to thy fathers: and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils which I will bring upon this place. 4. Kings. 22—19, 20. See 6—30; 7—7; 2. Paral. 34—26, and following verses; 1. Paral. 21—15, and 3. Kings. 21—27, 29.

And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them; and I will give them a little help; and my wrath shall not fall upon Jerusalem by the hand of Sesac. 2. Paral. 12—7. See 1. Paral. 21—27.

And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias. And Ezechias was rich, and very glorious, and he gathered himself great treasures of silver, and of gold, and of precious stones, of spices, and of arms of all kinds, and of vessels of great price; store-houses also of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle. And he built himself cities; for he had flocks of sheep, and herds without number; for the Lord had given him very much substance. 2. Paral. 32—26 to 29. See Jonas. 3—10; 2. Mach. 10—25; Matth. 9—9; Mark. 2—14; Luke. 5—28; 15—7, and Matth. 18—13.

And the son said to him: Father, I have sinned against heaven and before thee: I am not worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: he was lost, and is found. And they began to be merry. Luke. 15—21 to 24. See following verses; also 19—6; 23—43; John. 11—32 to 45; 20—15; 21—15; Mark. 16—9; Matth. 16—18, 19, and 28—9.

Contempt of Penance.

Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem. And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people; and there was no remedy. 2. Paral. 36—14 to 16. See Isa. Chapter 22.

For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace? Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee. Jerem. 15—5. See Chapter 5, and Osee. Chapter 7.

I struck you with a blasting wind, and all the works of your hand with the mildew and with hail; yet there was none among you that returned to me, saith the Lord. Aggeus. 2—18.

Wo to thee, Corozain; wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolorable for Tyre and Sidon, at the judgment, than for you. And thou: Capharnaum, which art exalted unto heaven, thou shalt be thurst down to hell. Luke. 10—13 to 15.

And I gave her (*the woman Jezabel*) time to do penance: and she will not repent of her fornication. Apocal. 2—21. See 9—18, and 16—9.

Penance Deferred.

Pharao peristed until after the last playue in refusing the Israelites permission to depart. Exod. Chapters 7, 8, 9, 10 and 11.

Adonibezec did not begin until just before his death to regret having mutilated the seventy kings. Judges. 1—6, 7.

David continued impenitent for some time after the commission of his sin with Bethsabee. 2. Kings. Chapters 11 and 12. See 1. Mach. 6—12.

Peter exhorted Simon Magus to do penance; but the latter only replied: Pray you to the Lord for me, that none of these things which you have said may come upon me. Acts. 8—24.

Lest there be any fornicator, or profane person as Esau; who for one mess sold his first birth-right. For know ye that afterwards when he desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it. Hebr. 12—16, 17. See Gen. 25—35.

Examples of False and Hypocritical Penance.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Gen. 4—13. See Exod. Chapters 8, 9, 10 and 11.

And Soul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying

their voice. * * Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God. 1. Kings. 15—24 and 30.

And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept: and he said to David: Thou art more just than I: for thou hast done good to me: and I have rewarded thee with evil. And thou hast shown this day what good things thou hast done to me; how the Lord delivered me into thy hand, and thou hast not killed me. * *. And David swore to Saul. So Saul went home: and David and his men went up into safer places. Ibid. 24—17 to 19, and 23.

And when the king (*Jeroboam*) had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. The altar also was rent: and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord. And the king said to the man of God: Intreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord: and the king's hand was restored to him; and it became as it was before. 3. Kings. 13—4 to 6.

And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down. Ibid. 21—27.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach. Wisdom. 5—1 to 3.

And when he (*Antiochus*) himself could not now abide his own stench he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. Then this wicked man prayed to the Lord, of whom he was not to obtain mercy. And the city, to which he was going in haste to lay it even with the ground, and to made it a common burying-place, he now desireth to make free: and the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians. The holy temple also, which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices. Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God. 2. Mach. 9—12 to 17.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went and hanged himself with a halter. Matth. 27—3 to 5. See Acts. 8—13 to 23. and Hebr. 12—17.

(*See Penance.*)

PENTECOST.

(*See Festival.*)

PERFECTION.

Perfection of Charity.

But whosoever keepeth his word, the charity of God is truly perfect in him; and by this we know that we are in him. 1. John. 2—5.

No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. * * In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear; because fear hath pain: and he that feareth, is not perfect in charity. Ibid. 4—12, 17, 18.

We should Aim at Perfection.

The Lord said to Abraham: I am the almighty God: walk before me, and be perfect. Gen. 17—1.

Thou shalt be perfect, and without spot before the Lord thy God. Deut. 18—13.

Now therefore fear the Lord, and serve him with a perfect and most sincere heart. Josue. 24—14.

Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments. 3. Kings. 8—61.

Be you, therefore, perfect, as also your heavenly Father is perfect. Matth. 5—48.

Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me. Ibid. 19—21.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. 1. Cor. 1—10.

Brethren, do not become children in sense; but in malice be children; and in sense be perfect. Ibid. 14—20.

Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Ephes. 6—13.

Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that in which I am also apprehended by Christ Jesus. * * Let us, therefore, as many as are perfect, be thus minded: and if any thing you be otherwise minded, this also God wil reveal to you. Philip. 3—12 and 15.

Admonishing every man, and teaching every man in all his wisdom, that we may present every man perfect in Christ Jesus. Coloss. 1—28.

All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished unto every good work. 2. Tim. 3—16, 17.

And patience hath a perfect work; that you may be perfect and entire, deficient in nothing. James. 1—4.

Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. 1. Peter. 1—13.

PERJURY.

Perjury Forbidden.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Exod. 20—7. See Deut. 5—11.

Thou shalt not swear falsely by my name, nor profane the name of thy God. Levit. 19—12.

Thou shalt not forswear thyself, but shalt perform thy oaths to the Lord. Matth. 5—33.

The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it, afterwards understandeth his offence, let him do penance for his sin. Levit. 5—4, 5.

If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come because of the oath, before thy altar to thy house, then hear thou in heaven, and do, and judge thy servants, condemning the wicked, and bringing his way upon his own head; and justifying the just, and rewarding him according to his justice. 3. Kings. 8—31, 32.

And Jonathan spoke good things of David, to Saul his father; and said to him: Sin not, O king, against thy servant David, because he hath not sinned against thee, and his works are very good towards thee. * * And when Saul heard this he was appeased with the words of Jonathan, and swore: As the Lord liveth, he shall not be slain. * * And the evil spirit from the Lord came upon Saul: and he sat in his house, and held a spear in his hand: and David played with his hand. And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall: and David fled, and escaped that night. 1. Kings. 19—4, 6, 9, 10.

Behold, you put your trust in lying words, which shall not profit you. To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not. Jerem. 7—8, 9.

This is the curse, that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it. Zach. 5—3. See verse 4.

And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless; and oppress the stranger, and have not feared me, saith the Lord of hosts. Malach. 3—5.

Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about. 1. Mach. 6—62.

And he (*Alcimus*) spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends. And they believed him.

And he took three-score of them, and slew them in one day, according to the word that is written: The flesh of thy saints, and the blood of them they have shed round about Jerusalem; and there was none to bury them. Then fear and trembling fell upon all the people: for they said: There is no truth nor justice among them: for they have broken the covenant and the oath which they made. Ibid. 7—15 to 18. See 11—53, and 15—19, 23.

Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice. For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man. 2. Mach. 4—34, 35.

PERPETUITY.

Perpetuity of the Church.

(*See Church.*)

PERSECUTION.

(*See also Cross, and Tribulation.*)

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. Gen. 4—8. See 14—12; 21—9; 27—41, and Exod. Chapter 14.

And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens. Deut. 26—6.

For Saul's long continued persecution of David, see 1. Kings. 18—11; 19—10, 11, 20; 20—31; 23—14, 25; 24—3, and 26—2.

And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them. 3. Kings. 19—2.

And the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amalech: and tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace. Ibid. 22—26, 27. See 2. Paral. 18—26.

And when king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. But when it was told the king, he commanded him to be slain, and took away all his substance. Tob. 1—21, 22.

Aman persecuted the Jews. Esther. 3—8, 9.

Wherefore the princes were angry with Jeremias; and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison. So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days. Jerem. 37—14, 15.

And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war that

remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. And king Sedecias said: Behold, he is in your hands: for it is not lawful for the king to deny you any thing. Then they took Jeremias, and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire. Ibid. 38—4 to 6.

Nabuchodonosor persecuted Ananias, Misael and Azarias. Dan. 3—21, 33.

Daniel was thrown into the lion's den, but sustained no injury, Ibid. 6—16, 23, and 14—30.

For the persecution of the church by Antiochus, see 1. Mach. 1—23, to end of Chapter. See also 2. Mach. 5—13 and following verses.

Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and, seeding, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Matth. 2—16. See 14—3, 10; also Mark. 6—17, 27, and Luke. 3—20.

The Pharisees persecuted the man born blind, because Christ had given him sight. See John. 9—28—34.

But the chief priests thought to kill Lazarus also: because many of the Jews by reason of him went away, and believed in Jesus. Ibid. 12—10, 11.

The Saducees persecuted the Apostles. Acts. 4—3, and 5—18, 33.

For persecution and martyrdom of Stephen, see Ibid. 6—12, and 7—54.

And at that time there was raised a great persecution against the Church, which was at Jerusalem: and they were all dispersed through the countries of Judea and Samaria, except the apostles. Ibid. 8—1.

And when many days were passed, the Jews consulted together to kill him. But their laying in wait was made known to Saul. And they guarded the gates also day and night, that they might kill him. Ibid. 9—23, 24.

And at the same time Herod the king stretched forth his hands to afflict some of the church. And he killed James the brother of John with his sword. And seeing that it pleased the Jews, he proceeded further to take Peter also. Ibid. 12—1 to 3.

But the Jews stirred up religious and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas: and cast them out of their territories. Ibid. 13—50. See 14—2, 5.

Now there came thither certain Jews from Antioch and Iconium: and having persuaded the multitude, and having stoned Paul, they dragged him out of the city thinking him to be dead. Ibid. 14—18.

And the people ran together against them (*Paul and Saul*), and their garments being torn off, the magistrates commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them securely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. Ibid. 16—22 to 24. See 19—24, and following verses.

But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions; such as came upon me at Antioch, Iconium, and at Lystra; what persecutions I endured, and out of all the Lord delivered me. And all who will live piously in Christ Jesus shall suffer persecution. 2. Tim. 3—10 to 12.

Examples of Punishment Inflicted upon Persecutors.

Pharao's persecution was punished by the ten plagues and by the total destruction of the Egyptian army. Exod. Chapters 7, 8, 9, 10, and 14—28.

John was anointed king, to destroy the persecuting house of Achab. 4. Kings. Chapters 9 and 10.

And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window. * * And Jehu lifted up his face to the window, and said: Who is this? and two or three eunuchs bowed down to them. And he said to them: Throw her down headlong; and they threw her down; and the wall was sprinkled with her blood: and the hoofs of the horses trod upon her. And when he was come in, to eat and to drink, he said: Go, and see after that cursed woman, and bury her: because she is a king's daughter. And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands. And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel, the dogs shall eat the flesh of Jezabel. 4. Kings. 9—30, and 32 to 36.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. And Sennacherib king of the Assyrians departing went away: and he returned, and abode in Ninive. And as he was worshipping in the temple of Nesroch his god, Adramelech and Sarasa his sons slew him with the sword; and they fled into the land of the Armenians: and Asarhaddon his son reigned in his stead. Ibid. 19—35 to 37. See Tob. 1—21; 2. Paral. 32—21; Isa. 37—36, 38; 1. Mach. 7—41; 2. Mach. 8—19, and 15—22.

Achaz was killed in battle, as Micheas had foretold. 2. Paral. 18—33. See 3. Kings. 22—34; Judith. 13—10, and Esther. 7—10.

And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. Dan. 3—22.

Then the king was exceedingly glad for him: and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den: and no hurt was found in him, because he believed in his God. And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces. Ibid. 6—23, 24. See 14—41.

And they took the spoils of them for a booty: and they cut off Nicanor's head and his right hand, which he had proudly stretched out: and they brought it, and hung it up over-against Jerusalem. 1. Mach. 7—47.

At that time Alcimus was struck: and his works were hindered: and his mouth was stopped; and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house. And Alcimus died at that time in great torment. Ibid. 9—55, 56.

And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them. And the people with acclamations cried out: It is the voice of a god, and not of a man. And forthwith an Angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired. Acts. 12—21 to 23.

(*See also Constancy.*)

And they (*the Angels*) brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed. * * And his wife looking behind her, was turned into a statue of salt. Gen. 19—17 and 26. See Wisdom. 10—6, 7; Gen. 39—10, and Exod. 17—12.

David's resolution to meet Goliath in single combat could not be shaken either by his brother's reprimand or by Saul's dissuasions. 1. Kings. 17—28, 33 and 50. See 2. Kings. 12—26 and following verses; also 18—2, and 20—13.

Nehemias encountered many difficulties in building the walls of Jerusalem, but did not desist until he had completed the work. 2. Esdras. Chapter 4.

Then Eliachim the high priest of the Lord went about all Israel, and spoke to them, saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fasting and prayers in the sight of the Lord. Remember Moses the servant of the Lord, who overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers: so shall all the enemies of Israel be, if you persevere in this work which you have begun. Judith. 4—10 to 13. See Esther. 3—2, and 5—9.

And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause. Job, 2—3.

The proud did iniquitously altogether: but I declined not from thy law. Psalm. 118—51.

Envy not the unjust man, and do not follow his ways; for every mocker is an abomination to the Lord. Prov. 3—31, 32.

Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long: because thou shalt have hope in the latter end; and thy expectation shall not be taken away. Ibid. 23—17, 18.

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end. Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein. Eccli. 2—1 to 6. See 35—9.

But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. Ezech. 18—24.

Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity; all his justices shall be forgotten; and in his iniquity, which he hath committed, in the same shall he die. Ibid. 33—13.

For behold, our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Dan. 3—17, 18. See 6—10, and 13—20.

And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats: and they would not break the holy law of God; and they were put to death. 1. Mach. 1—65, 66.

Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. 2. Mach. 6—18 to 20. See Chapter 7.

And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. Matth. 10—22. See 24—13, and Mark. 13—13.

All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and his brethren. Acts. 1—14.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Ibid. 2—42. See 4—13; and 5—42.

Who when he (*Barnabas*) was come, and had seen the grace of God, rejoiced: and exalted them all with purpose of heart to continue in the Lord. Ibid. 11—23.

And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. Ibid. 13—43.

And when they (*Paul and Barnabas*) had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch; confirming the souls of the disciples, and exhorting them to continue in the faith: for that through many tribulations we must enter into the kingdom of God. Ibid. 14—20, 21.

Only that the Holy Ghost in every city witnesseth to me, saying: that chains and afflictions wait for me at Jerusalem. But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word which I have received from the Lord Jesus, to testify the gospel of the grace of God. Ibid. 20—23, 24.

See therefore the goodness, and the severity of God: towards them indeed that are fallen, the severity: but towards thee the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off. Rom. 11—22.

Therefore, my beloved brethren, be ye steadfast, and unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain, in the Lord. 1. Cor. 15—58.

That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. Ephes. 4—14.

By all prayer and supplication praying at all times in the Spirit; and in

the same watching with all instance, and supplication for all the saints. Ibid. 6—18. See Coloss. 1—23; Philip. 3—14, and 4—1.

But you brethren, be not weary in well-doing. 2. Thess. 3—13. See Galat. 6—9.

For he also that striveth for the mastery, is not crowned, except he strive lawfully. 2. Tim. 2—5. See 1. Thess. 1—3, 10, and 4—1.

For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end. Hebr. 3—14.

And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end: that you become not slothful but followers of them, who through faith and patience shall inherit the promises. Ibid. 6—11, 12. See verse 15; also 10—23, and 12—7.

Let that which you have heard from the beginning, abide in you: If what you have heard from the beginning shall abide in you, you also shall abide in the Son, and in the Father. Apocal. 2—26. See James. 1—4.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. Apocal. 2—10.

Perseverance in Prayer Commended.

Elias by repeated prayers obtained rain from God. 3. Kings. 18—42, 45.

In the day of my trouble I sought God, with my hands *lifted up* to him in the night: and I was not deceived. Psalm. 76—3.

O Lord the God of my salvation: I have cried in the day, and in the night before thee. Psalm. 87—1.

And behold, a woman of Chanaan who came out of those parts, crying out, said to him: Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil. But he answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us. And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and worshipped him, saying: Lord, help me. But he answered, and said: It is not good to take the bread of the children, and to cast it to the dogs. And she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured. Matth. 15—22 to 28. See Mark. 7—25, and following verses; also John. 6—66, and Chapter 9.

Yet, if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Luke. 11—8 to 10. See Matth. 7—7.

And he spoke also a parable to them, that we ought always to pray, and not to faint. Luke. 18—1. See following verses.

And he (*the blind man*) cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. Ibid. 18—38, 39.

But the end of all approacheth. Be prudent, therefore, and watch in prayers. 1. Peter. 4—7. See Acts. 1—14; 2—42; Ephes. 6—18, and Coloss. 4—2.

Rejoicing in hope: patient in tribulation; instant in prayer. Rom. 12—12. See 1. Thess. 5—17.

PERSON.

Respect of Persons.

(*See Respect.*)

PETITION.

(*See also Prayer, and Supplication.*)

The Petitions of the Faithful are Not in Vain.

And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. Exod. 17—11.

And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel: and the Lord heard him. 1. Kings. 7—9.

And Elias the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years,but according to the words of my mouth. 3. Kings. 17—1. See James. 5—17.

And Elias answering, said to the captain of fifty, if I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And there came down fire from heaven, and consumed him,and the fifty that were with him. 4. Kings. 1—10. See verse 12; also 4—32; Chapter 19, and Isa. Chapter 37.

And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath. Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you. Job. 42—7, 8.

I have cried to the Lord with my voice: and he hath heard me from his holy hill. Psalm. 3—5.

When I called upon him, the God of my justice heard me; when I was in distress,thou hast enlarged me. * * Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him. Psalm. 4—2 and 4.

The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart. Psalm. 10—17, according to Hebrews.

In my affliction I called upon the Lord, and I cried to my God: and he heard my voice from his holy temple: and my cry before him came into his ears. Psalm. 17—7. See 2. Kings. 22—7.

Let all the seed of Israel fear him: because he hath not slighted nor de-

spised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me. Psalm. 21—25.

O Lord my God, I have cried to thee, and thou hast healed me. Psalm. 29—3.

Therefore thou hast heard the voice of my prayer, when I cried to thee. Psalm. 30—23. See Psalm. 33—5 and 18.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God. Psalm. 37—16.

With expectation I have waited for the Lord; and he was atttentive to me. And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps. Psalm. 39—2, 3.

For the Lord hath heard the poor, and hath not despised his prisoners. Psalm. 68—34.

But I have cried to God: and the Lord will save me. Evening and morning, and at noon I will speak and declare: and he shall hear my voice. Psalm. 54—17, 18.

I cried to the Lord with my voice: to God with my voice; and he gave ear to me. In the day of my trouble I sought God, with my hands *lifted up* to him in the night: and I was not deceived. Psalm. 76—2, 3.

Give ear, O Lord, to my prayer: and attend to the voice of my petition. I have called upon thee in the day of my trouble; because thou hast heard me. Psalm. 85—6, 7.

Because he hoped in me, I will deliver him: I will protect him, because he hath known my name. He shall cry to me, and I will hear him: I am with him in tribulation: I will deliver him, and I will glorify him. I will fill him with length of days: and I will show him my salvation. Psalm. 90—14 to 16.

Moses and Aaron among his priests: and Samuel among them that call upon his name. They called upon the Lord, and he heard them: he spoke to them in the pillar of the cloud. Psalm. 98—6, 7.

He hath regard to the prayer of the humble: and he hath not despised their petition. Psalm. 101—18.

In my trouble I called upon the Lord: and the Lord heard me, and enlarged me. Psalm. 117—5.

In my trouble I cried to the Lord; and he heard me. Psalm. 119—1.

The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will do the will of them that fear him: and he will hear their prayer, and save them. Psalm. 144—18, 19.

The Lord is far from the wicked: and he will hear the prayers of the just. Prov. 15—29.

For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee. Isa. 30—19. See 37—21. and 4. Kings. 20—5, 6.

And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord, the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold, I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians: and I will protect it. Isa. 38—4 to 6. See 4. Kings. 19—20.

Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall

say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. Isa. 58—9. See 49—8, and 2. Cor. 6—2.

My elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. And it shall come to pass, that before they call, I will hear: as they are yet speaking. I will hear. Isa. 65—23, 24.

And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you. You shall seek me and shall find me, when you shall seek me with all your heart. Jerem. 29—12, 13.

Cry to me, and I will hear thee: and I will shew thee great things, and sure things which thou knowest not. Ibid. 33—3.

For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Matth. 7—8. See Mark. 11—24; Luke. 11—10, and John. 16—23, 24.

Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father who is in heaven. Matth. 18—19.

And all things whatsoever you shall ask in prayer, believing, you shall receive. Ibid. 21—22.

And whatsoever you shall ask the Father in my name,that will I do: that the Father may be glorified in the Son. If you shall ask me any thing in my name, that I will do. John. 14—13, 14.

If you remain in me, and my words remain in you; you shall ask whatever you will, and it shall be done to you. Ibid. 15—7.

And when they had prayed, the place was shaken wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence. Acts. 4—31.

And at midnight Paul and Silas praying,praised God: and they who were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed. Ibid. 16—25, 26.

But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, that is moved and carried about by the wind. James. 1—5, 6.

Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things. 1. Peter. 3—12.

Dearly beloved, if our heart do not reprehend us, we have confidence towards God: and whatsoever we shall ask we shall receive of him: because we keep his commandments,and do those things that are pleasing in his sight. 1. John. 3—21, 22. See 5—14, 15.

Petitions should be Just.

Examples.

And being very thirsty, he (*Samson*) cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold, I die for thirst, and shall fall into the hands of the uncircumcised.

Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drank them he refreshed his spirit, and recovered his strength. Judges. 15—18, 19.

As Anna had her heart full of grief, she prayed to the Lord, shedding many tears, and she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child; I will give him to the Lord all the days of his life; and no razor shall come upon his head. 1. Kings. 1—10, 11. See whole Chapter; also Luke. 1—13.

Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people thy people which is so numerous. And the word was pleasing to the Lord that Solomon had asked such a thing. And the Lord said Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold, I have done for thee according to thy words, and have given thee a wise and understanding heart; insomuch that there hath been no one like thee before thee, nor shall arise after thee. 3. Kings. 3—9 to 12. See 2. Paral. 1—10, and following verses; also Wisdom. 9—4 and 10, and 4. Kings 2—9 to 15.

Examples of Unjust Petitions.

And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee. And Naas the Ammonite answered them; On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel. 1. Kings. 11—1, 2.

And he (*Adonias*) said: I pray thee (*Bethsabee*) speak to king Solomon (for he cannot deny thee any thing) to give me Abisag the Sunamitess to wife. 3. Kings. 2—17.

Then came to him the mother of the sons of Zebedee with her sons, worshipping, and desiring something of him. And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. Matth. 20—20, 21. See Mark. 10—37.

And she (*the daughter of Herodias*) came in immediately with haste to the king; and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. Mark. 6—25. See Matth. 14—8.

PHYSICIAN.

Spiritual Physician.

The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. Isa 61—1. See following verses; also Luke. 4—18.

They that are in health need not a physician, but they that are sick. Matth. 9—12.

And he said to them: Doubtless you will say to me this similitude: Phy-

sician,heal thyself: as great things as we have heard done in Capharnaum,do also here in thy own country. Luke. 4—23.

They who are in health need not the physician: but they that are sick: I came not to call the just, but sinners to penance. Ibid. 5—31, 32. See 10—30, and following verses.

Corporal Physician.

(*See also Sickness.*)

A long sickness is troublesome to the physician. The physician cutteth off a short sickness. Eccli. 10—11, 12.

Honour the physician for the need thou hast of him; for the most high hath created him. For all healing is from God: and he shall receive gifts of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be praised. The most High hath created medicines out of the earth: and a wise man will not abhor them. Was not bitter water made sweet with wood? The virtue of these things *is come* to the knowledge of men: and the most high hath given knowledge to men, that he may be honoured in his wonders. By these he shall cure, and shall allay their pains: and *of these* the apothecary shall make sweet confections, and shall make up ointments of health: and of his works there shall be no end. * * Give a sweet savour, and a memorial of fine flour; and make a fat offering, and then give place to the physician. For the Lord created him: and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their hands: and they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation. Ibid. 38—1 to 7 and 11 to 14.

PIETY.

(*See Adoration.*)

Piety of Women.

(*See Woman.*)

PILGRIM.

We are Pilgrims and Strangers in this World.

And it was said unto him (*Abram*): Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years. Gen. 15—13. See Acts. 7—6.

Abraham said to the men of Heth: I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead. Gen. 23—4.

And being asked by him (*Pharao*): How many are the days of the years of thy life? He (*Jacob*) answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers. Ibid. 47—8, 9.

For we are sojourners before thee, and strangers, as *were* all our fathers. Our days upon earth are as a shadow; and there is no stay. 1. Paral. 29—15.

I am a sojourner on the earth: hide not thy commandments from me. Psalm. 118—19.

Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord. 2. Cor. 5—6.

But our conversation is in heaven: from whence also we wait for the Saviour, our Lord Jesus Christ. Philip. 3—20.

All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing, that they are pilgrims and strangers on the earth. Hebr. 11—13.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul. 1. Peter. 2—11.

PILGRIMAGE.

Pilgrimages, Undertaken from Religious Motives, are Useful.

Three times a in year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord. Deut. 16—16. See Exod. 23—17, and 34—23. *This command was rigorously observed by Elcana and Anna, his wife.* See 1. Kings. 1—3. *Christ also, in obedience to it, went with Mary and Joseph, to adore in Jerusalem.* See Luke. 2—42.

Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name and thy mighty hand, and thy stretched-out arm) so when he shall come and shall pray in this place, then hear thou in heaven and in the firmament of thy dwelling-place: and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel; and may prove that thy name is called upon on this house, which I have built. 3. Kings. 8—41 to 43.

And Eliseus sent a messenger to him (*Naaman*), saying: Go, and wash seven times in the Jordan: and thy flesh shall recover health; and thou shalt be clean. * * Then he went down, and washed in the Jordan seven times, according to the word of the man of God: and his flesh was restored, like the flesh of a little child; and he was made clean. 4. Kings. 5—10 and 14.

PLAGUE.

Plagues of Egypt.

(*See Egyptian Plagues.*)

PLEASURE.

Carnal Pleasures.

(*See Concupiscence.*)

The Holy Ghost, the Pledge of our Salvation.

(*See Salvation.*)

POLITICAL ORDER.

(*See Order.*)

POOR.

(*See also Poverty.*)

The Righteous Poor.

Better is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise. * * A needy man is merciful: and better is the poor than the lying man. Prov. 19—1 and 22.

The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth. Eccli. 10—33.

Better is the poor man walking in his simplicity, than the rich in crooked ways. Prov. 28—6.

Remember poverty in the time of abundance, and the necessities of poverty in the day of riches. Eccli. 18—25.

I know thy tribulation and thy poverty: but thou art rich. Apocal. 2—9.

The Righteous Poor are Content with the Necessaries of Life.

Fear not, my son: we lead indeed a poor life; but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Tob. 4—23.

The poor shall eat and shall be filled; and they shall praise the Lord that seek him: their hearts shall live for ever and ever. Psalm. 21—27.

Better is a little to the just, than the great riches of the wicked. Psalm. 36—16.

Better is the poor man that provideth for himself, than he that is glorious and wanteth bread. Prov. 12—9. See Eccli. 10—30.

One is as it were rich, when he hath nothing: and another is as it were poor, where he hath great riches. Prov. 13—7.

Better is a little with the fear of the Lord, than great treasures without content. Ibid. 15—16. See Eccles. 4—6

Better is a little with justice, than great revenues with iniquity. Prov. 16—8.

Two things I have asked of thee; deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God. Ibid. 30—7 to 9.

Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter. Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty. Eccles. 4—13, 14.

The chief thing for man's life is water and bread, and clothing, and a house to cover shame. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house. Be contented with little instead of much; and thou shalt not hear the reproach of going abroad. Eccli. 29—27 to 29.

The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing. Ibid. 39—31.

The life of a labourer that is content with what he hath, shall be sweet; and in it thou shalt find a treasure. Ibid. 40—18.

And the disciples every man according to his ability, resolved to send relief to the brethren who dwelt in Judea. Acts. 11—29.

For we brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. 1. Tim. 6—7, 8. See Job. 1—21; Prov. 27—27, and Eccles. 5—14.

The Righteous Poor Supported by the Good.

And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession. * * If one of thy brethren that dwelleth within the gates of thy city in the land which thy Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man: thou shalt lend him, that which thou perceivest he hath need of. Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee. But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities; that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand. There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land. Deut. 15—4 and 7 to 11.

And he helped the poor out of poverty; and made *him* families like *a flock of* sheep. Psalm. 106—41. See verse 9.

The just taketh notice of the cause of the poor: the wicked is void of knowledge. Prov. 29—7.

Make thyself affable to the congregation of the poor. Eccli. 4—7.

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him: that when I come, the gatherings be not then to be made. And when I shall be with you, whomsoever you shall approve by letters, those will I send to carry your bounty to Jerusalem. 1. Cor. 16—1 to 3.

Now we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia: that in much experience of tribulation they have had abundance of joy: and their very deep poverty hath abounded unto the riches of their simplicity. * * For if the will be forward, it is accepted according to that which it hath, not according to that which it hath not. For *I mean* not that others should be eased, and you burdened: but by an equality. In this present time let your abundance supply their want: that

their abundance also may supply your want, that there may be an equality, as it is written: He that had much, had nothing over: and he that had little, had no want. 2. Cor. 8—1, 2, and 12 to 15.

Only that we should be mindful of the poor; which same thing also I was careful to do. Galat. 2—10.

The Righteous Poor Rewarded by God.

Rejoice ye before him, *who is* the father of orphans, and the judge of widows. * * In thy sweetness, O God, thou hast provided for the poor. Psalm. 67—5, 6, 11.

There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want. Again, there is an unactive man that wanteth help, is very weak in ability, and full of poverty: yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head; and many have wondered at him, and have glorified God. Good things and evil, life and death, poverty and riches are from God. * * For it is easy in the eyes of God on a sudden to make the poor man rich. The blessing of God maketh haste to reward the just: and in a swift hour his blessing beareth fruit. Eccli. 11—11 to 14, and 23, 24. See Job. 42—10.

And the first-born of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant. * * And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him. Isa. 14—30 and 32.

And the meek shall increase their joy in the Lord; and the poor men shall rejoice in the holy One of Israel. Ibid. 29—19.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matth. 5—3. See Luke. 6—20.

If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, follow me. Matth. 19—21. See Mark. 10—21, and Luke. 18—22.

And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred-fold, and shall possess life everlasting. Matth. 19—29.

Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, who shall not receive a hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come life everlasting. Mark. 10—29, 30.

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. Luke. 16—22.

Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come, life everlasting. Ibid. 18—29, 30.

Hearken, my dearest brethren: hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? James. 2—5.

The Wrongs of the Righteous Poor are Avenged.

You shall not hurt a widow or an orphan. If you hurt them, they will cry out to me, and I will hear their cry: and my rage shall be enkindled; and I will strike you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner: nor oppress them with usuries. Exod. 22—22 to 25.

And the poor people thou wilt save: and with thy eyes thou wilt humble the haughty. 2. Kings. 22—28. See Psalm. 17—28.

But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent. And to the needy there shall be hope, but iniquity shall draw in her mouth. Job. 5—15, 16.

He shall deliver the poor out of his distress, and shall open his ear in affliction. Ibid. 36—15.

For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever. Psalm. 9—19.

To thee is the poor man left: thou wilt be a helper to the orphan. Psalm. 10, according to the Hebrews, verse 14. See also verses 17 and 18.

By reason of the misery of the needy, and the groans of the poor, now will I arise saith the Lord. I will set him in safety; I will deal confidently in his regard. Psalm. 11—6.

My eyes are ever towards the Lord: for he shall pluck my feet out of the snare. Look thou upon me; and have mercy on me; for I am alone and poor. Psalm. 24—15, 16.

I know that the Lord will do justice to the needy, and will revenge the poor. Psalm. 139—13.

He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him. Prov. 14—31, 32.

He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished. Ibid. 17—5.

The rich and poor have met one another: the Lord is the maker of them both. * · * Do no violence to the poor, because he is poor; and do not oppress the needy in the gate: because the Lord will judge his cause: and will afflict them that have afflicted his soul. Ibid. 22—2, and 22, 23. See 23—10, 11.

He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence. Ibid. 28—27.

The prayer out of the mouth of the poor shall reach the ears *of God;* and judgment shall come for him speedily. Eccli. 21—6.

He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father. The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood. He that taketh away the bread gotton by sweat,is like him that killeth his neighbour. He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. Ibid. 34—24 to 27.

The Lord will not accept any person against a poor man: and he will hear the prayer of him that is wronged. He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint. Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? For from the cheek they go up even to heaven: and the Lord that heareth will not be delighted with them. Ibid. 35—16 to 19.

Because thou hast been a strength to the poor, a strength to the needy in his distress; a refuge from the whirlwind, a shadow from the heat. Isa. 25—4.

The needy and the poor seek for waters, and there are none; their tongue hath been dry with thirst. I the Lord will hear them: I the God of Israel will not forsake them. Ibid. 41—17.

Thus saith the Lord: For three crimes of Israel, and for four I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes. Amos. 2—6. See verse 7.

Hear this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor; that say to your masters: Bring, and we will drink. The Lord God hath sworn by his holiness, that lo, the days shall come upon you when they shall lift you up on pikes, and what shall remain of you in boiling pots. Ibid. 4—1, 2. See whole Chapter; also 5—11, and 8—4.

The Righteous Poor Hated by the Wicked.

The poor man shall be hateful even to his own neighbour: but the friends of the rich are many. Prov. 14—20.

The poor will speak with supplications; and the rich will speak roughly. Ibid. 18—23.

The brethren of the poor man hate him: moreover also his friends have departed far from him. Ibid. 19—7.

The rich man seemeth to himself wise, but the poor man that is prudent shall search him out. Ibid. 28—11.

And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard? Eccles. 9—16.

The rich man hath done wrong, and yet he will fume: bnt the poor is wronged, and must hold his peace. Eccli. 13—4.

For if there come into your assembly a man having a gold ring in fine apparel, and there come in also a poor man in mean attire, and you cast your eyes on him that is clothed with the fine apparel, and say to him: Sit thou here in a good place: and say to the poor man: stand thou there, or sit under my foot-stool: Do you not judge within yourselves, and are become judges of unjust thoughts? James. 2—2 to 4. See 5—11, and 8—4.

The Righteous Poor Commended by God.

There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land. Deut. 15—11.

When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands. If thou have gathered the fruit of thy olive-trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and the widow. If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain: but they shall be for the stranger, the fatherless, and the widow. Remember that thou also wast a bondman in Egypt, and therefore I command

thee to do this thing. Ibid. 24—19 to 22. See Levit. 19—9, 10, and 23—22.

The soul of the wicked desireth evil: he will not have pity on his neighbour. * * He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard. Prov. 21—10 and 13.

Open thy mouth; decree that which is just: and do justice to the needy and poor. Ibid. 31—9.

Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. Isa. 1—17, 18. See Zach. 7—10.

And the king, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Matth. 25—40. See verse 45.

But when thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. Luke. 14—13, 14.

For neither was there any one among them that wanted. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every man according as he had need. Acts. 4—34, 35. See Rom. 12—13.

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also. 1. Cor. 16—1. See 2. Cor. 8—4.

Only that we should be mindful of the poor; which same thing also I was careful to do. Galat. 2—10.

Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world. James. 1—27.

Discontent of the Unrighteous Poor.

All the days of the poor are evil. Prov. 15—15.

A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine. Ibid. 28—3.

Riches are good to him that hath no sin in his conscience; and poverty is very wicked in the mouth of the ungodly. Eccli. 13—30.

Three sorts my soul hateth, and I am greatly grieved at their life: A poor man that is proud; a rich man that is a liar; an old man that is a fool, and doting. Ibid. 25—3, 4.

POPE.

The Pope, the Judge of Controversies.

(*See Judge.*)

POVERTY.

(*See also Poor.*)

Poverty is from God.

Better is the poor man that provideth for himself, than he that is glorious and wanteth bread. Prov. 12—9. See Eccli. 10—30.

He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him. Prov. 14—31. See 17—5.

Better is a little with the fear of the Lord, than great treasures without content. Ibid. 15—16. See 16—8, and 17—1.

The rich and poor have met one another: the Lord is the maker of them both. Ibid. 22—2.

Good things and evil, life and death, poverty and riches, are from God. Eccli. 11—14. See Job. 1—21, and 2—10.

Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Luke. 6—20, 21. See Matth. 5—3.

Examples of Poverty.

And when he (*Jacob*) was come to a certain place, he would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. Gen. 28—11. See 32—10.

Now Moses fed the sheep of Jethro his father-in-law, the priest of Madian. Exod. 3—1.

And Ruth the Moabitess said to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder that will be favourable to me. And she answered her: Go, my daughter. Ruth. 2—2.

And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me? 1. Kings. 9—21. See 16—11, and 17—17.

The sons of the prophets under Eliseus lived in great poverty. 4. Kings. 4—38, and 6—1 to 4.

He (*Elias*) arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks: and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold, I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her: Fear not: but go, and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. 3. Kings. 17—10 to 14.

Now Anna his wife went daily to weaving work: and she brought home what she could get for their living by the labour of her hands. Tob. 2—19.

Fear not, my son: we lead indeed a poor life; but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Ibid. 4—23.

Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us, so as to drink no wine all our days, neither we, nor our wives, nor our sons, nor our daughters: nor to build houses to dwell in, nor to have vineyard, or field, or seed: but we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us. Jerem. 35—8 to 10.

But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda: and he gave them vineyards, and cisterns at that time. Ibid. 39—10.

The disciples were, for the most part, poor men. Matth. 4—18 to 21. See Mark. 1—16 to 19.

The foxes have holes, and the birds of the air nests: but the Son of man hath not where to lay his head. Matth. 8—20. See 5—3; Luke. 9—58, and 6—20.

And she (*Mary*) brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. Luke. 2—7. See Matth. 19—21; Mark. 10—21, and Luke. 18—22.

At the Purification of the Blessed Virgin, the parents of Jesus offered the oblation of the poor. Luke. 2—24. See Levit. 5—7, and 12—8.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his sores. Luke. 16—19 to 21.

And looking on, he saw the rich men cast their gifts into the treasure. And he saw also a certain poor widow casting in two brass mites. And he said: Verily I say to you, that this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God: but she of her want hath cast in all her living that she had. Ibid. 21—1 to 4. See Mark. 12—42, and following verses.

For you know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes; that through his poverty you might be rich. 2. Cor. 8—9.

PRAISE.

Man Praised by God.

Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God. 1. Cor. 4—5.

Self-Praise Condemned.

Let another praise thee, and not thy own mouth; a stranger and not thy own lips. Prov. 27—2.

Praising others in their Absence.

And when they (*the messengers of John the Baptist*) went their way, Jesus

began to say to the multitude, concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea, I tell you; and more than a prophet. For this is he of whom it is written: Behold, I send my Angel before thy face, who shall prepare thy way before thee. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist. Matth. 11—7 to 11. See Luke. 7—24 to 28.

Praise of Uprightness.

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. Psalm. 63—11.

Praise not a man for his beauty; neither despise a man for his look. * * Praise not any man before death; for a man is known by his children. Eccli. 11—2 and 30.

Praise not a man before he speaketh; for this is the trial of men. Ibid. 27—8.

Let us now praise men of renown, and their fathers in their generation. The Lord hath wrought great glory through his magnificence from the beginning. Such as have borne rule in their dominions, men of great power, and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom *instructing* the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the scriptures. Rich men in virtue, studying beautifulness; living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. Ibid. 44—1 to 8.

God to be Praised Before and After Meals.

(*See also Thanks.*)

That when thou hast eaten, and art full, thou mayst bless the Lord thy God for the excellent land which he hath given thee. Deut. 8—10.

The Praises of God to be Sung.

O clap your hands all ye nations: shout unto God with the voice of joy. * * Sing praises to our God, sing ye: sing praises to our king, sing ye. Psalm. 46—2 and 7.

Sing ye to the Lord with praise: sing to our God upon the harp. Psalm. 146—7.

Sing ye to the Lord a new canticle: let his praise be in the church of the saints. * * Let them praise his name in choir: let them sing to him with the trimbrel and the psaltery. Psalm. 149—1 and 3.

Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O

thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel. Isa. 12—4 to 6.

And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit; speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord. Ephes. 5—18, 19.

Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. Coloss. 3—16.

By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing his name. Hebr. 13—15.

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing psalms. James. 5—13.

It is Impossible to Praise God in Accordance with his Deserts.

For the Lord is great, and exceedingly to be praised: he is to be feared above all gods. Psalm. 95—4.

Who shall declare the powers of the Lord? who shall set forth all his praises. Psalm. 105—2.

Seven times a day I have given praise to thee, for the judgments of thy justice. Psalm. 118—164.

Great is the Lord, and greatly to be praised: and of his greatness there is no end. Psalm. 144—3.

We shall say much, and yet shall want words: but the sum of our words is, He is all. What shall we be able to do to glorify him? for the Almighty himself is above all his works. The Lord is terrible, and exceeding great, and his power is admirable. Glorify the Lord as much as ever you can: for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him, put forth all your strength, and be not weary: for you can never go far enough. Who shall see him, and declare him? and who shall magnify him as he is from the beginning? there are many things hidden from us that are greater than these: for we have seen but a few of his works. Eccli. 43—29 to 36.

PRAYER.

Praying in the Name of Jesus.

And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you shall ask me any thing in my name, that I will do. John. 14—13, 14.

You have not chosen me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name, he may give it you. Ibid. 15—16.

And in that day you shall not ask me any thing. Amen, amen I say to you: If you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. Ibid. 16—23, 24. See verse 26.

These things I write to you, that you may know that you have eternal life; who believe in the name of the Son of God. And this is the confidence which we have in him: that whatsoever we shall ask, according to his will, he heareth us. And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him. 1. John. 5—13 to 15.

Praying in the Holy Ghost.

For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.) Rom. 8—15. See Galat. 4—6.

I will pray in the spirit; I will pray also in the understanding: I will sing also with the spirit; I will sing also with the understanding. 1. Cor. 14—15.

By all prayer and supplication praying at all times in the Spirit; and in the same watching with all instance and supplication for all the saints. Ephes. 6—18.

But you, my dearest, building yourselves upon your most holy faith, praying in the Holy Ghost. Jude. verse 20.

We Frequently Know not How we should Pray, and so Pray not Well.

Likewise the Spirit also helpeth our infirmity: for, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings. Rom. 8—26.

You ask, and receive not; because you ask amiss; that you may consume it on your concupiscences. James. 4—3.

Then came to him the mother of the sons of Zebedee with her sons, worshipping, and desiring something of him. And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered, and said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can. He saith to them: Of my chalice, indeed, you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father. Matth. 20—20 to 23. See Mark. 10—35.

Praying Day and Night.

I rose at midnight to give praise to thee, for the judgments of thy justification. Psalm. 118—62.

Take ye heed; watch and pray: for ye know not when the time is. Mark. 13—33.

And he spoke also a parable to them, that we ought always to pray, and not to faint. Luke. 18—1. See verse 7.

Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. Ibid. 21—36. See Eccli. 18—22.

For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God, night and day, praying more abundantly, that we may see your face, and may accomplish those things that are want-

ing to your faith? 1. Thess. 3—9, 10. See 5—17; also Rom. 12—12, and Coloss. 4—2.

I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day. 2. Tim. 1—3. See 1. Tim. 5—5.

But the end of all approacheth. Be prudent, therefore, and watch in prayers. 1. Peter. 4—7.

Praying without Intermission.

Let nothing hinder thee from praying always; and be not afraid to be justified even to death: for the reward of God continueth for ever. Eccli. 18—22.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. Matth. 7—7. See 21—22; Mark. 11—24; Luke. 11—9; John. 14—13, and 16—23, 24.

Now there was a certain man in Cesarea, named Cornelius, a centurion of the band, which is called the Italian, a religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. Acts. 10—1, 2. See Luke. 18—1.

And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God). By all prayer and supplication praying at all times in the Spirit: and in the same watching with all instance and supplication for all the saints. Ephes. 6—17, 18.

Be instant in prayer; watching in it with thanksgiving: praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which I also am in bands). Coloss. 4—2, 3. See Rom. 12—12.

Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. 1. Thess. 5—17, 18. See 2. Tim. 1—3.

We should Pray in all Places.

Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord. Psalm. 102—22.

To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. 1. Cor. 1—2. See John. 4—23.

I will, therefore, that men pray in every place, lifting up pure hands, without anger and strife. 1. Tim. 2—8.

We should Pray with Confidence.

For thou, O Lord my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee. 1. Paral. 17—25.

Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also, if you shall say to this mountain, Take up, and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer, believing, you shall receive. Matth. 21—21, 22. See 17—19, and Luke. 17—6.

Amen I say to you, that whosoever shall say to this mountain: Be thou

removed, and be thou cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he shall say, shall be done: it shall be done for him. Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. Mark. 11—23, 24.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, that is moved and carried about by the wind. James. 1—6.

And this is the confidence which we have in him: that whatsoever we shall ask, according to his will, he heareth us. 1. John. 5—14. See verse 15.

We should Pray for the Advancement of the Faith.

But we will give ourselves continually to prayer, and to the ministry of the word. Acts. 6—4.

I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God, that I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints. Rom. 15—30, 31. See 1. Thess. 5—25.

By all prayer and supplication praying at all times in the Spirit; and in the same watching with all instance and supplication for all the saints: and for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel; for which I am an ambassador in a chain; so that therein I may be bold to speak according as I ought. Ephes. 6—18 to 20.

Praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which also I am in bands), that I may make it manifest as I ought to speak. Coloss. 4—3, 4.

For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you. 2. Thess. 3—1.

We should Pray for One Another.

And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us. Jerem. 42—2. See verse. 20.

And pray ye for us to the Lord our God: for we have sinned against the Lord our God; and his wrath is not turned away from us even to this day. Baruch. 1—13. See 2. Mach. 1—6, and 2. Cor. 1—11.

Brethren, pray for us. 1. Thess. 5—25. See Ephes. 6—17, 18; Coloss. 4—2, 3, and Hebr. 13—18.

I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all who are in high station, that we may lead a quiet and a peaceful life, in all piety and chastity: for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. 1. Tim. 2—1 to 4. See 2. Thess. 3—1.

Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much. James. 5—16. See verse 14.

Examples of Prayers Offered for Others.

Abraham for Ismael, Gen. 17—18 to 20: *for the men of Sodom*, Ibid. 18—23 and following verses: *for the wife and handmaids of Abimelech*, Ibid. 20—17: *Lot for the city of Segor*, Ibid. 19—20: *Rebecca's brothers for their sister*, Ibid. 24—60: *Joseph for Benjamin*, Ibid. 43—29: *Jacob for the sons of Joseph*, Ibid. 48—15; Hebr. 11—21: *Moses for the people*, Exod. 32—11; 33—13; 34—9, and Num. 14—19: *for his sister*, Num. 12—13: *Samuel for the people*, 1. Kings. 12—23: *David for the sick child*, 2. Kings. 12—16: *the servants of David for their king*, 3. Kings. 1—47: *the man of God for Jeroboam*, Ibid. 13—6: *David for Solomon*, 1. Paral. 22—12.

The Prayers of Others to be Sought.

God commanded Abimilech to ask Abraham's prayers. Gen. 20—7. See Exod. 8—28; Num. 12—11; 1. Kings. 12—19; 3. Kings. 13—6; 4. Kings. 5—18, and 19—4; Isa. 37—4; 2. Paral. 34—21; Jerem. 37—3, and 42—2; Acts. 8—34; Rom. 15—30; Ephes. 6—18, 19, and Hebr. 13—18.

We should Pray for our Enemies, and for the Wicked.

They (*Moses and Aaron*) fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all? * * Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth. Num. 16—22 and 46. See Wisdom. 18—21; Gen. 18—23; 19—19; 20—17; Exod. 32—11, and 1. Kings. 15—35.

And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life. 2. Mach. 3—33.

But I say to you: Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good, and the bad, and raineth upon the just and the unjust. Matth. 5—44, 45.

Bless them that curse you; and pray for them that calumniate you. Luke. 6—28.

And Jesus said: Father forgive them, for they know not what they do. But dividing his garments, they cast lots. Ibid. 23—34.

And kneeling down, he (*Stephen*) cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. Acts. 7—59.

Prayers for the Dead.

(*See Purgatory.*)

How, When, Where, to Whom, and for What we should Pray.

And the Lord said to Moses: Gather unto me seventy men of the ancients of

Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee, that I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayst not be burdened alone. Num. 11—16, 17.

Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions. Deut. 4—7. See 9—26.

And they cried to the Lord, and said: We have sinned against thee; because we have forsaken the Lord our God, and have served Baalim. * * And the children of Israel said to the Lord: We have sinned; do thou unto us whatsoever pleaseth thee: only deliver us this time. Judges. 10—10 and 15.

As Anna had her heart full of grief, she prayed to the Lord, shedding many tears, and she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child; I will give him to the Lord all the days of his life; and no razor shall come upon his head. 1. Kings. 1—10, 11.

And he said: The Lord is my rock, and my strength, and my saviour. * * In my distress I will call upon the Lord; and I will cry to my God: and he will hear my voice out of his temple; and my cry shall come to his ears. 2. Kings. 22—2 and 7. See Psalm. 17—2, 3 and 7.

And now, O Lord God, thou hast made thy servant king instead of David my father: and I am but a child, and know not how to go out and come in. 3. Kings. 3—7. See following verses.

But continuing in prayer with tears (*Sara*) besought God, that he would deliver her from this reproach. And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord, she said: Blessed is thy name, O God of our fathers; who when thou hast been angry, wilt show mercy, and in the time of tribulation forgivest the sins of them that call upon thee. Tob. 3—11 to 13.

Then Eliachim the high priest of the Lord went about all Israel, and spoke to them, saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fasting and prayers in the sight of the Lord. Judith. 4—10, 11.

The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold. Eccli. 35—21. See 18—22, and 35—26.

And it shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear. Isa. 65—24.

And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful I beseech thee: who shall raise up Jacob for he is very little? Amos. 7—2. See verse 5.

And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues and at the corners of the streets that they may be seen by men: Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father, who seeth in secret, will reward thee. And when you are praying, speak not much, as the heathens do: for they think that they are heard for their much speaking. Be not you, therefore, like them. For your Father knoweth what you stand in need of, before you ask him. You, therefore, shall pray in this manner: Our Father

who art in heaven, hallowed be thy name. Matth. 6—5 to 9. See 7—7, and Luke. 11—9.

Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them. Matth. 18—19, 20. See 20—20 and following verses; 21—22, and Mark. 11—24.

And he said to them: This kind (*of demon*) can go out by nothing, but by prayer and fasting. Mark. 9—28. See 13—33; Matth. 17—20, and 24—42.

And she (*Anna*) was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Luke. 2—37. See 18—1.

And when he was come to the place, he said to them: Pray, lest ye enter into temptation. Ibid. 22—40.

God is a spirit: and they that adore him, must adore him in spirit and in truth. John. 4—24.

Now we know that God doth not hear sinners: but if a man be a worshipper of God, and doeth his will, him he heareth. Ibid. 9—31. See 14—13.

If you remain in me, and my words remain in you; you shall ask whatever you will, and it shall be done to you. Ibid. 15—7. See 16—23, 24.

All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and his brethren. Acts. 1—14. See 2—42.

Who when they had heard *them*, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them. * * And when they had prayed, the place was shaken wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence. Ibid. 4—24 and 31. See 13—3; 10—2; 14—22; Rom. 8—26; 12—12, and Ephes. 6—17, 18.

And, therefore, let him that speaketh a tongue, pray that he may interpret. 1. Cor. 14—13. See following verses.

Pray for us: for we trust that we have a good conscience, being willing to behave ourselves well in all things. Hebr. 13—18. See Coloss. 4—2, 3; 2. Thess. 3—1, and 5—25.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, that is moved and carried about by the wind. Therefore, let not that man think that he shall receive any thing of the Lord. James. 1—6, 7. See 1. Thess. 5—17; 1. Tim. 2—1; Apocal. 19—10, and 22—9.

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing psalms. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. James. 5—13 to 15. See 4—3; 1. Peter. 3—12, and Psalms. 33—16.

Prayer Propitiates God.

If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him? Luke. 11—13. See John. 14—13; Matth. 7—7, 8, and Isa. 65—24.

Prayer Purges from Sin.

And the priest praying for them, the Lord will be merciful unto them: Levit. 4—20. See verses 31 and 35.

My children, behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded. For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him? Eccli. 2—11, 12.

He that loveth God shall obtain pardon for *his* sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. Ibid. 3—4.

Whereby he is able also to save for ever them that come unto God by himself; always living to make intercession for us. Hebr. 7—25. See Rom. 8—34.

Prayer Overcomes Spiritual and Corporal Enemies.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm. 49—15. See whole Psalm. See also Matth. 17—20; 26—41; Mark. 14—38, and Luke. 22—46.

Prayer Secures Blessings.

My son, in thy sickness neglect not thyself; but pray to the Lord, and he shall heal thee. Eccli. 38—9. See Isa. 38—3.

Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation. Rom. 10—1. See Ephes. 6—18, 19.

For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ. Philip. 1—19.

Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God. Coloss. 1—9, 10. See Ibid. 4—2.

Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God. Coloss. 4—12.

Wherefore also we pray always for you; that our God would make you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith in power. 2. Thess. 1—11.

For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you: and that we may be delivered from troublesome and evil men: for all men have not faith. Ibid. 3—1, 2. See 1. Tim. 2—1, 2.

Prayer Secures Exemption from Evil.

I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God, that I may be delivered from the unbelievers that are in Judea. Rom. 15—30, 31.

God Hears Prayers Offered in the Proper Spirit.

Behold, said he (*the Angel to Agar*), thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction. Gen. 16—11.

And God heard the voice of the boy (*Ismael*): and an Angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is. Ibid. 21—17.

And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob. And the Lord looked upon the children of Israel, and he knew them. Exod. 2—24, 25.

And the Lord said to him (*Moses*): I have seen the affliction of my people in Egypt; and I have heard their cry, because of the rigour of them that are over the works. Ibid. 3—7. See 6—5; 22—23 and 27.

Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions. Deut. 4—7. See 15—9.

And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel: and the Lord heard him. And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them: and they were overthrown before the face of Israel. 1. Kings. 7—9, 10. See 9—16.

And Samuel cried unto the Lord: and the Lord sent thunder and rain that day. Ibid. 12—18.

I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies. 2. Kings. 22—4. See verse 7; also Psalm. 17—4 and 7.

And the king (*Jeroboam*) said to the man of God: Intreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord: and the king's hand was restored to him; and it became as it was before. 3. Kings. 13—6.

And the Lord heard the voice of Elias, and the soul of the child returned into him: and he revived. Ibid. 17—22.

Go back, and tell Ezechias the captain of my people: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: and behold, I have healed thee: on the third day thou shalt go up to the temple of the Lord. 4. Kings. 20—5. See 13—4; 2. Paral. 32—20, and Isa. 38—5.

And he (*Manasses*) entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. 2. Paral. 33—13.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me. Psalm. 21—25.

At that time the prayers of them both (*Tobias and Sara*) were heard in the sight of the glory of the most high God: and the holy Angel of the Lord Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord. Tob. 3—24, 25. See Judith. 4—8, 11, 12.

I have cried to the Lord with my voice: and he hath heard me from his holy hill. Psalm. 3—5.

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him. Psalm. 4—4.

For requiring their blood he hath remembered them: he hath not forgotten the cry of the poor. Psalm. 9—13.

This poor man cried; and the Lord heard him, and saved him out of all his troubles. Psalm. 33—7. See verses 5 and 18.

But I have cried to God: and the Lord will save me. Evening and morning, and at noon I will speak and declare; and he shall hear my voice. Psalm. 54—17, 18. See 49—13.

In my trouble I cried to the Lord; and he heard me. Psalm. 119—1. See Psalm. 117—5.

He will do the will of them that fear him: and he will hear their prayer, and save them. Psalm. 144—19. See Psalm. 90, and Eccli. 4—6.

The Lord is far from the wicked: and he will hear the prayers of the just. Prov. 15—29.

The prayer out of the mouth of the poor shall reach the ears *of God;* and judgment shall come for him speedily. Eccli. 21—6.

The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought. Ibid. 35—26.

And they (*Elias and Eliseus*) called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice. Ibid. 48—22.

For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee. Isa. 30—19. See Chapter 37, and 55—7.

And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you. You shall seek me and shall find me, when you shall seek me with all your heart. Jerem. 29—12, 13.

I have called upon thy name, O Lord, from the lowest pit. Thou hast heard my voice: turn not away thy ear from my sighs, and cries. Thou drewest near in the day, when I called upon thee: thou saidst: Fear not. Lamentations. 3—55 to 57.

Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, thou knowest that they have borne false witness against me; and behold, I must die; whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. Dan. 13—42 to 44.

I cried out of my affliction to the Lord; and he heard me: I cried out of the belly of hell; and thou hast heard my voice. Jonas. 2—3.

And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God. Zach. 13—9.

And these indeed called upon Almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them. 2. Mach. 3—22. See John. 9—31.

And he (*Cornelius*) beholding him (*the Angel*), being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms have ascended for a memorial in the sight of God. Acts. 10—4.

Why God does not Grant the Prayers of Some.

I spoke, and you hearkened not: but resisting the commandment of the

Lord, and swelling with pride you went up into the mountain. * * And when you returned, and wept before the Lord, he heard you not; neither would he yield to your voice. Deut. 1—43, 45.

But I will hide, and cover my face in that day, for all the evils which they have done; because they have followed strange gods. Ibid. 31—18.

And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king. 1. Kings. 8—18.

They cried, but there was none to save them: to the Lord, but he heard them not. Psalm. 17—42.

When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon you; then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me: because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof. Prov. 1—27 to 30. See 15—29.

He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard. Ibid. 21—13.

He that turneth away his ears from hearing the law, his prayer shall be an abomination. Ibid. 28—9.

When one prayeth, and another curseth, whose voice will God hear? He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail? So a man that fasteth for his sins, and doeth the same again, what doth his humbling himself profit him? who will hear his prayer? Eccli. 34—29 to 31.

And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood. Isa. 1—15. See 59—1 and following verses.

Therefore do not thou pray for this people, nor take to thee praise and supplication for them, and do not withstand me: for I will not hear thee. Jerem. 7—16. See 11—14, and 14—11.

Wherefore thus saith the Lord: Behold, I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them. Ibid. 11—11.

And the Lord said to me: Pray not for this people for *their* good. When they fast I will not hear their prayers: and if they offer holocaust and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence. Ibid. 14—11, 12. See 15—1.

Therefore I also will deal with them in my wrath: my eyes shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them. Ezech. 8—18. See 14—16 and 20.

Then shall they cry to the Lord; and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices. Micheas. 3—4. See Zach. 7—13.

Then this wicked man (*Antiochus*) prayed to the Lord, of whom he was not to obtain mercy. 2. Mach. 9—13.

For know ye that afterwards when he (*Esau*) desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it. Hebr. 12—17. See John 9—31, and James. 4—3.

Prayer Necessary to the Faithful.

Be not solicitous about any thing: but in every thing by prayer and sup-

plication with thanksgiving let your petitions be made known to God. Philip. 4—6. See Rom. 15—30, 31.

But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him. James. 1—5. See Coloss. 4—2.

But the end of all approacheth. Be prudent, therefore, and watch in prayers. 1. Peter. 4—7. See James. 5—13.

Power and Efficacy of Prayer.

And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. Exod. 17—11.

And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord. 1. Kings. 1—19.

Samuel prayed for the defeat of the Philistines, and his prayer was heard. Ibid. 7—9.

After a drought of three years and six months, Elias, by prayer, called rain down from heaven. 3. Kings. 18—45. See 17—1.

Ezechias, by prayer, obtained a longer lease of life. 4. Kings. 20—2.

And after that he (*Manasses*) was in distress, he prayed to the Lord his God; and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. 2. Paral. 33—12, 13.

Prayer is good with fasting and alms, more than to lay up treasures of gold. Tob. 12—8. See whole Chapter.

The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold. Eccli. 35—21.

But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord. Dan. 3—23, 24.

And Jonas prayed to the Lord his God out of the belly of the fish. And he said: I cried out of my affliction to the Lord; and he heard me: I cried out of the belly of hell; and thou hast heard my voice. Jonas. 2—2, 3. See Matth. 6—6.

Prayer casts out demons. Matth. 17—20.

The remission of sins is obtained by prayer. Luke. 18—13, 14.

Prayer is a satisfaction for the penalty which attaches to sin. See example of the penitent thief. Ibid. 23—42, 43.

And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be sins, they shall be forgiven him. Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much. James. 5—15, 16.

Conditions of Prayer.

First, Faith is a Necessary Condition.

And all things whatsoever you shall ask in prayer, believing, you shall receive. Matth. 21—22.

Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. Mark. 11—24. See James. 1—6.

Secondly, Hope and Confidence are Necessary Conditions.

And this is the confidence which we have in him: that whatsoever we shall ask, according to his will, he heareth us. And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him. 1. John. 5—14, 15. See Matth. 7—7; Mark. 11—24; Luke. 11—10, and John. 16—23.

Thirdly, Charity is a Necessary Condition.

Blessed are the merciful: for they shall obtain mercy. Matth. 5—7. See Tob. 12—8.

And when you shall stand to pray, forgive, if you have any thing against any man; that your Father also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father, who is in heaven, forgive you your sins. Mark. 11—25, 26.

He that hath my commandments, and keepeth them; he it is that loveth me. John. 14—21.

Dearly beloved, if our heart do not reprehend us, we have confidence towards God: and whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things that are pleasing in his sight. 1. John. 3—21, 22. See James. 5—16.

Fourthly, Humility both of Body and of Spirit is a Necessary Condition.

And Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven. 3. Kings. 8—22. See 2. Paral. 6—13, and Exod. 17—12.

And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes. Dan. 9—3.

And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. Jonas. 3—5, 6.

And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. Luke. 8—13.

For this cause I bow my knees to the Father of our Lord Jesus Christ. Ephes. 3—14.

The Person Praying should Rely Wholly upon God's Mercy.

But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words? Isa. 66—2.

Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. Dan. 9—18.

The eyes of the Lord are upon the just, and his ears unto their prayers. But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth. The just cried; and the Lord heard them, and delivered them out of all their troubles. The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. Psalm. 33—16 to 19. See Isa. 59—2.

The continual prayer of a just man availeth much. James. 5—16.

Prayers to be Said on Bended Knees.

(*See Knee.*)

Prayers of the Saints.

Abraham prayed for Ismael. Gen. 17—18.

Abraham also fervently besought God to spare the Sodomites. Ibid. 18—23.

For Lot's prayers, see Ibid. Chapter 19.

And when Abraham prayed, God healed Abimelech, and his wife, and his handmaids. Ibid. 20—17. See 24—12, and 25—21.

And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me: Return to thy land, and to the place of thy birth, and I will do well for thee. I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. Ibid. 32—9, 10. See 28—3, and 48—15, 16.

God heard the prayers offered by Moses in behalf of the Egyptians, and put an end to the plagues. Exod. 8—12, 29; 9—29, 33, and 10—18.

And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. Ibid. 17—11.

But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. * * And returning to the Lord, he said: I beseech thee; this people hath sinned a heinous sin; and they have made to themselves gods of gold: either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written. Ibid. 32—11 to 13, and 31, 32. See 33—13.

In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up. Num. 11—1, 2. See verse 1—18, *for proof of the fact that the hearing of a prayer is not always an indication of divine love.*

Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of

Egypt unto this place. And the Lord said: I have forgiven according to thy word. Ibid. 14—19, 20. See 12—13.

Moses therefore being very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them. * * They (*Moses and Aaron*) fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all? Ibid. 16—15 and 22. See 20—6.

Upon which they (*the Israelites*) came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people: and the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed. Ibid. 21—7 to 9.

And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand. Remember thy servants Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin. Deut. 9—26, 27.

But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads. And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had staid beyond the Jordan as we began. My Lord God, what shall I say, seeing Israel turning their backs to their enemies? Josue. 7—6 to 8. See Judges. 6—36 and 39.

Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born. And the Lord heard the prayer of Manue. Judges. 13—8, 9.

As Anna had her heart full of grief, she prayed to the Lord, shedding many tears, and she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child; I will give him to the Lord all the days of his life; and no razor shall come upon his head. * * Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. 1. Kings. 1—10, 11 and 13.

And they (*the Israelites*) said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. Ibid. 7—8. See 8—7.

And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. Ibid. 12—23. See 2. Kings. 7—18, and following verses; also 1. Paral. 17—16.

And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. And the ancients of his house came, to make him rise from the ground; but he would not: neither did he eat meat with them. 2. Kings. 12—16, 17.

And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel. Ibid. 15—31.

But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly. Ibid. 24—10. See 1. Paral. 21—8; also 3. Kings. 8—15, and 2. Paral. 6—14.

And the king (*Jeroboam*) said to the man of God: Intreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord; and the king's hand was restored to him; and it became as it was before. 3. Kings. 13—6. See 17—20, 22.

And when it was now time to offer the holocaust, Elias the prophet came near, and said: O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant; and that according to thy commandment I have done all these things. Hear me, O Lord, hear me; that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. Then the fire of the Lord fell; and consumed the holocaust, and the wood, and the stones, and the dust; and licked up the water that was in the trench. Ibid. 18—36 to 38. See verse 43.

And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant; and he saw: and behold, the mountain *was* full of horses, and chariots of fire round about Eliseus. And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus. 4. Kings. 6—17, 18.

But Joachaz besought the face of the Lord; and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them: and the Lord gave Israel a saviour: and they were delivered out of the hand of the king of Syria. Ibid. 13—4, 5.

And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord. And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims: thou alone art the God of all the kings of the earth: thou madest heaven and earth: incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. Ibid. 19—14 to 16. See verse 3; also Isa. 37—4, 15.

And he (*Ezechias*) turned his face to the wall, and prayed to the Lord, saying: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping. Ibid. 20—2, 3. See 2. Paral. 32—24.

And he (*David*) blessed the Lord before all the multitude; and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity. Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes. Thine are riches, and thine is glory: thou hast dominion over all: in thy hand is power and might; in thy hand greatness, and the empire of all things. Now therefore, our God, we give thanks to thee; and we praise thy glorious name. 1. Paral. 29—10 to 13. See 2. Paral. Chapter 6.

And he (*Asa*) called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come against

this multitude. O Lord, thou art our God: let not man prevail against thee. And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled. 2. Paral. 14—11. See 20—3 to 12.

And after that he (*Manasses*) was in distress, he prayed to the Lord his God; and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. Ibid. 33—12, 13.

And we fasted, and besought our God for this; and it fell out prosperously unto us. 1. Esdras. 8—23.

My God, I am confounded, and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads; and our sins are grown up even unto heaven, from the days of our fathers: and we ourselves also have sinned grievously unto this day: and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day. Ibid. 9—6, 7. See following verses.

And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven. And I said: I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments: let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned. 2. Esdras. 1—4 to 6. See 4—4, and 9—5.

Then Tobias sighed, and began to pray with tears, saying: Thou art just, O Lord; and all thy judgments are just, and all thy ways mercy, and truth, and judgment: and now, O Lord, think of me, and take not revenge of my sins; neither remember my offences, nor those of my parents. For we have not obeyed thy commandments; therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us. And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee: and now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live. Tob. 3—1 to 6. See verse 10; also 6—18.

Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to-day, and to-morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock. For we are the children of saints; and we must not be joined together like heathens that know not God. So they both arose, and prayed earnestly both together that health might be given them. Ibid. 8—4 to 6. See 13—1, and following verses.

And Judith said to them: As you know that what I have been able to say is of God: so that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design. You shall stand at the gate this night, and I will go out with my maid servant: and pray ye, that as you have said, in five days the Lord may look down upon his people Israel. But I desire that you search not into what I am doing; and till I bring you word let nothing else be done but to pray for me to the Lord our God. Judith. 8—30 to 33.

See 4—8 to 17; also 6—15, 21; 7—19; Chapter 9; 10—10; 11—14, and 16—2 to 22.

And again Esther sent to Mardochai in these words: Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat, nor drink for three days and three nights: and I with my handmaids will fast in like manner: and then I will go in to the king, against the law, not being called, and expose myself to death and to danger. Esther. 4—15, 16. See 13—9, and 14—3.

O Lord,father,and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them. Eccli. 23—1. See Wisdom. Chapter 9.

Have mercy upon us, O God of all; and behold us, and show us the light of thy mercies. And send thy fear upon the nations, that have not sought after thee: that they may know there is no God beside thee,and that they may show forth thy wonders. Eccli. 36—1, 2. See following verses.

A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O king, and I will praise thee, O God my saviour. I will give glory to thy name: for thou hast been a helper and protector to me. And hast preserved my body from destruction, from the snare of an unjnst tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death. Ibid. 51—1 to 8. See following verses.

O Lord, have mercy on us; for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble. Isa. 33—2. See 37—16; 63—15, and Chapter 64.

Correct me, O Lord, but yet with judgment: and not in thy fury,lest thou bring me to nothing. Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him,and consumed him,and have destroyed his glory. Jerem. 10—24, 25. See 7—16; 11—14; 14—11, and 15—15.

O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise. Ibid. 17—13, 14. See 18—19, 23; and 32—16; also Lamentations. Chapter 5.

We have sinned before the Lord our God, and have not believed him,nor put our trust in him. * * And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us. Baruch. 1—17 and 21. See 2—6 and 11.

Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said: Blessed art thou, O Lord the God of our fathers: and thy name is worthy of praise, and glorious for ever. Dan. 3—25, 26. See following verses.

Now when Daniel knew this that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards

Jesusalem,he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before. Ibid. 6–10. See 13—42.

And Jonas prayed to the Lord his God out of the belly of the fish. * * And the Lord spoke to the fish: and it vomited out Jonas upon the dry land. Jonas. 2—2 and 11.

The prayer of Habacuc, the prophet, for ignorances. See Habac. Chapter 3.

And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day: and all nations shall know that there is one that redeemeth and delivereth Israel. 1. Mach. 4—10, 11. See verse 30; also 3—44; 7—36; 11—71, and 2. Mach. 1—24.

And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life. 2. Mach. 3—33. See verses 14, 20; also 6–30, 31; 8—1, 14, and 15—22, 25.

Christ taught the disciples to pray, and prescribed a formula. Matth. 6—9. See Luke. 11—2.

And he spoke also a parable to them, that we ought always to pray, and not to faint. Luke. 18—1. See 11—5.

All these were persevering with one mind in prayer with the women,and Mary the mother of Jesus, and his brethren. Acts. 1—14. See verse 24.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. Ibid. 2—42.

Who when they had heard *them*, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them. * * And when they had prayed, the place was shaken wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence. Ibid. 4—24 and 31.

And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And kneeling down, he cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. Ibid. 7—58, 59. See 6—6; 8—15, 17; 9—9, 11, 40; 11—4 and 30, and 33—3.

Peter therefore was kept in prison. But prayer was made without ceasing by the church to God for him. Ibid. 12—5. See verse 12. See 14—22, and 16—16, 18.

And when he (*Paul*) had said these things, kneeling down he prayed with them all. Ibid. 20—36. See 21—5; 22—17, 18, and 28—8,

For God is my witness, whom I serve with my spirit in the gospel of his Son, that, without ceasing I make a commemoration of you, always in my prayers. Rom. 1—9, 10. See 8—26.

I give thanks to my God, in every remembrance of you, always in my prayers making supplication for you all with joy. Philip. 1—3, 4. See verse 9; also 2. Tim. 1—3.

Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding. Coloss. 1—9. See 2. Thess. 1—11.

(*See Priest, and Gospel.*)

PREACHING.

Preaching the Gospel.

(*See Gospel.*)

Preaching the Word of God.

(*See Word of God.*)

PRECEPT.

The Precepts of God can be Observed with the Assistance of his Grace.

(*See Law.*)

The Precepts of God, Easy of Fulfilment.

This commandment, that I command thee this day, is not above thee, nor far off from thee. * * But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it. Deut. 30—11 and 14.

The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves. More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb. For thy servant keepeth them, *and* in keeping them there is a great reward. Psalm. 18—10 to 12.

I have been delighted in the way of thy testimonies, as in all riches. * * I have stuck to thy testimonies, O Lord: put me not to shame. I have run the way of thy commandments, when thou didst enlarge my heart. Psalm. 118—14 and 31, 32.

And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord. Eccli. 23—37.

A wise man hateth not the commandments and justices: and he shall not be dashed in pieces as a ship in a storm. A man of understanding is faithful to the law of God: and the law is faithful to him. Ibid. 33—2, 3.

Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light. Matth. 11—29, 30.

For this is the charity of God, that we keep his commandments: and his commandments are not heavy. 1. John. 5—3.

Utility of the Divine Precepts.

Speak to the children of Israel, and thou shalt tell them, to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things, but rather being mindful of the precepts of the Lord, may do them, and be holy to their God. Num. 15—38 to 40.

And these words which I command thee this day, shall be in thy heart: and thou shalt tell them to thy children: and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping, and rising. And thou shalt bind them as a sign on thy hand: and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house. Deut. 6—6 to 9. See Josue. 1—8, and Prov. 6—21, 22.

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search his testimonies: that seek him with their whole heart. * * Thy words have I hidden in my heart, that I may not sin against thee. * * I will think of thy justifications: I will not forget thy words. * * Give me understanding, and I will search thy law; and I will keep it with my whole heart. * * Unless thy law had been my meditation, I had then perhaps perished in my abjection. Thy justifications I will never forget; for by them thou hast given me life. * * O how have I loved thy law, O Lord! it is my meditation all the day. Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me. I have understood more than all my teachers; because thy testimonies are my meditation. I have had understanding above ancients; because I have sought thy commandments. Psalm. 118—1, 2, 11, 16, 34, 92, 93 and 97 to 100. See Psalm. 1—2; Prov. 15—28, and Eccli. 6—37.

And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth; for with a strong hand the Lord hath brought thee out of the land of Egypt. Exod. 13—9. See Deut. 11—19; Psalm. 118—46, and Eccli. 9—23.

Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left: but you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and *your* days may be long in the land of your possession. Deut. 5—32, 33. See 12—28 and 32; 13—4 and 18; Eccli. 32—28, and Psalm. 118—48, 60 and 112.

Observance of the Divine Precepts Rewarded.

If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. Exod. 19—5. See Levit. Chapter 26, and 2. Cor. 6—16.

I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live: and that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days), that thou mayst dwell in the land, for which the Lord swore to thy fathers Abraham, Isaac, and Jacob, that he would give it them. Deut. 30—19, 20.

He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die. Prov. 19—16. See 6—23.

And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption: and incorruption bringeth near to God. Wisdom. 6—19, 20. See 20—21; also Eccles. 12—13.

For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him? Eccli. 2—12. See Isa. 66—2, and Jerem. 7—23.

If any one love me, he will keep my word; and my Father will love him, and he will come to him, and will make an abode with him. John. 14—23.

My son, forget not my law, and let thy heart keep my commandments. For they shall add to thee length of days, and years of life, and peace. Prov. 3—1, 2. See Deut. 30—15, 16.

He that keepeth the commandment, shall find no evil. Eccles. 8—5. See Ezech. 20—10, 11, and Levit. 18—5.

Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do. If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers: and he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, *and* the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee. Blessed shalt thou be among all people. No one shall be barren among you of either sex, neither of men nor cattle. The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies. Deut. 7—11 to 15. See Levit. 26—9.

Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear, and the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion. Levit. 29—18, 19.

Now if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth. Deut. 28—1. See whole Chapter.

Place thy treasure in the commandments of the most High: and it shall bring thee more profit than gold. Eccli. 29—14.

If you be willing, and will hearken to me, you shall eat the good things of the land. Isa. 1—19.

Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee. Deut. 4—40.

Much peace have they that love thy law: and to them there is no stumbling-block. Psalm. 118—165.

Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Prov. 13—13.

O that thou hadst hearkened to my commandments! thy peace had been as a river, and thy justice as the waves of the sea; and thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face. Isa. 48—18. 19.

For then thou shalt be able to prosper, if thou keep the commandments and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully; fear not, nor be dismayed. 1. Paral. 22—13. See 2. Paral. 23—11.

Then shall I not be confounded, when I shall look into all thy commandments. * * By what doth a young man correct his way? by observing thy words. Psalm. 118—6 and 9.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. His seed shall be mighty upon earth: the generation of

the righteous shall be blessed. Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever. Psalm. 111—1 to 3.

That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord. Eccli. 10—23. See verses 25 and 27.

I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living. Psalm. 141—6.

And when he was gone forth into the way,a certain man running up and kneeling before him, asked him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? None is good, but one, *that is* God. Thou knowest the commandments: Do not commit adultery: do not kill: do not steal: bear not false witness: do not fraud: honour thy father and mother. But he answering, said to him: Master, all these things have I observed from my youth. And Jesus looking on him, loved him. Mark. 10—17 to 21. See Matth. 19—16, and Luke. 18—18.

And I know that his commandment is life everlasting. John. 12—50.

Violation of Divine Precepts Punished.

But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death. Gen. 2—17.

And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. And he cast out Adam: and placed before the paradise of pleasure Cherubims,and a flaming sword, turning every way, to keep the way of the tree of life. Ibid. 3—23, 24.

I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children,unto the third and fourth generation of them that hate me. Exod. 20—5.

But if you will not hear me,nor do all my commandments,if you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant: I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies. I will set my face against you; and you shall fall down before your enemies, and shall be made subject to them that hate you: you shall flee when no man pursueth you. But if you will not yet for all this obey me, I will chastise you seven times more for your sins: and I will break the pride of your stubbornness; and I will make to you the heaven above as iron, and the earth as brass: your labour shall be spent in vain: the ground shall not bring forth her increase,nor the trees yield their fruit. If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins: and I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number, and that your highways may be desolate. And if even so you will not amend, but will walk contrary to me: I also will walk contrary to you, and will strike you seven times for your sins. And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies, after I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat,and shall not be filled. But if you will not for all this

hearken to me, but will walk against me: I will also go against you with opposite fury; and I will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and of your daughters. I will destroy your high places, and break your idols. You shall fall among the ruins of your idols; and my soul shall abhor you, insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours. And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof. And I will scatter you among the Gentiles; and I will draw out the sword after you; and your land shall be desert, and your cities destroyed. Levit. 26—14 to 33. See Deut. 28—15 and following verses; 1. Kings. 15—23 to 26; 16—1; Isa. 1—20, and 5—24, 25.

If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea I will curse them: because you have not laid it to heart. Behold, I will cast the shoulder to you, and I will scatter upon your face the dung of your solemnities; and it shall take you away with it. Malach. 2—2, 3.

Violation of Divine Precepts Eternally Punished.

Thou hast rebuked the proud: they are cursed who decline from thy commandments. * * Thou hast despised all them that fall off from thy judgments; for their thought is unjust. Psalm. 118—21 and 118. See Jerem. 11—3, 4, and Amos. 2—4.

See that you refuse not him who speaketh. For if they escaped not who refused him that spoke upon earth, much more *shall not* we, who turn away from him that speaketh to us from heaven. Hebr. 12—25.

He that turneth away his ears from hearing the law, his prayer shall be an abomination. Prov. 28—9.

The Precepts of the Church are Binding in Conscience.

And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican. Matth. 18—17. See 2. Thess. 3—14.

For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Acts. 15—28, 29.

And he (*Paul*) went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the apostles and the ancients. Ibid. 15—41. See Rom. 13—2 to 5.

Human Precepts, when Just, to be Observed.

By me kings reign, and lawgivers decree just things. By me princes rule, and the mighty decree justice. Prov. 8—15, 16.

And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of Israel: Because you have obeyed the commandment of

Jonadab your father, and have kept all his precepts, and have done all that he commanded you: therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever. Jerem. 35—18, 19.

And as they (*Paul and Timothy*) passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. Acts. 16—4. See 15—41.

Therefore, brethren, stand *firm:* and hold the traditions which you have learned, whether by word or by our epistle. 2. Thess. 2—14.

Human Precepts, when Unjust, to be Disregarded.

And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men: therefore behold, I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid. Isa. 29—13, 14.

But he (*Christ*) answering, said to them (*the Scribes and Pharisees*): Why do you also transgress the commandment of God for your tradition? * * Ye hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men. Matth. 15—3, and 7 to 9.

Peter then answering, and the apostles, said: We ought to obey God rather than men. Acts. 5—29.

Wherefore rebuke them sharply, that they may be sound in the faith, not attending to Jewish fables, and commandments of men, that turn themselves away from the truth. Titus. 1—13, 14.

PREDESTINATION.

Divine Predestination, Inscrutable.

And it is not good for a man to eat much honey, so he that is a searcher of majesty, shall be overwhelmed by glory. Prov. 25—27.

For who among men is he that can know the counsel of God? or who can think what the will of God is? Wisdom. 9—13. See Isa. 40—13, and 1. Cor. 2—16.

Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always: and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious: and in many of his works thou shalt not be inquistive. For many things are shown to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity. Eccli. 3—22 to 26. See. Isa. 45—3.

Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob, but have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert. Malach. 1—2, 3. See Rom. 9—13.

So shall the last be first, and the first last. For many are called, but few chosen. Matth. 20—16.

O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Rom. 11—33, 34.

Divine Predestination does not Destroy Human Liberty.

The potter also tempering soft earth, with labour fashioneth every vessel for our service: and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge. Wisdom. 15—7.

Say not: He (*God*) hath caused me to err; for he hath no need of wicked men. The Lord hateth all abomination of error: and they that fear him shall not love it. God made man from the beginning, and left him in the hand of his own counsel. He added his commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil: that which he shall choose shall be given him: for the wisdom of God is great; and he is strong in power, seeing all men without ceasing. Eccli. 15—12 to 19.

Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed, and brought low, and turned them from their station: as the potter's clay is in his hand, to fashion and order it. All his ways are according to his ordering: so man is in the hand of him that made him; and he will render to him according to his judgment. Ibid. 33—12 to 14.

Wo to him that gainsayeth his Maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making; and thy work is without hands? Isa. 45—9.

Cannot I do with you as this potter, O house of Israel, saith the Lord? behold, as clay *is* in the hand of the potter, so are you in my hand, O house of Israel. Jerem. 18—6.

For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the first-born amongst many brethren. And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. 8—29, 30.

What shall we say then? Is there injustice with God? God forbid. For he saith to Moses (*Exod.* 33—19): I will have mercy on whom I will have mercy: and I will show mercy to whom I will show mercy. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. * * Therefore he hath mercy on whom he will; and whom he will he hardeneth. Thou wilt say therefore to me: Why doth he then find fault? For who resisteth? O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus? Or hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? and if God willing to show his wrath, and to make his power known, endured with much patience vessels of wrath, fitted to destruction, that he might show the riches of his glory upon the vessels of mercy, which he hath prepared unto glory. Ibid. 9—14 to 16, and 18 to 23.

Who hath predestinated us unto the adoption of children through Jesus Christ unto himself, according to the purpose of his will. To the praise of the glory of his grace, by which he made us acceptable through his beloved Son. Ephes. 1—5, 6.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour. If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work. 2. Tim. 2—20, 21.

And the Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed. Acts. 13—48.

PRELATE.

(*See Bishop, and Pastor.*)

PRESENCE.

Presence of God.

As if the Almighty were not present everywhere, Cain sought out a lonely place wherein to murder Abel. But the fratricide was soon made to understand that God had witnessed his crime. Gen. 4—8. See 5—22; 6—9, and 17—1.

As the Lord liveth the God of Israel, in whose sight I (*Elias*) stand. 3. Kings. 17—1. See 18—15.

I set the Lord always in my sight: for he is at my right hand, that I be not moved. Psalm. 15—8.

Whither shall I go from thy spirit? or whither shall I flee from thy face? if I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me; and thy right hand shall hold me. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. But darkness shall not be dark to thee; and night shall be as light as the day: the darkness thereof, and the light thereof, are alike *to thee*. Psalm. 138—7 to 12.

And they (*the two elders*) perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. Dan. 13—9. See verses 20 and 23.

But Judas and they that were with him, encountered them, calling upon God by prayers: so fighting with their hands, but praying to the Lord with their hearts, they slew no fewer than five and thirty thousand, being greatly cheered with the presence of God. 2. Mach. 15—26, 27.

Behold, I am with you all days, even to the consummation of the world. Matth. 28—20.

PRESENT.

(*See Gift.*)

Pride Prohibited and Punished.

Eve was made proud by the words of the serpent: For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. Gen. 3—5.

The builders of the tower of Babel were punished for their pride and presumption. See Ibid. 11—7.

But she (*Agar*) perceiving that she was with child, despised her mistress. Ibid. 16—4.

His (*Joseph's*) brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred. Ibid. 37—8. See verse 10.

But he (*Pharao*) answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go. Exod. 5—2.

And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. Ibid. 14—26.

And I will break the pride of your stubbornness; and I will make to you the heaven above as iron, and the earth as brass. Levit. 26—19.

And Mary and Aaron spoke against Moses, because of his wife the Ethiopian, and they said: Hath the Lord spoken by Moses only? hath he not also spoken to us in like manner? * * The cloud also that was over the tabernacle departed: and behold, Mary appeared white as snow with a leprosy. Num. 12—1, 2 and 10.

The rebellion of Core, Dathan and Abiron was brought about by pride. See Ibid. Chapter 16; also Psalm. 105—17, 18.

I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride you went up into the mountain. And the Amorrhite that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma. And when you returned, and wept before the Lord, he heard you not; neither would he yield to your voice. Deut. 1—43 to 45. See 8—14.

But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge: that man shall die, and thou shalt take away the evil from Israel: and all the people hearing it shall fear, that no one afterwards swell with pride. Ibid. 17—12, 13. See verse 20.

And behold, a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull. And he called hastily to his armour-bearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. Judges. 9—53, 54. See verse. 28; also 1. Kings. 15—30; Chapter 17, and 1. Paral. 10—4.

But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now-a-days who flee from their masters. 1. Kings. 25—10. See verse 25; also 2. Kings. 15—10; 18—14, 15, and 3. Kings. 1—5.

And the poor people thou wilt save: and with thy eyes thou wilt humble the haughty. 2. Kings. 22—28.

The sin of pride committed by David in taking the census of his people was severely punished. Ibid. 24—14. See 1. Paral. 21—14.

Lust of power led Jeroboam to set up idols for the worship of the people. 3. Kings. 22—28.

The division of the kingdom was brought about by the pride of Roboam. Ibid. 22—14.

Dost thou trust in Egypt, a staff of a broken reed, upon which if a man lean, it will break, and go into his hand, and pierce it? so is Pharao king of Egypt, to all that trust in him. 4. Kings. 18—21. See Eccli. 48—20, and Isa. 36—6.

Thou (*Sennacherib*) hast been mad against me; and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips: and I will turn thee back by the way, by which thou camest. 4. Kings. 19—28. See verse 22; also Isa. 37—23 to 30.

In those days Ezechias was sick even unto death: and he prayed to the Lord: and he heard him, and gave him a sign. But he did not render again according to the benefits which he had received; for his heart was lifted up: and wrath was enkindled against him, and against Juda and Jerusalem. And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias. 2. Paral. 32—24 to 26. See 25—16, 23, 24; 26—16; 4. Kings. 28—13; Isa. Chapter 39, and 2. Esdras. 9—16, 29.

For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called god by those nations which could be brought under him by the power of Holofernes. Judith. 3—13. See 1—17; 9—16, and 13—28.

Bring to pass, O Lord, that his pride may be cut off with his own sword. * * Give me constancy in my mind, that I may despise him; and fortitude that I may overthrow him. For this will be a glorious monument for thy name, when he shall fall by the hand of a woman. Ibid. 9—12, 14, 15.

So (*the proud*) Aman was hanged on the gibbet which he had prepared for Mardochai. Esther. 7—10. See 3—5, 9; 5—13, and 16—12.

The praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven, and his head touch the clouds: in the end he shall be destroyed like a dunghill: and they that had seen him, shall say: Where is he? As a dream that fleeth away he shall not be found; he shall pass as a vision of the night. Job. 20—5 to 8. See following verses to end of Chapter.

God hath given him place for penance, and he abuseth it unto pride: but eyes are upon his ways. They are lifted up for a little while, and shall not stand, and shall be brought down as all things, and shall be taken away: and as the tops of the ears of corn they shall be broken. Ibid. 24—23, 24.

Scatter the proud in thy indignation, and behold every arrogant man, and humble him. Look on all that are proud, and confound them, and crush the wicked in their place. Hide them in the dust together, and plunge their faces into the pit. Ibid. 40—6, 7. See 41—25.

For thou wilt save the humble people; but wilt bring down the eyes of the proud. Psalm. 17—28.

O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly. Psalm. 30—24. See verse 19; also Psalm 33—12; 58—13; 73—3, 23, and 100—5, 7.

I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. And I passed by, and lo, he was not: and I sought him, and his

place was not found. Psalm. 36—35, 36. See Psalm. 72—6; 88—11; 118—21, 51, 69, 78 and 122.

The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. Prov. 8—13. See 6—17.

Where pride is, there also shall be reproach: but where humility is, there also *is* wisdom. Ibid. 11—2.

Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom. Ibid. 13—10.

In the mouth of a fool is the rod of pride. Ibid. 14—3.

The Lord will destroy the house of the proud; and will strengthen the borders of the widow. Ibid. 15—25.

Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. * * Pride goeth before destruction: and the spirit is lifted up before a fall. It is better to be humbled with the meek, than to divide spoils with the proud. Ibid. 16—5 and 18, 19.

Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled. Ibid. 18—12.

Appear not glorious before the king; and stand not in the place of great men. For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince. Ibid. 25—6, 7.

Humiliation followeth the proud: and glory shall uphold the humble of spirit. Ibid. 29—23.

Pride is hateful before God and men: and all iniquity of nations is execrable. * * Why is earth and ashes proud? * * The beginning of the pride of man, is to fall off from God: because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions: and it shall ruin him in the end. Eccli. 10—7, 9, 14, 15. See verses 17, 18, 21 and 22.

Error and darkness are created with sinners: and they that glory in evil things, grow old in evil. Ibid. 11—16. See verses 4 and 32; also 16—8 to 10; and 25—3, 4.

The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day. Because the day of the Lord of hosts *shall be* upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled. Isa. 2—11, 12. See verses 17; also 3—16 and following verses; 5—15, 10—12, and 13—11, 19.

The Lord sent a word into Jacob; and it hath lighted upon Israel. And all the people of Ephraim shall know, and the inhabitants of Samaria that say in the pride and haughtiness of their heart: The bricks are fallen down: but we will build with square stones: they have cut down the sycamores, but we will change them for cedars. Ibid. 9—8 to 10.

How art thou fallen from heaven, O Lucifer, who didst rise in the morning! how art thou fallen to the earth, thou didst wound the nations! And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit. Ibid. 14—12 to 15 See whole chapter.

We hath heard of the pride of Moab, he is exceedingly proud: his pride and his arrogancy and his indignation is more than his strength. There-

fore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls tell ye their stripes. Ibid. 16—6, 7. See 28—1, 3; also Ezech. 7—10, 20, 24.

And now hear these things, thou that are delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and shall not know barrenness. These two things shall come upon thee suddenly in one day, barrenness and widowhood. Isa. 47—8, 9. See 27—10; 29—4, 20; 37—10, 24; 39—2, and 4. Kings. 20—13.

Thus saith the Lord: After this manner will I make the pride of Juda and the great pride of Jersualem to rot. Jerem. 13—9.

We have heard the pride of Moab: he is exceeding proud; his haughtiness, and his arrogancy and his pride, and the loftiness of his heart. Ibid. 48—29. See verses 26 and 30.

Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clifts of the rock, and endeavourest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord. Ibid. 49—16.

And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him. Ibid 50—32. See verse 31.

Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God in the heart of the sea; whereas thou art a man, and not God; and hast set thy heart as if it were the heart of God: * * therefore behold, I will bring upon thee strangers, the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom: and they shall defile thy beauty. Ezech. 28—2 and 7. See 16—49, 56; also 31—11, and following verses.

It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth. * * And the king answered, and said: Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence? And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee: And they shall cast thee out from among men: and thy dwelling shall be with cattle and wild beasts; thou shalt eat grass like an ox: and seven times shall pass over thee till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. 4—19, and 27 to 29. See 5—20 to 22.

The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground? Abdias. verse 3. See Amos. 8—7.

So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot; such was the haughtiness of his mind. 2. Mach. 5—21. See 1. Mach. 1—22, 25, and 7—34, 47.

And swelling with anger, he (*Antiochus*) thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the

judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord the God of Israel that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts: and indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice. Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot; so that his limbs were much pained by a grievous bruising of the body. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground was carried in a litter, bearing witness to the manifest power of God in himself: so that worms swarmed out of the body of this man; and whilst he lived in sorrow and pain, his flesh fell off; and the filthiness of his smell was noisome to the army. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench. 2. Mach. 9—4 to 10. See 15—4, 5, 6, 30.

And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. Matth. 11—23. See Luke. 10—15.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. Luke. 1—51, 52.

Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. Ibid. 14—11. See 18—14, and Matth. 23—12.

The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican. Luke. 18—11.

And there was also a strife amongst them (*the apostles*), which of them should seem to be greater. Ibid. 22—24. See Acts. 12—21 and following verses; Rom. 1—30; 11—20, and 12—16.

Let us not become desirous of vain-glory. Galat. 5—26. See Philip. 2—3, and 1. Tim. 3—6.

In like manner, ye young men, be subject to the ancients. And do ye all insinuate humility one to another: for God resisteth the proud, and giveth grace to the humble. 1. Peter. 5—5. See 2. Tim. 3—2; Titus. 1—7, and James. 4—6.

For, speaking swelling words of vanity, they allure in desires of the flesh of riotousness those, who had escaped a little from them who converse in error. 2. Peter. 2—18. See Jude. verse. 16, and Apocal. 18—7.

PRIEST.

Duties of Priests.

I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me. Exod. 29—44. See whole Chapter; also Levit. Chapter. 8.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire

therein, and incense on it, offering before the Lord strange fire; which was not commanded them. * * And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die,and indignation come upon all the congregation. * * You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generation. Levit. 10—1, 6, 9. See verse 12.

The Lord said also to Moses: Speak to the priests the sons of Aaron, and thou shalt say to them: Let not a priest incur an uncleanness at the death of his citizens. * * They shall be holy to their God, and shall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they shall be holy. * * Let them therefore be holy, because I also am holy, the Lord, who sanctify them. Ibid. 21—1, 6, 8. See Chapter 22.

And the Lord spoke to Moses, saying: Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually, without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations. Ibid. 24—1 to 3.

But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death. Num. 3—10. See Chapter 4.

And the sons of Aaron the priests shall sound the trumpets: and this shall be an ordinance for ever in your generations. Ibid. 10—8.

And the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood. * * But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain. Ibid. 18—1 and 7. See whole Chapter.

And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name; and that by their word every matter *should be decided*, and whatsoever is clean or unclean should be judged. Deut. 21—5. See 20—2.

And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel. * * And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed. 1. Kings. 2—28 and 35.

But Aaron and his sons offered burnt-offerings upon the altar of holocaust, and upon the altar of incense, for every work of the holy of holies; and to pray for Israel according to all that Moses the servant of God had commanded. 1. Paral. 6—49.

And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men, withstood the king, and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted

to thy glory by the Lord God. And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. And Azarias the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead: and they made haste to thrust him out. Yea, himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord. 2. Paral. 26—17 to 20. See 31—2.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. Malach. 2—7.

But the priests and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and to keep my ceremonies. Ezech. 44—15, 16.

Thou art a priest for ever, according to the order of Melchisedech: who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. Hebr. 5—7. See verse 1.

And every priest, indeed, standeth daily ministering, and often offering the same sacrifices, which can never take away sins: but he (*Christ*), offering one sacrifice for sins, for ever sitteth on the right hand of God. Ibid. 10—11, 12. See 8—3.

Support of Priests.

And the remnant of the sacrifice shall be Aaron's, and his son's, holy of holies of the offerings, of the Lord. * * And whatsoever is left, shall be Aaron's and his sons, holy of holies of the offerings of the Lord. Levit. 2—3 and 10. See 5—13; Eccli. 7—34; Exod. 29—26, and following verses.

The right shoulder also of the victims of peace-offerings shall fall to the priest for first-fruits. Levit. 7—32.

And thou shalt give the money to Aaron and his sons, the price of them that are above. Num. 3—48. See Chapter 18; also 1. Kings. 2—28.

All the first-fruits also, which the children of Israel offer, belong to the priest: and whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his. Num. 5—9, 10.

The priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel; because they shall eat the sacrifices of the Lord, and his oblations. And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them. This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast: the first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep. For the Lord thy God hath chosen him of all thy tribes, to stand, and to minister to the name of the Lord, him and his sons for ever. Deut. 18—1 to 5. See 12—19.

But the money for trespass, and the money for sins, they brought not into the temple of the Lord; because it was for the priests. 4. Kings. 12—16.

He (*Ezechias*) commanded also the people that dwelt in Jerusalem, to give to the priests and the Levites their portion, that they might attend to the law of the Lord. 2. Paral. 31—4. See verse 19; also 1. Paral. 6—64, and 1. Mach. 10—42.

And that we would bring the first-fruits of our land, and the first-fruits of all fruit of every tree, from year to year, in the house of our Lord: and the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God. And that we would bring the first-fruits of our meats and of our libations, and the fruit of every tree, of the vintage also, and of oil to the priests, to the store-house of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities. 2. Esdras. 10—35 to 37.

And he (*God*) added glory to Aaron, and gave him an inheritance, and divided unto him the first-fruits of the increase of the earth. He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed. Eccli. 45—25, 26.

Priests should not be Required to Pay Taxes.

We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll, or tribute, or custom upon them. 1. Esdras. 7—24. See Eccli. 7—31 to 35.

Vesture, Ornaments and Ordination of Priests.

The pontifical robes of Aaron and his sons are described in Exod. Chapters 28 and 39.

And thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish, and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour. And thou shalt put them in a basket, and offer *them;* and the calf and the two rams. And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water, thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle. And thou shalt put the mitre upon his head, and the holy plate upon the mitre: and thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated. Thou shalt bring his sons also, and shalt put on them the linen tunics, and gird them with a girdle. Ibid. 29—1 to 8. See whole Chapter.

And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood. Ibid. 40—12, 13.

And the Lord spoke to Moses, saying: Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread: and thou shalt gather together all the congregation to the door of the tabernacle. * * And immediately he offered Aaron and his sons: and

when he had washed them, he vested the high-priest with the straight linen garment, girding him with the girdle, and putting on him the violet tunic, and over it he put the ephod, and binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth. He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold consecrated with sanctification, as the Lord had commanded him. Levit. 8—1 to 3, and 6 to 9. See whole Chapter.

First-Fruits and Tithes Gwere iven to Priests.

(*See also First-Fruits, and Tithes.*)

And the Lord said to Aaron: Behold, I have given thee the charge of my first-fruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances. * * But the first-fruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them. All the best of the oil, and of the wine, and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee. All the first ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them. Num. 18—8 and 11 to 13. See 5—9, 10; Deut. 18—3, 4, and Ezech. Chapter 44.

Authority of Priests.

If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel. Deut. 17—8 to 12.

And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name: and that by their word every matter *should be decided*, and whatsoever is clean or unclean should be judged. Ibid. 21—5.

You are the ancients among the people of God, and their very soul resteth upon you. Judith. 8—21.

Honour God with all thy soul; and give honour to the priests, and purify thyself with thy arms. Give them their portion, as it is commanded thee, of the first-fruits and of purifications: and for thy negligences purify thyself with a few. Eccli. 7—33, 34. See verses 31, 32.

And when there shall be a controversy, they (*the priests*) shall stand in my judgments, and shall judge. Ezech. 44—24. See verse 23.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. Malach. 2—7.

Priests to Bless the People.

But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God, blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. Gen. 14—18, 19

And the Lord spoke to Moses, saying: Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee, and keep thee. Num. 6—22 to 24. See following verses.

And when the battle is now at hand, the priest shall stand before the army, and shall *bless them.* Deut. 20—2.

And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name. Ibid. 21—5.

And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. 1. Kings. 2—20.

And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel. And the priests and the Levites rose up and blessed the people. 2. Paral. 30—26, 27.

The Good Priest Honors God.

The priests also that come to the Lord, let them be sanctified, lest he strike them. Exod. 19—22.

And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. Ibid 28—38.

And the Lord spoke to Moses, saying: Thou shalt make also a brazen laver with its foot, to wash in: and thou shall set it between the tabernacle of the testimony and the altar. And water being put into it, Aaron and his sons shall wash their hands and feet in it, when they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord, lest perhaps they die. Ibid. 30—17 to 21. See verse 10.

And he (*Moses*) said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded. Levit. 9—7.

And Moses said to Aaron: This is what the Lord hath spoken: I will be sanctified in them that approach to me; and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace. Ibid. 10—3.

They (*the priests*) shall be holy to their God, and shall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they shall be holy. Ibid. 21—6.

And the Lord spoke to Moses, saying: Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord. Say to them, and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children

of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord. Ibid. 22—1 to 3.

And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed. 1. Kings. 2—35.

My covenant was with him (*Levi*) of life and peace: and I gave him fear: and he feared me; and he was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity. Malach. 2—5, 6.

For every high-priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Hebr. 5—1. See following verses; also 8—3.

The Good Priest is Irreproachable in Life and Conduct.

The Lord also said to Aaron: You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations. Levit. 10—8, 9. See 21—13, 14.

It behoveth, therefore, a bishop to be blameless,—sober, not given to wine. 1. Tim. 3—2, 3.

A bishop must be without crime, as the steward of God; not proud, not subject to anger, not given to wine. Titus. 1—7. See verse 8.

Let thy priests be clothed with justice. Psalm. 131—9.

Be you clean, you that carry the vessels of the Lord. Isa. 52—11. See Ezech. 44—21, 22.

Keep thyself chaste. 1. Tim. 5—22. See verse 11; also 4—12, and 6—11.

But flee thou youthful desires; and follow justice, faith, charity, and peace, with those who call on the Lord from a pure heart. 2. Tim. 2—22. See Titus. 2—7.

The Good Priest Edifies his Neighbor by Word and Example.

And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you; comfort their hearts by your speech, that they may be mindful how our fathers were tempted, that they might be proved, whether they worshipped their God truly. Judith. 8—21.

And they (*the priests*) shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean. Ezech. 44—23. See verse 24; also Malach. 2—7.

But sanctify the Lord Christ in your heart, being always ready to satisfy every one that asketh you a reason of that hope which is in you. But with modesty and fear, having a good conscience; that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. 1. Peter. 3—16. See 2—12.

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. 1. Cor. 4—1.

But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chasity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth,

in the power of God; by the armour of justice, on the right hand, and on the left: through honour and dishonour, through infamy and good name; as seducers, and yet speaking truth; as unknown, and yet known; as dying, and behold, we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. 2. Cor. 6—4 to 10.

Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. 1. Tim. 4—12.

The Good Priest is Called and Consecrated to his Office.

Take unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office. Exod. 28—1.

Thou shalt anoint Aaron and his sons, and shall sanctify them, that they may do the office of priesthood unto me. Ibid. 30—30.

And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood. Ibid. 40—12, 13. See 29—35.

And when he (*Moses*) had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof: and the laver with the foot thereof he sanctified with the oil. And he poured it upon Aaron's head: and he anointed, and consecrated him. * * He offered also the second ram, in the consecration of the priests: and Aaron and his sons put their hands upon the head thereof: and when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot. * * And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished. Levit. 8—11, 12, 22, 23 and 33. See Eccli. 45—18.

Say to Aaron: Whosoever of thy seed, throughout their families, hath a blemish, he shall not offer bread to his God: neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose, if his foot, or if his hand be broken, if he be crooked-backed, or blear-eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture: whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God. Levit. 21—17 to 21.

And he (*Judas Machabeus*) chose priests without blemish, whose will was set upon the law of God: and they cleansed the holy places, and took away the stones that had been defiled into an unclean place. 1. Mach. 4—42, 43.

And when they (*Paul and Barnabas*) had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed. Acts. 14—22.

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee. Titus. 1—5. See following verses.

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. Hebr. 5—4.

The Good Priest is Honored by the Faithful.

So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharao's hands: and all its people from one end of the borders of Egypt, even to the other end thereof, except the land of the priests, which had been given them by the king; to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions. Gen. 47—20 to 22.

Humble thy soul to the ancient. Eccli. 4—7.

With all thy soul fear the Lord; and reverence his priests. With all thy strength love him that made thee: and forsake not his ministers. Honour God with all thy soul; and give honour to the priests, and purify thyself with thy arms. Ibid. 7—31 to 33.

Let the priests who rule well be esteemed worthy of double honour; especially they who labour in the word and doctrine. 1. Tim. 5—17.

The Good Priest is Rewarded by God.

All the first-fruits also, which the children of Israel offer, belong to the priest: and whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his. Num. 5—9, 10.

And the Lord said to Aaron: Behold, I have given thee the charge of my first-fruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances. * * And the Lord said to Aaron: You shall possess nothing in their land; neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant. Ibid. 18—8 and 20, 21.

Wherefore Levi hath no part nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him. Deut. 10—9. See 18—1, and following verses.

And they (*the priests*) shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel; for I am their possession. They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs. And the first-fruits of all the first-born, and all the libations of all things that are offered, shall be the priests': and you shall give the first-fruits of your meats to the priest, that he may return a blessing upon thy house. Ezech. 44—28 to 30.

Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts: and I will give thee some of them that are now present here to walk *with thee*. Zach. 3—7.

The Bad Priest Acts in a Spirit of Ambition.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire; which was not commanded them. And fire coming out from the Lord destroyed them: and they died before the Lord. Levit. 10—1, 2. See 17—3; Num. 3—4; 16—31; 26—61, and Deut. 11—6.

And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die. Num. 17—10. See verse 13; also 18—7; 3. Kings. 13—1, and 2. Paral. 26—19.

And strangers stood up against him (*Aaron*): and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath. The Lord God saw, and it pleased him not: and they were consumed in his wrathful indignation. He wrought wonders upon them, and consumed them with a flame of fire. Eccli. 45—22 to 24.

The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols. Jerem. 2—8.

The Bad Priest Scandalizes his Neighbor, and Heaps Reproach upon Himself.

Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane; nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths: and I was profaned in the midst of them. Ezech. 22—26.

Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves. Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods. Baruch. 6—9, 10. See verse 27.

My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and hast forgotten the law of thy God, I also will forget thy children. * * And there shall be like people like priest: and I will visit their ways upon them; and I will repay them their devices. Osee. 4—6 and 9.

Hear ye this, O priests; and hearken, O ye house of Israel; and give ear O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over, and a net spread upon Thabor. And you have turned aside victims into the depth. Ibid. 5—1, 2.

Gird yourselves, and lament, O ye priests: howl, ye ministers of the altars; go in, lie in sackcloth, ye ministers of my God; because sacrifice and libation is cut off from the house of your God. Joel. 1—13.

Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us. Micheas. 3—11.

Her prophets *are* senseless, men without faith: her priests have polluted the sanctuary: they have acted unjustly against the law. Sophon. 3—4.

To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible. Malach. 1—7. See verses. 10, 12, 13.

But you have departed out of the way, and have caused many to stum-

ble at the law: you have made void the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law. Ibid. 2 –8, 9.

Cupidity and Greed of Bad Priests.

And the Lord spoke to Moses, saying: Speak to the children of Israel, that they bring first-fruits to me: of every man that offereth of his own accord, you shall take them. Exod. 25 - 2. See 35—5.

They (*the sons of Levi*) shall not possess any other thing, but be content with the oblation or tithes, which I have separated for their uses and necessities. Num. 18—23, 24.

The priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel; because they shall eat the sacrifices of the Lord, and his oblations. And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them. Deut. 18—1, 2. See 16—10.

And king Joas called Joiada the high priest and the priests, saying to them: Why do you not repair the temple? Take you therefore money no more according to your order; but restore it for the repairing of the temple. And the priests were forbidden to take any more money of the people, and to make the repairs of the house. 4. Kings. 12—7, 8. See. 1. Kings. 2--12 and following verses.

But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory. * * For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them. Isa. 61—6 and 8.

Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen *it*, saith the Lord. Jerem. 7—11.

And she (*the lioness*) brought out one of her whelps; and he became a lion: and he learned to catch the prey, and to devour men. Ezech. 19—3.

Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains, through covetousness. Ibid. 22—27. See Micheas. 3—5, 11, and Sophon. 3—3, 4.

They shall eat the sins of my people; and shall lift up their souls to their iniquity. Osee. 4—8.

Because Ephraim hath made many altars to sin: altars are become unto him unto sin. Ibid. 8—11.

And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God. Amos. 2—8.

Wo to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria; ye great men, heads of the people, that go with state into the house of Israel. Ibid. 6—1.

Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand. Malach. 1—10. See verse 13.

And Jesus went into the temple of God, and cast out all who were selling and buying in the temple; and overthrew the tables of the money-changers,

and the chairs of them that sold doves. And he saith to them: It is written: My house shall be called the house of prayer: but you have made it a den of thieves. Matth. 21—12, 13. See Mark. 11—15: Luke. 19—45, and John. 2—14.

I know that, after my departure, ravenous wolves will enter in among you, not sparing the flock. * * I have not coveted any man's silver, gold or apparel, as you yourselves know: that as for such things as were needful for me, and for them that are with me, these hands have furnished. I have showed you all things, that labouring in this manner, we must receive the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give, than to receive. Acts. 20—29, and 33 to 35.

Behold, now the third time I am ready to come to you: and I will not be burdensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. 2. Cor. 12—14.

For all seek the things that are their own, not the things that are Jesus Christ's. Philip. 2—21.

Not that I seek the gift: but I seek the fruit that may abound to your account. Ibid. 4—17.

Neither did we eat any man's bread for nothing, but in labour and in toil working night and day, lest we should be burdensome to any of you. 2. Thess. 3—8. See 1. Thess. 2—9.

Feed the flock of God which is among you; taking care *thereof* not by constraint, but willingly according to God: neither for the sake of filthy lucre, but voluntarily. 1. Peter. 5—2. See 1. Tim. 3—2, 3; Titus. 1—7, and 1. Mach. 4—8, 14.

Punishment of Bad Priests.

And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharao? and I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel: why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the first-fruits of every sacrifice of my people Israel? wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised. Behold, the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house. 1. Kings. 2—27 to 31. See 3—13, and Num. Chapter 16.

And the king said also to Abiathar the priest: Go to Anathoth to thy lands; for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David my father, and hast endured trouble in all the troubles my father endured. So Solomon cast out Abiathar, from being the priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo. 3. Kings. 2—26, 27.

Wo to the wicked unto evil: for the reward of his hands shall be given him. Isa. 3—11. See 24—2.

The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord. Jerem. 8—7. See Chapter 5; also Osee. 4—6, 9, and 5—1.

And now, O ye priests, this commandment is to you. If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea I will curse them: because you have not laid it to heart. Behold, I will cast the shoulder to you, and I will scatter upon your face the dung of your solemnities; and it shall take you away with it. Malach. 2—1 to 3. See Sophon. 3—4.

At that time Alcimus was struck: and his works were hindered: and his mouth was stopped; and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house. And Alcimus died at that time in great torment. 1. Mach. 9—55, 56. See 7—4, 5, 9 and 21.

The Priest, and not the Law or the Scripture Alone, is the Judge.

If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy; and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die, and thou shalt take away the evil from Israel. Deut. 17—8 to 12.

For the lips of the priest shall keep knowledge; and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts. Malach. 2—7.

PRIESTHOOD.

Spiritual Priesthood.

If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel. Exod. 19—5, 6.

But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory. Isa. 61—6.

But you *are* a chosen generation, a royal priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his admirable light. 1. Peter. 2—9.

And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood, and hath made us a kingdom and priests to God and his Father; to him be glory and empire for ever and ever. Amen. Apocal. 1—5, 6.

Thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation: and hast made us to our God a kingdom, and priests: and we shall reign on the earth. Ibid. 5—9, 10.

PRIMOGENITURE.

(*See First-Born.*)

PRINCE.

Good Princes and Superiors.

Moses went to Pharao again and again in behalf of his people. Exod. Chapters 5, 7, 9 and 10. See also 14—13, 15.

Moses prayed for the people, when they were murmuring against him. Ibid. 15—24, 25. See 32—11, and 17—9, and following verses.

When Moses went to the mountain, he took care to provide for the government of the people during his absence. Ibid. 24—14.

Moses desired that all the people might share the honor of prophecy with himself. Num. 11—27, 29.

And the Lord said to Moses: How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them? I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is. And Moses said to the Lord: * * Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place. And the Lord said: I have forgiven according to thy word. Ibid. 14—11 to 13, and 19, 20.

And the Lord said to Moses: Get you not from the midst of this multitude; this moment will I destroy them. And as they were lying on the ground, Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth. When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense: and standing between the dead and the living, he prayed for the people; and the plague ceased. Ibid. 16—44 to 48.

And Moses answered him: May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude: and may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd. Ibid. 27—15 to 17.

And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel. Josue. 24—31.

And Samuel judged Israel all the days of his life: and he went every year about to Bethel and to Galgal and to Masphath; and he judged Israel in

the foresaid places. And he returned to Ramatha: for there was his house, and there he judged Israel: he built also there an altar to the Lord. 1. Kings. 7—15 to 17.

Samuel said to the people: And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. Ibid 12—23.

And David said to the Lord, when he saw the Angel striking the people: It is I, I am he that have sinned; I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house. 2. Kings. 24—17. See 1. Paral. 21—17.

And all Israel heard the judgment which the king (*Solomon*) had judged: and they feared the king, seeing that the wisdom of God was in him to do judgment. 3. Kings. 3—28.

And he (*Ezechias*) did that which was good before the Lord, according to all that David his father had done. He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan. He trusted in the Lord the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him. 4. Kings. 18—3 to 5.

The queen of Saba said to Solomon: Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom. Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them for ever; therefore hath he made thee king over them, to do judgment and justice. 2. Paral. 9—7, 8. See 19—5 to 7; 1. Esdras. 10—1, and Judith. 4—11, 12.

And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias, and I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda. Isa. 22—21.

Examples of Bad Princes and Superiors.

And he (*Moses*) said to Aaron: What has this people done to thee, that thou shouldest bring upon them a most heinous sin? And he answered him: Let not my Lord be offended: for thou knowest this people, that they are prone to evil. They said to me: Make us gods, that may go before us: for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him. And I said to them: Which of you hath any gold? and they took and brought it to me: and I cast it into the fire, and this calf came out. Exod. 32—21 to 24.

The Lord being angry, said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel. Num. 25—3, 4. See 1. Kings. 2—12 and following verses; also 3—12.

And the whole weight of the battle was turned upon Saul: and the archers overtook him; and he was grievously wounded by the archers. Then Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armour-bearer would not: for he was struck with exceeding great fear. Then Saul took his sword,

and fell upon it. 1. Kings. 31—3, 4. See 1. Paral. 10—3, and following verses.

The sin committed by David in the enumeration of the people was punished by the death of seventy thousand men. 2. Kings. 24—15. See 1. Paral. 21—14.

So Jeroboam and all the people came to Roboam the third day, as he commanded them. And the king answered roughly, leaving the counsel of the ancients. And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges; but I will beat you with scorpions. 3. Kings. 12—12 to 14. See following verses: also 12—28; 18—18, and 2. Paral. 10—19.

So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel. 2. Paral. 33—9. See 4. Kings. 21—9.

Thy princes (*O Jerusalem*) are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them. Isa. 1—23.

All the kings of the nations have all of them slept in glory, every one in his own house. But thou (*Nabuchodonosor*) art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and are gone down to the bottom of the pit, as a rotten carcass. Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever. Ibid. 14—18 to 20.

The princes of Tanis are become fools; the princes of Memphis are gone astray; they have deceived Egypt, the stay of the people thereof. Ibid. 19—13.

Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna, who is over the temple: and thou shalt say to him: what dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock. Behold, the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment. He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord. And I will drive thee out from thy station, and depose thee from thy ministry. Ibid. 22—15 to 19.

And the princes said to the king: We beseech thee that this man (*Jeremias the prophet*) may be put to death: for on purpose he weakeneth the hands of the men of war that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. And king Sedecias said: Behold, he is in your hands: for it is not lawful for the king to deny you any thing. Jerem. 38—4, 5.

Thy prophets, O Israel, were like foxes in the deserts. You have not gone up to face the enemy; nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord. Ezech. 13—4, 5.

Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Wo to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds? you ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed. The weak you have not strengthened,

and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand. Ibid. 34—2 to 4.

The multitude believed them (*the wicked elders*) as being the elders and the judges of the people: and they condemned her (*Susanna*) to death. Dan. 13—41.

And Bacchides chose the wicked men, and made them lords of the country. 1. Mach. 9—25. See 7—9.

But after the death of Seleucus, when Antiochus who was called the Illustrious had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high-priesthood. * * Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the Heathens. 2. Mach. 4—7 and 10.

Then Jesus spoke to the multitude and to his disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders: but with a finger of their own they will not move them. * * But wo to you, Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men: for you go not in yourselves; and those that are going in, you suffer not to enter. Matth. 23—1 to 4 and 13.

But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth: and the wolf snatcheth and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. John. 10—12, 13.

Pilate knew that Christ was innocent, and yet condemned him, in order to curry favor with the Jews. Matth. 27—18; Mark. 15—10, and Luke. 23—25.

Then the high priest rising up, and all that were with him (which is the heresy of the Sadducees,) were filled with indignation. And they laid hands on the apostles, and put them in the common prison. Acts. 5—17, 18. See 4—18.

And the people ran together against them: and their garments being torn off, the magistrates commanded them (*Paul and Silas*) to be beaten with rods. Ibid. 16—22. See Chapter 7.

And the high priest Ananias commanded them who stood by him, to strike him on the mouth. Then Paul said to him: God shall strike thee, thou whited wall. For, sittest thou there to judge me according to the law, and contrary to the law commandest me to be struck? Ibid. 23—2, 3.

But when two years when ended, Felix had for successor Portius Festus. And being willing to gratify the Jews, he left Paul a prisoner. Ibid. 24—27. See 25—9, 11.

PRIVATE JUDGMENT.

(*See Bible.*)

PROMISE.

(*See also Vow.*)

God's Promises are Conditional.

And when the Lord thy God shall have enlarged thy borders, as he swore to thy fathers, and shall give thee all the land that he promised them, (yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid. Deut. 19—8, 9.

And the Lord shall make thee the head, and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them. Ibid. 28—13. See whole Chapter; also Levit. Chapter 26.

Wherefore thus saith the Lord the God of Israel (*to Heli*): I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised. 1. Kings. 2—30.

The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought he shall live. Ezech. 18—20 to 22.

Thou therefore, O son of man say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin. Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity; all his justices shall be forgotten; and in his iniquity, which he hath committed, in the same shall he die. And if I shall say to the wicked: Thou shalt surely die; and he do penance for his sin, and do judgment and justice, and if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing; he shall surely live, and shall not die. None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice: he shall surely live. Ibid. 33—12 to 16.

He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned. Mark. 16—16.

He that believeth in him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. * * He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John. 3—18 and 36. See 1—12.

Amen, amen I say unto you: He that believeth in me, hath everlasting life. Ibid. 6—47.

Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed: and you shall know the truth, and the truth shall make you free. Ibid. 8—31, 32.

If you know these things, you shall be blessed if you do them. Ibid. 13—17. See 15—7 and 14.

And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him. Rom. 8—17.

For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end. Hebr. 3—14. See Coloss. 1—23.

He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death. Apocal. 2—11. See verses 7, 17, and 26; also 3—5, 12 and 21.

He that shall overcome, shall possess these things: and I will be his God, and he shall be my son. Ibid. 21—7. See 2. Peter. 1—4.

PROPHET.

The Prophets had the Spirit of God.

(*See Apostles.*)

True Prophets are Sent by God.

And the word of the Lord came to me, saying: Before I formed thee in the bowels of thy mother, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations. And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child. And the Lord said to me: Say not I am a child: for thou shalt go to all that I shall send thee; and whatsoever I shall command thee, thou shalt speak. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold, I have given my words in thy mouth: lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant. Jerem. 1—4 to 10.

For the Lord God doeth nothing without revealing his secrets to his servants the prophets. Amos. 3—7.

And the spirits of the prophets are subject to the prophets. 1. Cor. 14—32.

True Prophets are Despised by the Wicked.

I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him. And he that will not hear his words, which he shall speak in my name, I will be the revenger. Deut. 18—18, 19.

And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place. But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people; and there was no remedy. 2. Paral. 36—15, 16.

And they said: Come and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come and let us strike him with his tongue, and let us give no heed to all his words. Jerem. 18—18.

Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed: I am become a laughing-stock all the day, all scoff at me. For I am speaking now this long time, crying out *against* iniquity, and I often proclaim devastation: and the word of the Lord is made a reproach to me, and a derision all the day. Ibid. 20—7, 8.

And the Lord hath sent to you all his servants the prophets, rising early and sending, and you have not hearkened, nor inclined your ears to hear. Ibid. 25—4.

And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears. Ibid. 26—11. See verse 8; also 38—4.

But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart. Ezech. 3—7.

And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables? Ibid. 20—49.

And you will present wine to the Nazarites, and command the prophets, saying: Prophesy not. Amos. 2—12.

And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house. Matth. 13—57. See Mark. 6—4; Luke. 4—24, and John. 4—44.

Wo to you Scribes and Pharisees, hypocrites; who build the sepulchres of the prophets, and adorn the monuments of the just. Matth. 23—29. See Luke. 13—34.

Then they did spit in his face, and buffeted him: and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? Matth. 26—67, 68. See Mark. 14—65.

False Prophets not to be Heard.

If there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. * * And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage; to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee. Deut. 13—1 to 3 and 5.

But the prophet who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain. And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken? thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass, that thing the Lord hath not spoken; but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him. Ibid. 18—20 to 22.

And Elias said to them: Take the prophets of Baal; and let not one of

them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there. 3. Kings. 18—40. See 13—11; 22—6 to 23, and 4. Kings. 10—19.

Wo to the wicked unto evil: for the reward of his hands shall be given him. Isa. 3—11. See 28—7.

He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods. Prov. 28—10.

His watchman are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping, and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Isa. 56—10, 11.

And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart. Therefore saith the Lord concerning the prophets that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. Jerem. 14—14, 15.

Therefore thus saith the Lord of hosts to the prophets: Behold, I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jerusalem, corruption is gone forth into all the land. Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord. * * Therefore behold, I *am against* the prophets, saith the Lord, who steal my words every one from his neighbour. Behold, I *am against* the prophets, saith the Lord: who use their tongues, and say; The Lord saith it. Behold, I *am against* the prophets, that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord. Ibid. 23—15, 16 and 30 to 32. See Chapter 28.

Hearken not to the words of the prophets that say to you: You shall not serve the king of Babylon; for they tell you a lie For I have not sent them, saith the Lord: and they prophesy in my name falsely, to drive you out, and that you may perish, both you and the prophets that prophesy to you. Ibid. 27—14, 15. See verses 9 and 10.

For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream: For they prophesy falsely to you in my name: and I have not sent them, saith the Lord. * * Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsely: Behold, I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes. Ibid. 29—8, 9 and 21.

And the word of the Lord came to me, saying: Son of man, prophesy thou against the prophets of Israel that prophesy; and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord: thus saith the Lord God: Wo to the foolish prophets that follow their own spirit, and see nothing. Thy prophets, O Israel, were like foxes in the deserts. * * They see vain things: and they foretell lies, saying: The Lord saith: whereas the

Lord hath not sent them: and they have persisted to confirm what they have said. Have you not seen a vain vision, and spoken a lying divination? and you say: The Lord saith: whereas I have not spoken. Therefore thus saith the Lord God: Because you have spoken vain things and have seen lies: therefore behold, I come against you, saith the Lord God. Ezech. 13—1 to 4 and 6 to 8. See whole Chapter.

And when the prophet shall err, and speak a word; I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel. Ibid. 14—9. See Amos. 7—10.

There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls: they have taken riches and hire: they have made many widows in the midst thereof. Ezech. 22—25. See verse 28; also Chapter 34.

Thus saith the Lord concerning the prophets that make my people err; that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him. Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets: and the day shall be darkened over them. And they shall be confounded that see visions; and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God. Micheas. 3—5 to 7.

And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth: and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth. Zach. 13—2. See following verses.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. Matth. 7—15. See 24—11.

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. Luke. 12—1. See Matth. 16—6, 11, 12, and Mark. 8—15.

I know that, after my departure, ravenous wolves will enter in among you, not sparing the flock. And of your own selves will rise up men speaking perverse things, to draw away disciples after them. Acts. 20—29, 30.

Beware of dogs, beware of evil-workers, beware of the concision. Philip. 3—2.

Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world, and not according to Christ. Coloss. 2—8,

Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy. 1. Tim. 4—1, 2. See 2. Tim. 2—17, 18, and Titus. 1—10, 11.

Know also this, that, in the last days, shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemers. 2. Tim. 3—1, 2. See 4—3, 4.

But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. And many shall follow their luxuries, by whom the way of truth shall be blasphem-

ed: and through covetousness with feigned words they shall make merchandise of you; whose judgment now of a long time ceaseth not, and their destruction slumbereth not. 2. Peter. 2—1 to 3. See 3—3.

Dearly beloved, believe not every spirit; but try the spirits, whether they be of God: because many false prophets are gone out into the world. 1. John. 4—1. See verse 3; also 2. John. verse 7, and Jude. verse 18.

False Prophets are Intruders.

And I said: Ah, ah, ah, O Lord God: the prophets say to them: You shall not see the sword, and there shall be no famine among you; but he will give you true peace in this place. And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them. Jerem. 14—13, 14.

I did not send prophets; yet they ran: I have not spoken to them, yet they prophesied. Ibid. 23—21. See Ezech. Chapter 23.

They went out from us: but they were not of us. For if they had been of us, they would no doubt have continued with us: but that they might be made manifest, that they are not all of us. 1. John. 2—19.

False Prophets Seduce the Simple-Minded.

Astonishing and wonderful things have been done in the land. The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things. Jerem. 5—31, 32.

From the prophet even to the priest, all are guilty of deceit. And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace. Ibid. 6—13, 14. See 8—11.

And I have seen the likeness of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings; they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha. * * If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doing. * * I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart? Ibid. 23—14, 22 and 25, 26. See whole Chapter.

Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments. Lamentations. 2—14.

And her prophets have daubed them without tempering *the mortar*, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken. Ezech. 22—28. See verse 25.

Know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness. The watchman of Ephraim *was* with my God: the prophet is become a snare of ruin upon all his ways: madness is in the house of his God. Osee. 9—7, 8.

For there shall arise false christs, and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say

to you: Behold, he is in the desert; go ye not out: Behold, *he is* in the closets; believe it not. Matth. 24—24 to 26. See Mark. 13—22, and Luke. 21—8.

For such false apostles are deceitful labourers, transforming themselves into the apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of justice; whose end shall be according to their works. 2. Cor. 11—13 to 15. See Coloss. 2—8, and 2. Peter. 2—1.

Knowing this first, that in the last days there shall come scoffers with deceit, walking according to their own lusts. 2. Peter. 3—3. See 1. Tim. 4—1; 2. Tim. 3—1, and Jude. verse 18.

False Prophets Known by their Acts.

The priest and the prophet have been ignorant through drunkenness: they are swallowed up with wine; they have gone astray in drunkenness; they have not known him that seeth; they have been ignorant of judgment. Isa. 28—7.

Her prophets *are* senseless, men without faith: her priests have polluted the sanctuary: they have acted unjustly against the law. Sophon. 3—4.

By their fruits you shall know them. Do men gather grapes of thorns or figs of thistles? Matth. 7—16. See Luke. 6—44.

PROSPERITY.

Prosperity is from God.

And the Lord was with him (*Joseph*), and he was a prosperous man in all things. Gen. 39—2.

And David behaved wisely in all his ways: and the Lord was with him. 1. Kings. 18—14. See 2. Kings. 5—10; 2. Paral. 10—9, and 4. Kings. 18—7.

Now therefore thus shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee, from the pastures, from following the flock, that thou shouldst be ruler of my people Israel. And I have been with thee whithersoever thou hast gone; and have slain all thy enemies before thee; and have made thee a name like that of one of the great ones that are renowned in the earth. * * But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come: and hast made me remarkable above all men, O Lord God. What can David add more, seeing thou hast thus glorified thy servant, and known him? 1. Paral. 17—7, 8 and 17, 18. See 2. Kings. 7—8, 9 and 20, 21.

Now then, my son, the Lord be with thee, and do thou prosper. 1. Paral. 22—11.

And Solomon the son of David was strengthened in his kingdom: and the Lord his God was with him, and magnified him to a high degree. 2. Paral. 1—1. See 7—11; 14—6; 15—9; 17—3, 5, 12, and 18—1.

Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed. Prov. 3—33.

For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God. Eccles 3—13.

Prosperity of the Impious.

Why then do the wicked live, are they advanced, and strengthened with riches? Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight. Their houses are secure and peaceable: and the rod of God is not upon them. Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit. Their little ones go out like a flock; and their children dance and play. They take the timbrel, and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment they go down to hell. Job. 21—7 to 13. See whole Chapter.

I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. And I passed by, and lo, he was not: and I sought him, and his place was not found. Psalm. 36—35, 36.

Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee and helped thee; and the right hand of my just One hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing; and the men shall perish that strive against thee. Thou shalt seek them, and shalt not find, the men that resist thee: they shall be as nothing; and as a thing consumed the men that war against thee. Isa. 41—10 to 12.

Prosperity Promised to those who Fear God.

For then thou shalt be able to prosper, if thou keep the commandments and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully; fear not, nor be dismayed. 1. Paral. 22—13.

Take courage and do diligently; and the Lord will be with you in good things. 2. Paral. 19—11.

Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well. Ibid. 20—20.

And he (*Ozias*) sought the Lord in the days of Zacharias that understood and saw God: and as long as he sought the Lord he directed him in all things. Ibid. 26—5.

And Joatham was strengthened, because he had his way directed before the Lord his God. Ibid. 27—6.

So Ezechias did all things which we have said, in all Juda; and wrought that which was good and right and truth before the Lord his God, in all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart: and he did it, and prospered. Ibid. 31—20, 21. See 32—30; also Psalm. 24—13, and Isa. 1—19.

O that thou hadst hearkened to my commandments! thy peace had been as a river, and thy justice as the waves of the sea; and thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face. Isa. 48—18, 19.

But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I

have commanded you, that it may be well with you. Jerem. 7—23. See 22—4; 32—39, and Osee. 2—19.

Worldly Prosperity Generally Incites to Sin.

The land of the Sodomites was as the paradise of the Lord. Gen. 13—10.

But the Lord's portion is his people; Jacob the lot of his inheritance. He found him in a desert land, in a place of horror, and of waste wilderness: he led him about, and taught him: and he kept him as the apple of his eye. * * The beloved grew fat and kicked: he grew fat and thick and gross: he forsook God who made him, and departed from God his saviour. Deut. 32—9, 10 and 15.

Gedeon was good in the days of his obscurity, but acted with unjustifiable cruelty after his great victory. Jee Judges. 6—11, 12, and 8—13,

Prosperity made Saul a reprobate. 1. Kings. 15—11.

David, too, in his prosperity, fell into adultery, and rendered himself guilty of homicide. 2. Kings. 11—4 to 15.

For David's sin of pride in causing a census of his subjects to be taken, see Ibid. 24—1. and 1, Paral. 21—1.

The evils springing from Solomon's abundance were far in excess of the blessings accruing from his wisdom. 3. Kings. 10—27; 11—1, and 2. Paral. 1—15.

Jeroboam promised well in his youth, but erected idols immediately after his elevation to the throne. 3. Kings. 11—28; 12—28, and following verses.

Thou (*Amasias*) hast beaten and prevailed over Edom; and thy heart hath lifted thee up: be content with the glory, and sit at home: why provokest thou evil, that thou shouldst fall, and Juda with thee? 4. Kings. 14—10. See following verses; also 2. Paral. 25—19.

And when the kingdom of Roboam was strengthened and fortified he forsook the law of the Lord, and all Israel with him. 2. Paral. 12—1.

But when he (*Ozias*) was made strong, his heart was lifted up to his destruction: and he neglected the Lord his God; and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense. Ibid. 26—16.

And they took strong cities and a fat land, and possessed houses full of all goods; cisterns made by others, vine-yards, and olive-yards, and fruit-trees in abundance: and they ate, and were filled, and became fat, and abounded with delight in thy great goodness. But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies. 2. Esdras. 9—25, 26. See Esther. Chapter 5, and 7—10.

Two things I have asked of thee; deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God. Prov. 30—7 to 9.

Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor. Ezech. 16—49.

The destruction of the statue seen by Nabuchodonosor furnishes a fitting

illustration of the ruin which overtakes worldly prosperity. See Dan. 2—31 and following verses.

They shall cast thee (*Nabuchodonosor*) out from among men: and thy dwelling shall be with cattle and with wild beasts: and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will. Ibid. 4—22.

According to their pastures they (*the children of Israel*) were filled, and were made full: and they lifted up their heart, and have forgotten me. Osee. 13—6. See 1. Mach. 9—37 to 41; also James. 4—9.

And when the young man had heard this word, he went away sorrowful: for he had great possessions. Then Jesus said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. Matth. 19—22 to 24. See Mark. 10—22: also Luke. 18—23.

And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits: and he thought within himself, saying: What shall I do, because I have not where to lay up together my fruits? and he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided? so is he that layeth up treasure for himself, and is not rich towards God. Luke. 12—16 to 21. See 14—18 and following verses; also Acts. 12—21.

Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy;) to do good; to be rich in good works; to distribute readily; to communicate *to others*; to lay up in store for themselves a good foundation against the time to come, that they may obtain true life. 1. Tim. 6—17 to 19.

PROVIDENCE.

Divine Providence Vindicated.

Give not thy mouth to cause thy flesh to sin: and say not before the Angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands. Eccles. 5—5.

For he (*God*) hath said: By the strength of my own hand I have done it, and by own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of their princes, and as a mighty man have pulled down them that sat on high. And my hand hath found the strength of the people as a nest: and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise. Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood. Isa. 10—13 to 15. See Job. 22—14, and following verses.

Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; how much more you, O ye of little faith? be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Matth. 6—30 to 32. See Psalm. 54—23; Luke. 12—28; Philip. 4—6; 1. Tim. 6—8, and 1. Peter. 5—7.

And you shall be brought before governors, and before kings for my sake, for a testimony to them, and to the Gentiles. But when they shall deliver you up, be not thoughtful how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the spirit of your Father, that speaketh in you. Matth. 10—18 to 20. See Luke. 12—11, 12.

General Providence of God.

And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him. Gen. 6—18 to 22.

The Lord ruleth me: and I shall want nothing. Psalm. 22—1.

Men and beasts thou wilt preserve, O Lord. Psalm. 35—7.

Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth. Psalm. 66—5.

What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good. But if thou turnest away thy face, they shall be troubled. Psalm. 103—28, 29.

The eyes of all hope in thee, O Lord: and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. Psalm. 144—15. 16. See Psalms. 145 and 146.

Sing ye to the Lord with praise: sing to our God upon the harp. Who covereth the heaven with clouds; and prepareth rain for the earth. Who maketh grass to grow on the mountains, and herbs for the service of men. Who giveth to beasts their food; and to the young ravens that call upon him. Psalm. 146—7 to 9.

The eyes of the Lord in every place behold the good and the evil. Prov. 15—3.

For God will not accept any man's person; neither will he stand in awe of any man's greatness: for he made the little and the great: and he hath equally care of all. Wisdom. 6—8.

For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works. Ibid. 7—16.

God reacheth therefore from end to end mightily, and ordereth all things sweetly. Ibid. 8—1.

For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint or make any thing, hating it. And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee? Ibid. 11—25, 26.

But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves, showing that thou art able to save out of all things, yea though a man went to sea without art. Ibid. 14—3, 4.

I am the Lord, and there is none else: there is no God besides me: I girded thee; and thou hast not known me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else: I form the light, and create darkness. I make peace, and create evil: I the Lord that do all these things. Isa. 45—5 to 7. See 42—5; also Amos. 4—13.

NOTE.—*Create evil*, &c. The evils of afflictions and punishments, but not the evil of sin.

Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord? Jerem. 23—24.

Are not two sparrows sold for a farthing and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows. Matth. 10—29 to 31. See Luke. 12—6, 7; also Acts. 27—34.

That they should seek God, if haply they may feel after him or find him: although he be not far from every one of us: for in him we live, and we move, and we are, as some also of your own poets said: for we are also his offspring. Acts. 17—28. See verse 25.

In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will. Ephes. 1—11.

And he (*God*) is before all; and by him all things consist. Coloss. 1—17. See verse 16.

Be you humbled, therefore, under the mighty hand of God; that he may exalt you in the time of visitation: casting all your solicitude upon him; for he hath care of you. 1. Peter. 5—6, 7.

Special Providence of God.

With the Lord shall the steps of a man be directed, and he shall like well his way. When he shall fall, he shall not be bruised; for the Lord putteth his hand under him. Psalm. 36—23, 24.

The young lions roaring after their prey, and seeking their meat from God. Psalm. 103—21.

Who telleth the number of the stars; and calleth them by their names. Psalm. 146—4. See verses 8 and 9.

And all their works are as the sun in the sight of God: and his eyes are continually upon their ways. Eccli. 17—16.

The steps of man are guided by the Lord; and who is the man that can understand his own way? Prov. 20—24.

I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps. Jerem. 10—23.

I also have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered. Amos. 4—7.

But God prepared a worm, when the morning arose on the following

day: and it struck the ivy; and it withered. Jonas. 4—7. See Matth. 10—29; Luke. 12—6, and 2. Kings. 14—11.

But God giveth it a body as he will: and to every seed its proper body. 1. Cor. 15—38.

The Special Providence with which God Provides for His Church.

When the Most High divided the nations; when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel. But the Lord's portion is his people; Jacob the lot of his inheritance. He found him in a desert land, in a place of horror, and of waste wilderness: he led him about, and taught him: and he kept him as the apple of his eye. Deut. 32—8 to 10.

To Elias, who represented the whole Church, the Lord said: Get thee hence, and go towards the east; and hide thyself by the torrent of Carith, which is over-against the Jordan. And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there. 3. Kings. 17—3, 4. See following verses.

The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture. Psalm. 22—1, 2.

The Angel of the Lord shall encamp round about them that fear him, and shall deliver them. Psalm. 33—8.

And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt; and the flames shall not burn in thee. Isa. 43—1, 2. See following verses; also 42—6, and 44—1.

Seek ye, therefore, first the kingdom of God, and his justice; and all these things shall be added unto you. Matth. 6—33. See Luke. 12—31.

And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16—18.

For where there are two or three gathered together in my name, there am I in the midst of them. Ibid. 18—20.

Divine Providence Governs and Directs all Things.

Joseph said to his brethren: And God sent me before, that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt. Gen. 45—7. See verse 5; also 50—19 to 21.

And the Lord said to him (*Moses*) as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I shall harden his heart, and he will not let the people go. Exod. 4—21.

He that striketh a man with a will to kill him, shall be put to death. But he that did not lie in wait for him, but God delivered him into his hands; I will appoint thee a place to which he must flee. Ibid. 21—12, 13.

But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day showeth. Deut. 8—18.

And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day. Ibid. 29—4.

And they (*the sons of Heli*) hearkened not to the voice of their father, because the Lord would slay them. 1. Kings. 2—25.

The heart of man disposeth his way: but the Lord must direct his steps. Prov. 16—9.

There are many thoughts in the heart of a man: but the will of the Lord shall stand firm. Ibid. 19—21. See 20—24, and Jerem. 10—23.

For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly. Neither shall king nor tyrant in thy sight inquire about them whom thou hast destroyed. For so much then as thou art just, thou orderest all things justly. Wisdom. 12—13 to 15.

I am the Lord, and there is none else: I form the light, and create darkness. I make peace, and create evil: I the Lord that do all these things. Isa. 45—6, 7.

Why hast thou made us to err, O Lord, from thy ways? why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance. Ibid. 63—17.

I made the earth, and the men, and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes. Jerem. 27—5.

Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his. And he changeth times and ages; taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding: he revealeth deep and hidden things, and knoweth what is in darkness: and light is with him. Dan. 2—20 to 22. See 5—18.

Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Matth. 6—31, 32. See Luke. 12—29, 30.

Therefore they could not believe; for Isaias said again: He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. John. 12—39, 40. See Isa. 6—9; Matth. 13—15; Luke. 8—10; Acts. 28—27, and Rom. 11—8.

Not that we are sufficient to think any thing of ourselves,as of ourselves: but our sufficiency is from God. 2. Cor. 3—5.

For it is God who worketh in you both to will and to accomplish, according to *his* good will. Philip. 2—13.

We should Trust in Divine Providence.

Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. Gen. 22—7, 8.

Josue made war a long time against these kings. There was not a city that delivered itself to the children of Israel, except the Hevite who dwelt in Gabaon: for he took all by fight. For it was the sentence of the Lord, that

their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses. Josue. 11—18 to 20.

For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. 2. Paral. 16—9. See Job. 28—24.

For his eyes are upon the ways of men, and he considereth all their steps. Job. 34—21.

But I have put my trust in thee, O Lord: I said: Thou art my God. My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me. Psalm. 30—15, 16.

Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. The Lord hath looked from heaven: he hath beheld all the sons of men. From his habitation which he hath prepared, he hath looked upon all that dwell on the earth. He who hath made the hearts of every one of them: who understandeth all their works. Psalm. 32—12 to 15.

The eyes of the Lord are upon the just, and his ears unto their prayers. But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth. Psalm. 33—16, 17. See whole Psalm; also Hebr. 4—13.

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. Delight in the Lord, and he will give thee the requests of thy heart. Commit thy way to the Lord, and trust in him, and he will do it. Psalm. 36—3 to 5. See whole Psalm.

Cast thy care upon the Lord, and he shall sustain thee; he shall not suffer the just to waver for ever. Psalm. 54—23. See Psalm. 106—6.

Understand, ye senseless among the people: and you fools, be wise at last. He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider? He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge? Psalm. 93—8 to 10.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame. Psalm. 102—13, 14.

All expect of thee that thou give them food in season. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good. But if thou turnest away thy face, they shall be troubled; thou shalt take away their breath, and they shall fail, and shall return to their dust. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth. Psalm. 103—27 to 30. See Psalm. 135—25.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth? raising up the needy from the earth, and lifting up the poor out of the dunghill. Psalm. 112—5 to 7. See Psalm. 137—6; also 1. Kings. 2—8.

The Lord lifteth up all that fall; and setteth up all that are cast down. The eyes of all hope in thee, O Lord: and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. * * The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will do the will of them that fear him: and he will hear their prayer, and save them. The Lord keepeth all them that love him: but all the wicked he will destroy. Psalm. 144—14 to 16 and 18 to 20. See Psalm. 145, and Psalm. 146.

The Lord beholdeth the ways of man, and considereth all his steps. Prov. 5—21. See 20—24; Job. 14—15; 31—4, and 34—21.

Lots are cast into the lap; but they are disposed of by the Lord. Prov. 16—33.

The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. Eccli. 15—20.

Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee. Isa. 49—15. See 54—16.

Who is he that hath commanded a thing to be done, when the Lord commandeth it not? Lamentations. 3—37.

Shall there be evil in a city, which the Lord hath not done? Amos. 3—6. See Matth. 10—20, and Luke. 12—6, 7.

Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be zealous of good? 1. Peter. 3—12, 13. See 5—7; also Acts. 17—28; 27—34; Matth. 6—25, and Luke. 12—22.

God's Providence Extends to all Things, Even the Least.

O Lord, thy mercy is in heaven: and thy truth *reacheth* even to the clouds. Thy justice is as the mountains of God: thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God! Psalm. 35—6 to 8.

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Matth. 10—29, 30. See Luke. 12—6.

Equity of God's Providence as Displayed in the Reward of the Good and the Punishment of the Wicked.

Nothing upon earth is done without a cause. Job. 5—6.

Behold, God is high in his strength: and none is like him among the lawgivers. Ibid. 36—22.

Thou hast ordered all things in measure and number and weight. Wisdom. 11—21.

For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly. * * For so much then as thou art just, thou orderest all things justly.—For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all. For thou showest thy power, when men will not believe thee to be absolute in power: and thou convincest the boldness of them that know thee not. Ibid. 12—13, and 15 to 17. See also following verses.

Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood. Isa. 10—15.

Take what is thine, and go thy way: I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? Matth. 20—14, 15

God's Inscrutable Providence in the Afflictions of the Just and in the Prosperity of the Wicked.

One thing there is that I have spoken, both the innocent and the wicked he consumeth. Job. 9—22.

But my feet were almost moved; my steps had well nigh slipt. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. Psalm. 72—2, 3. See whole Psalm.

And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea though the wise man should say, that he knoweth *it*, he shall not be able to find *it*. Eccles. 8—17.

All these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred. But all things are kept uncertain for the time to come; because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner; as the perjured, so he also that sweareth truth. This is a very great evil among all things that are done under the sun, that the same things happen to all men. Ibid. 9—1 to 3.

How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence; and thou wilt not save? * * Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself? Habac. 1—2 and 13.

Yet because their good things are not in their hand, may the counsel of the wicked be far from me. Job. 21—16. See whole Chapter.

Why dost thou glory in malice, thou art mighty in iniquity? Psalm. 51—3.

Deliver me, and rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity: whose sons are as new plants in their youth: their daughters decked out, adorned round about after the similitude of a temple: their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth: their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets. They have called the people happy, that hath these things: *but* happy is that people whose God is the Lord. Psalm. 143—11 to 15. See whole Psalm.

The Lord hath made all things for himself: the wicked also for the evil day. Prov. 16—4.

These things also I saw in the days of my vanity: a just man perisheth in his justice: and a wicked man liveth a long time in his wickedness. Eccles. 7—16.

Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always: and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. Eccli. 3—22, 23.

Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: why doth the way of the wicked prosper: why is it well

with all them that transgress, and do wickedly? Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth and far from their reins. And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter. Jerem. 12—1 to 3.

You have wearied the Lord with your words: and you said: Wherein have we wearied him? In that you say: Every one that doeth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment? Malach. 2—17.

Examples of Divine Providence.

And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation. For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither plowing nor reaping. And God sent me before, that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt. Gen. 45—4 to 8. See 17—18; 8—4; 12—1, and 22—2.

After this there went a man of the house of Levi; and took a wife of his own kindred. And she conceived, and bore a son; and seeing him a goodly *child*, hid him three months. And when she could hide *him* no longer, she took a basket made of bulrushes, and daubed it with slime and pitch; and put the little babe therein, and laid him in the sedges by the river's brink. * * And behold, the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought, she opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews. And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe? She answered: Go. The maid went, and called her mother. And Pharao's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took, and nursed the child: and when he was grown up, she delivered him to Pharao's daughter. And she adopted him for a son, and called him Moses, saying: Because I took him out of the water. Exod. 2—1 to 3, and 5 to 10. See 16—13; 17—6; Num. 11—31; Psalm. 77—24, 27, and Psalm. 104—40, 41.

The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness, for forty years, and thou hast wanted nothing. Deut. 2—7.

He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age. Ibid. 29—5. See 8—4.

The Israelites were exempt from sickness during their journeying through the desert. See Psalm. 104—37.

Saul was anointed king, while in search of his father's asses. 1. Kings. 9—3. See 10—1.

David was in an especial manner under the protection of Divine Providence. Ibid. Chapter 18. See 2. Kings. Chapter 15; also 2. Kings. Chapters 17 and 19.

And behold, a prophet coming to Achab king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold, I will deliver them into thy hand this day; that thou mayst know that I am the Lord. 3. Kings. 20—13. See 4. Kings. 4—1, and following verses; also Matth. 15—32; Luke. 9—13, and John. 6—5.

Amasias would not hearken to him; because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom. 2. Paral. 25—20. See 22—7, and 35—21, 22.

For Solomon's praises of Divine Providence, see Wisdom. Chapters 10 and 11.

When I sent you without purse, and scrip, and shoes, did you want any thing? Luke. 22—35, 36. See 12—22, and Matth. 6—25.

Human Providence.

They are a nation without counsel, and without wisdom. O that they would be wise, and would understand, and would provide for their last end. Deut. 32—28, 29.

A net is spread in vain before the eyes of them that have wings. Prov. 1—17.

Hear counsel, and receive instruction, that thou mayst be wise in thy latter end. Ibid. 19—20.

The prudent man saw the evil, and hid himself: the simple passed on and suffered loss. Ibid. 22—3.

The prudent man seeing evil, hideth himself: little ones passing on have suffered losses. Ibid. 27—12.

In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint. Eccles. 7—15.

For the thoughts of mortal men are fearful, and our counsels uncertain. Wisdom. 9—14.

PRUDENCE.

Prudence is from God.

David said to Solomon: The Lord also give thee wisdom and understanding, that thou mayst be able to rule Israel, and to keep the law of the Lord thy God. 1. Paral. 22—12.

Have confidence in the Lord with all thy heart; and lean not upon thy own prudence. Prov. 3—5. See verse. 7.

He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit. Ibid. 17—27.

Wo to you that are wise in your own eyes, and prudent in your own conceits. Isa. 5—21.

Wo to you apostate children, saith the Lord, that you would take counsel,

and not of me; and would begin a web, and not by my spirit, that you might add sin upon sin. Ibid. 30—1.

Behold, I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents, and simple as doves. Matth. 10—16.

And he (*John the Baptist*) shall go before him (*Christ*) in the spirit and power of Elias; that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people. Luke. 1—17.

For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace. Rom. 8—6. See 12—16; also 1. Tim. 3—2, and Titus. 2—2, 3.

But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him. James, 1—5.

But the end of all approacheth. Be prudent, therefore, and watch in prayers. 1. Peter. 4—7.

Examples of Prudence.

Abraham prudently separated from Lot. Gen. 13—9.

And to the children of the concubines he (*Abraham*) gave gifts, and separated them from Isaac his son, while he yet lived, to the east country. Ibid. 25—5.

She (*Rebecca*) said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now therefore, my son, follow my counsel: and go thy ways to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. Ibid. 27—6 to 10.

And Laban said: What shall I give thee? But he (*Jacob*) said: I require nothing: but if thou wilt do what I demand, I will feed and keep thy sheep again. Go round through all thy flocks, and separate all the sheep of divers colours, and speckled: and all that is brown and spotted, and of divers colours, as well among the sheep, as among the goats, shall be my wages. Ibid. 30—31, 32. See 32—7, 8 and 13: also Chapter 33.

For Joseph's prudence, see Ibid. 41—26 and 33 to 36; also Chapter 44.

Jethro evinced not a little prudence in the advice, which he gave Moses: And provide out of all the people, able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens, who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee; and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others. Exod. 18—21, 22.

And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains, view the land, of what sort it is; and the people that are the inhabitants thereof, whether they be strong or weak; few in number or many: the land itself, whether it be good or bad; what manner of cities, walled or without walls. Num. 13—18 to 20. See Josue. 2—1, and following verses; also 8—14, 15; 9—9 and 25, and 22—16, 22.

And the Galaadites secured the fords of Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came hither in the

flight, and said; I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not: they asked him: Say then, Scibboleth, which was interpreted, An ear of corn. But he answered, Scibboleth, not being able to express an ear of corn by the same letter. Then presently they took him, and killed him in the very passage of the Jordan. And there fell at that time of Ephraim two and forty thousand. Judges. 12—5, 6. See 3—17, 21, and 20—32.

Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched. But the children of Belial said: Shall this *fellow* be able to save us? and they despised him, and brought him no presents; but he dissembled, as though he heard not. 1. Kings. 10—26, 27.

And David went out to whatsoever business Saul sent him; and he behaved himself prudently: and Saul set him over the soldiers; and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants. * * And Saul saw that he was exceeding prudent, and began to beware of him. Ibid. 18—5 and 15.

But David laid up these words in his heart; and was exceedingly afraid at the face of Achis the king of Geth. And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard. And Achis said to his servants: You saw the man *was* mad: why have you brought him to me? Ibid. 21—12 to 14. See 25—18 to 37; 2. Kings. 14—1 to 25; 20—16, 22, and 3. Kings. 1—5, 15 and following verses.

And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem, he took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind, he gathered together a very great multitude: and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water. 2. Paral. 32—2 to 4.

And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. Luke. 16—8. See 2—47.

PUNISHMENT.

The Remission of Sin does not Carry with it a Remission of all Punishment.

Moses said to the Lord: Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place. And the Lord said: I have forgiven according to thy word. As I live: and the whole earth shall be filled with the glory of the Lord. But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice, shall not see the land for which I swore to their fathers: neither shall any one of them that have detracted me, behold it. Num. 14—19 to 23.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to

blaspheme for this thing, the child that is born to thee shall surely die. 2. Kings. 12—13, 14.

Examples of Divine Punishment.

For punishment of our first parents, see Gen. Chapter 3.

The deluge was a punishment of sin. Ibid. Chapter 7.

The sins of the Sodomites brought about the destruction of five cities. Ibid. Chapter 19.

For destruction of Pharao's army, see Exod. Chapters 14 and 15. See also Psalm. 77—53; Psalm. 105—11, and Wisdom. 10—19.

And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven. Exod. 17—14. See verse 8.

And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men. And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you. Ibid. 32—28, 29.

And Nadab and Abiu, the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire; which was not commanded them. And fire coming out from the Lord destroyed them: and they died before the Lord. Levit. 10—1, 2. See 23—11, 14 and 23.

The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that *did* least, ten cores: and they dried them round about the camp. As yet the flesh was between their teeth, neither had that kind of meat failed: when behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague. Num. 11—32 33. See 12—10; 14—23, 24; 15—32, 35, 36, and Psalm. 77—30, 31.

And immediatety as he (*Moses*) had made an end of speaking, the earth broke asunder under their feet: and opening her mouth, devoured them (*Core and his accomplices*) with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people. Num. 16—31, 32. See Psalm. 105—17.

And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. Num. 20—12. See Psalm. 105—32.

And speaking against God and Moses, they (*the Israelites*) said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food. Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them. Num. 21—5, 6. See Wisdom. 16—6; 1. Cor. 10—9; also Josue. 7—24, and Judges. Chapter 20.

Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised. Behold, the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house. And thou (*Heli*) shalt see thy rival in the temple, in all the prosperity of Israel: and there shall not be an old man in thy house for ever. 1. Kings. 2—30 to 32.

And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus,the Lord would now have established thy kingdom over Israel for ever. But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart, and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded. Ibid. 13—13, 14. See Chapter 15.

And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked, and made it lean aside. And the indignation of the Lord was enkindled against Oza; and he struck him for his rashness: and he died there before the ark of God. 2. Kings. 6—6, 7. See Chapters 21 and 24; also 1. Paral. Chapter 21, and 3. Kings. Chapter 13.

And he (*Eliseus*) went up from thence to Bethel: and as he was going up by the way, little boys came out of the city, and mocked him, saying: Go up, thou bald-head: go up, thou bald-head. And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. 4. Kings. 2—23, 24. See 5—20; 20—13; Chapter 25; Isa. 39—2, and Jerem. Chapter 52.

And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense And Azarias the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead: and they made haste to thrust him out. Yea, himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord. 2. Paral. 26—19, 20.

And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glances of their eyes, and made a noise as they walked with their feet,and moved in a set pace: the Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair. * * Thy fairest men also shall fall by the sword, and thy valiant ones in battle. And her gates shall lament and mourn, and she shall sit desolate on the ground. Isa. 3—16, 17 and 25, 26.

Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up,nor inherit the land, nor fill the face of the world with cities. And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord. Ibid. 14—21, 22. See verse 47; also Jerem. Chapters 50 and 51.

And Heliodorus suddenly fell to the ground: and they took him up covered with great darkness: and having put him into a litter they carried him out. So he that came with many servants, and all his guard into the aforesaid treasury, was carried out no one being able to help him, the manifest power of God being known. And he indeed by the power of God lay speechless, and without all hope of recovery. 2. Mach. 3—27 to 29.

And swelling with anger, he (*Antiochus*) thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord the God of Israel that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these

words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. Ibid. 9—4, 5. See following verses; also Matth. 18—28, 34, and 25—28, 30.

And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them. And the people with acclamations cried out: It is the voice of a god, and not of a man. And forthwith an Angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired. Acts. 12—21 to 23. See 5—1 to 11.

Angels, Instruments of Divine Punishment.

And when the Angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction; and said to the Angel that slew the people: It is enough: now hold thy hand. 2. Kings. 24—16. See 1. Paral. 21—15, 16.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. 4. Kings. 19—35. See 2. Paral. 32—21; Eccli. 48—24; Isa. 37—36; 1. Mach. 7—41, and 2. Mach. 15—22.

An evil man always seeketh quarrels: but a cruel Angel shall be sent against him. Prov. 17—11.

At the voice of the Angel the people fled. Isa. 33—3.

And Daniel said: Well hast thou lied against thy own head: for behold, the Angel of God having received the sentence of him, shall cut thee in two. Dan. 13—55. See verse 59.

But the spirit of the Almighty God gave a great evidence of his presence; so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread. For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet: and he that sat upon him, seemed to have armour of gold. Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes. 2. Mach. 3—24 to 26.

The Son of man shall send his Angels: and they shall gather out of his kingdom all scandals, and them that work iniquity; and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Matth. 13—41, 42. See verses 39, 40; also Acts. 12—23; Apocal. 14—15, and Chapter 16.

Men, Instruments of Divine Punishment.

Wo to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands. I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets. But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to eat off nations not a few. * * And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the

king of Assyria, and the glory of the haughtiness of his eyes. Isa. 10—5 to 7 and 12.

Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it. Therefore thus saith the Lord God: Behold I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army. Ezech. 29—18, 19. See Jerem. Chapter 46.

Punishment of the Wicked, Necessary.

Wizards thou shalt not suffer to live. Exod. 22—18.

And Israel was initiated to Beelphegor: upon which the Lord being angry, said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel. Num. 25—3, 4. See verse 5; also Exod. 32—27; Deut. 13—9, and 17—7.

God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance. Eccli. 12—4.

I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works which are more than the former. But I have a few things against thee: because thou permittest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things offered to idols. Apocal. 2—19, 20.

Punishment for the Guilty Only.

The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin. Deut. 24—16.

Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen. Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen. Ibid. 27—24, 25.

And when he (*Amasias*) had possession of the kingdom, he put his servants to death that had slain the king his father: but the children of the murderers he did not put to death, according to that which is written in the Book of the law of Moses, wherein the Lord commanded, saying: The fathers shall not be put to death for the children: neither shall the children be put to death for the fathers: but every man shall die for his own sins. 4. Kings. 14—6. See 2. Paral. 25—4.

By what things a man sinneth, by the same also he is tormented. Wisdom. 11—17.

The yoke and the thong bend a stiff neck; and continual labours bow a slave. Torture and fetters are for a malicious slave: send him to work, that he be not idle: for idleness hath taught much evil. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters; but be not excessive towards any one: and do no grievous thing without judgment. If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him. If thou hurt him unjustly, he will run away: and if he rise up and depart,

thou knowest not whom to ask, and in what way to seek him. Eccli. 33—27 to 33.

As for his father, because he oppressed, and offered violence to his brother, and wrought evil in the midst of his people; behold, he is dead in his own iniquity. And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments and done them, living he shall live. The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. Ezech. 18—18 to 20.

And the Scribes and Pharisees bring to him a woman taken in adultery; and they set her in the midst, and said to him: Master this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? and this they said, tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground. And when they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. John. 8—3 to 7.

Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. Ibid. 19—11.

Them that sin reprove before all; that the rest may also have fear. I charge thee before God, and Christ Jesus, and the elect Angels, that thou observe these things without prejudice, doing nothing by declining to either side. 1. Tim. 5—20, 21.

Punishment Salutary.

The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man he will understand discipline. Prov. 19—25.

The blueness of a wound shall wipe away evils; and stripes in the more inward parts of the belly. Ibid. 20—30.

When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge. Ibid. 21—11.

PURGATORY.

The Existence of Purgatory Proved.

The Lord killeth, and maketh alive: he bringeth down to hell, and bringeth back again. 1. Kings. 2—6. See Tob. 13—2, and Wisdom. 16—13.

Lay out thy bread and thy wine upon the burial of a just man; and do not eat and drink thereof with the wicked. Tob. 4—18.

Restrain not grace from the dead. Eccli. 7—37.

Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light. I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light: I shall behold his justice. Micheas. 7—8, 9.

Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water. Zach. 9—11. See Malach. 3—3.

And making a gathering, he (*Judas Machabaeus*) sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead: thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins. 2. Mach. 12—43 to 46.

Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee thou shalt not go out from thence, till thou pay the last farthing. Matth. 5—25, 26. See Luke. 12—58.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Ibid. 12—32. See Mark. 3—28, and Luke. 12—10.

Every man's work shall be made manifest: for the day of the Lord shall declare *it*, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire. 1. Cor. 3—13 to 15.

Otherwise what shall they do, who are baptized for the dead, if the dead rise not again at all? why are they then baptized for them? Ibid. 15—29. See Mark. 10—38, and Luke. 12—50.

NOTE. *Who are baptized for the dead.* Some think the apostle here alludes to a ceremony then in use; but others, more probably, to the prayers and penitential labours, performed by the primitive Christians for the souls of the faithful departed, or to the baptism of afflictions and sufferings undergone for sinners spiritually dead.

That in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell. Philip. 2—10.

The Lord grant to him to find mercy of the Lord in that day. And how many things he ministered to me at Ephesus, thou very well knowest. 2. Tim. 1—18.

He that knoweth his brother to sin a sin *which* is not unto death, let him ask, and life shall be given to him, that sinneth not to death. There is a sin unto death: I do not say that any one should ask for it. 1. John. 5—16.

And no man was able, neither in heaven, nor in earth, nor under the earth, to open the book, nor to look on it. * * And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and the things that are therein: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever. Apocal. 5—3 and 13.

PURIFYING.

(*See Cleansing.*)

Purity of Heart.

Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God his Saviour. Psalm. 23—3 to 5.

Create a clean heart in me, O God: and renew a right spirit within my bowels. Psalm. 50—12.

How good is God to Israel, to them that are of a right heart? Psalm. 72—1.

Blessed are the clean of heart: for they shall see God. Matth. 5—8.

Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly: being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth forever. 1. Peter. 1—22, 23.

External and Internal Purity Commended.

Wo to you, Scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish: but within you are full of extortion and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Wo to you, Scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness: so you also outwardly indeed appear to men just: but within you are full of hypocrisy and iniquity. Matth. 23—25 to 28. See Luke. 11—39, 40.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. 2. Cor. 7—1.

External and Internal Purity Commanded.

Do not defile your souls,—lest you be unclean. Levit. 11—43.

You shall teach therefore the children of Israel, to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them. Ibid. 15—31.

Thou shalt be perfect, and without spot before the Lord thy God. Deut. 18—13.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely. Isa. 1—16.

Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved. Jerem. 4—14.

Wherefore, Go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing: and I will receive you: and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty. 2. Cor. 6—17, 18.

Purity Rewarded.

The innocent shall be saved; and he shall be saved by the cleanness of his hands. Job. 22—30.

And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands: because I have kept the ways of the Lord; and have not done wickedly against my God. For all his judgments are in my sight: and his justices I have not put away from me. And I shall be spotless with him: and shall keep myself from my iniquity. And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes. Psalm. 17—21 to 25. See Psalm. 23—3, 4.

The Lord knoweth the days of the undefiled; and their inheritance shall be for ever. They shall not be confounded in the evil time; and in the days of famine they shall be filled. Psalm. 36—18, 19.

He will not deprive of good things them that walk in innocence. Psalm. 83—13.

Blessed are the undefiled in the way, who walk in the law of the Lord. * * Let my heart be undefiled in thy justifications, that I may not be confounded. Psalm. 118—1 and 80.

The perverse way of a man is strange: but as for him that is pure, his work is right. Prov. 21—8.

He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. Ibid. 22—11. See Matth. 5—8.

As he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto himself, according to the purpose of his will. Ephes. 1—4, 5.

If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work. 2. Tim. 2—21.

And one of the ancients answered, and said to me: Who are these that are clothed in white robes? and whence are they come? and I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore, they are before the throne of God, and serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them. They shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat: for the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes. Apocal. 7—13 to 17.

Blessed are they that wash their robes in the blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city. Ibid. 22—14.

Purity a Gift of God.

Shall man be justified in comparison of God, or shall a man be more pure than his maker? Job. 4—17.

If I be washed as it were with snow-waters, and my hands shall shine ever so clean: yet thou shalt plunge me in filth, and my garments shall abhor me. Ibid. 9—30, 31.

Who can make him clean that is conceived of unclean seed? is it not thou who only art? Ibid. 14—4.

What is man that he should be without spot, and he that is born of a wo-

man that he should appear just? Behold, among his saints, none is unchangeable: and the heavens are not pure in his sight. How much more is man abominable, and unprofitable, who drinketh iniquity like water? Ibid. 15—14 to 16.

Wash me yet more from my iniquity, and cleanse me from my sin. Psalm. 50—4.

What can be made clean by the unclean? and what truth can come from that which is false? Eccli. 34—4.

If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of burning. Isa. 4—4.

And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning. And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities. Jerem. 33—7, 8.

And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil. Ezech. 16—9.

Great pains have been taken; and the great rust thereof is not gone out, not even by fire. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee. Ibid. 24—12, 13.

Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—10, 11.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves, from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. 2 Cor. 7—1.

For God hath not called us to uncleanness, but to holiness. 1. Thess. 4—7.

Who being the splendor of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high. Hebr. 1—3.

For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? Ibid. 9—13, 14. See 1. John. 1—7.

And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood. 1. Peter. 1—19.

Hypocritical Purity Condemned.

And having called together the multitudes unto him, he said to them: Hear ye, and understand. Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man. Matth. 15—10, 11. See Mark. 7—15.

And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him: Now you Pharisees do

make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Foolish men, did not he that made that which is without, make also that which is within? Luke. 11—38 to 40. See Matth. 23—25, 26.

For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients: and when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups, and of pots, and of brazen vessels, and of beds. Mark. 7—3, 4.

QUARRELLING.

(See also Contention, and Discord.)

Meddling in the Quarrels of Others.

As he that taketh a dog by the ears, so *is* he that passeth by in anger, and meddleth with another man's quarrel. Prov. 26—17.

QUESTION.

Vain and Useless Questions to be Avoided.

Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? * * And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Gen. 3—1 and 6.

And it is not good for a man to eat much honey, so he that is a searcher of majesty, shall be overwhelmed by glory. Prov. 25—27.

Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish. Eccles. 7—11.

Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always: and in many of his works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over curious: and in many of his works thou shalt not be inquisitive. For many things are shown to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity. Eccli. 3—22 to 26.

And as he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? Matth. 24—3. See Mark. 13—4, and Luke. 21—7.

The Jews, therefore, debated among themselves, saying: How can this man give us his flesh to eat? John. 6—33. See 21—20, 21.

They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power. Acts. 1—6, 7. See Dan. 12—6.

Be not deceived: evil communications corrupt good manners. 1. Cor. 15—33.

Not to give heed to fables and endless genealogies; which furnish questions, rather than the edification of God which is in faith. 1. Tim. 1—4.

If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety: he is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions, conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety. Ibid. 6—3 to 5. See 4—7.

But shun profane and vain speeches: for they grow much towards impiety: and their speech spreadeth like a cancer; of whom are Hymeneus and Philetus; who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. * * And avoid foolish and unlearned questions; knowing that they beget strifes. 2. Tim. 2—16 to 18 and 23. See also verse 14.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain. Titus. 3—9.

RAPINE.

(*See Robbery.*)

RASHNESS.

Rashness in Judging.

(*See Suspicion.*)

READING.

If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom. Eccles. 10—10.

He that readeth, let him understand. Matth. 24—15. See Mark. 13—14.

And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. Luke. 12—48.

Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. Coloss. 3—16.

Till I come, attend to reading, to exhortation, and to doctrine. 1. Tim. 4—13.

All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished unto every good work. 2. Tim. 3—16, 17.

To him, therefore, who knoweth to do good, and doeth it not, to him it is sin. James. 4—17.

REAL PRESENCE.

(*See Eucharist.*)

(See also Sedition.)

Examples of Rebellion.

And Moses said to them (*the Israelites*): Let no man leave thereof till the morning: And they hearkened not to him; but some of them left until the morning, and it (*the manna*) began to be full of worms, and it putrefied: and Moses was angry with them. Exod. 16—19, 20. See Num. 14—4; Chapter 16, and 26—9.

Jeroboam also the son of Nabat an Ephrathite of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king. 3. Kings. 11—26. See 2. Paral. 13—6.

And when the king of the Assyrians found that Osee, endeavoring to rebel, had sent messengers to Sua the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison. 4. Kings. 17—4. See 18—7; 24—1, and 3. Kings. 16—9.

REBUKE.

(See also Correction.)

Rebuking Necessary in the Church.

What will you? shall I come to you with a rod, or in charity, and in the spirit of meekness? 1. Cor. 4—21.

For out of much affliction, and anguish of heart I wrote to you with many tears; not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you. 2 Cor. 2—4.

And have no fellowship with the unfruitful works of darkness; but rather reprove them. For the things that are done by them in private, it is shameful even to mention. But all things that are reproved, are made manifest by the light: for all that is made manifest is light. Ephes. 5—11 to 13.

All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice. 2. Tim. 3—16.

Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. Ibid. 4—2.

Examples of Rebuking.

And he (*God*) said to him (*Cain*): What hast thou done? the voice of thy brother's blood crieth to me from the earth. Gen. 4—10. See 3—11; 20—3; 26—9, and 31—26.

And Ruben, one of them, said: Did not I say to you: Do not sin against the boy: and you would not hear me? Behold, his blood is required. Ibid. 42—22.

And he (*Moses*) said to Aaron: What has this people done to thee, that thou shouldest bring upon them a most heinous sin? Exod. 32—21. See Judges. 2—1, 2; 1. Kings. 24—10, and 26—15.

Nathan said to David: Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with

the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 2. Kings. 12—9. See 19—5, 6.

And Achab came to meet Elias. And when he had seen him, he said: Art thou he that troublest Israel? And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. 3. Kings. 18—16 to 18. See verse 21; also 4. Kings. 1—16; 3—13; 2. Paral. 13—5; 18—6, and 19—2.

The spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord, which will not be for your good, and have forsaken the Lord, to make him forsake you? 2. Paral. 24—20. See 25—15; 26—18, and 2. Esdras. 5—7.

And he (*Job*) said to her (*his wife*): Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil. Job. 2—10. See Jerem. 34—17.

And seeing many of the Pharisees and Sadducees coming to his baptism, he (*John the Baptist*) said to them: Ye brood of vipers, who hath showed you to flee from the wrath to come? Matth. 3—7. See 14—4. and Mark. 6—18.

And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread? Matth. 16—8. See 15—13, 14; 19—14; 26—10; Mark. 8—17; 14—6; 16—14; Luke. 8—25; 22—46, 51; John. 6—62, and 12—7.

And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee. But he, turning, said to Peter: Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men. Matth. 16—23. See 26—40, 52; John. 18—11; Mark. 9—18; Luke. 9—41; John. 6—43; 7—19, and Matth. 20—15.

Then came to him from Jerusalem Scribes and Pharisees, saying: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? Matth. 15—1 to 3. See Mark. 7—18; John. 6—26; also Matth. 22—18; Mark. 12—15, and Luke. 20—23.

And he cometh to his disciples, and findeth them asleep; and he saith to Peter: What! could you not watch one hour with me? Matth. 26—40. See Mark. 14—37; Luke. 22—46; Matth. 9—4; Mark. 2—8; Luke. 5—22, and 6—3.

And the Lord said to him: Now you Pharisees do make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity. Foolish men, did not he that made that which is without, make also that which is within? Luke. 11—39. See 12—14; 24—25; John. 3—10; 4—48; 18—23; Matth. 22—29. and Mark. 12—24.

And one of these robbers who were hanging, blasphemed him, saying: If thou be Christ, save thyself and us. But the other, answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done no evil. Luke. 23—40.

But Peter said to him (*Simon Magus*): May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter: for thy heart is not right in the sight of God. Do penance, therefore, from this thy wickedness: and pray to God,

that perhaps this thought of thy heart may be forgiven thee: For I see thou art in the gall of bitterness, and in the bonds of iniquity. Acts. 8—19 to 23. See 3—12; 4—10; 5—3 to 9; 7—31; 13—10 and 46, and 14—14.

And the high priest Ananias commanded them who stood by him, to strike him on the mouth. Then Paul said to him: God shall strike thee, thou whited wall. For, sittest thou there to judge me according to the law, and contrary to the law commandest me to be struck? Ibid. 23—3. See 27—21; 1. Cor. 1—11; 3 - 3; 6—1, and 2. Cor. 12—11.

O senseless Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? Galat. 3—1. See 5—7, and Hebr. 5—12.

Rebuking the Lukewarm.

But now the scourge is come upon thee, and thou faintest: it hath touched thee, and thou art troubled. Job. 4—5.

He shall be blasted as a vine when its grapes are in the first flower, and as an olive-tree that casteth its flower. Ibid. 15—33.

He that contemneth small things, shall fall by little and little. Eccli. 19—1.

You shall conceive heat; you shall bring forth stubble: your breath as fire shall devour you. Isa. 33—11. See 5—2.

The inhabitants of them were weak of hand; they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the house tops, which withered before it was ripe. I know thy dwelling, and thy going out, and thy coming in, and thy rage against me. When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips: and I will turn thee back by the way by which thou camest. Ibid. 37—27 to 29.

You have looked for more, and behold, it became less: and you brought it home, and I blowed it away: why, saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house. Aggeus. 1—9.

Who is left among you, that saw this house in its first glory? and how do you see it now? is it not *in comparison to that* as nothing in your eyes? Ibid. 2—4.

Therefore, my beloved brethren, be ye steadfast, and unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. 1. Cor. 15—58.

Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh? Galat. 3—3. See 2—21.

You did run well: who hath hindered you, that you should not obey the truth? Ibid. 5—7.

And in doing good, let us not fail: for in due time we shall reap, not failing. Ibid. 6—9.

Extinguish not the Spirit. 1. Thess. 5—19.

But you brethren, be not weary in well-doing. 2. Thess. 3—13.

And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end: that you become not slothful, but followers of them, who through faith and patience shall inherit the promises. Hebr. 6—11, 12.

Be mindful, before, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou shalt have done penance. Apocal. 2—5.

RECONCILIATION.

Reconciliation to God through Christ.

For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life. And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation. Rom. 5—10, 11.

But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation. For God, indeed, was in Christ reconciling the world to himself, not imputing to them their sins: and he hath placed in us the word of reconciliation. We are, therefore, ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God. Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him. 2. Cor. 5—18 to 21.

NOTE.—*Sin for us.* That is to be a *sin-offering*, a victim for *sin*.

Because in him it hath well pleased that all fulness should dwell: and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven. And you, whereas you were some time alienated, and enemies in mind in evil works: yet now he hath reconciled in the body of his flesh through death, to present you holy, and unspotted, and blameless before him. Coloss. 1—19 to 22.

Reconciliation to Neighbor Enjoined.

Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift. Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence, till thou pay the last farthing. Matth. 5—23 to 26.

My brethren, if any of you shall err from the truth, and any one convert him: he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins. James. 5—19, 20.

REDEMPTION.

Redemption Accomplished by Christ.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many. Matth. 20—28. See Mark. 10—45.

Being justified gratis by his grace through the redemption that is in Christ

Jesus, whom God had set forth to be a propitiation through faith in his blood, to the showing of his justice, for the remission of past sins. Rom. 3—24, 25.

Who was delivered up for our sins, and rose again for our justification. Ibid. 4—25.

For why did Christ, when as yet we were weak, according to the time, die for the ungodly? * * Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him. Ibid. 5—6 and 9.

But from him you are in Christ Jesus, who is made to us wisdom from God, and justice, and sanctification, and redemption. 1. Cor. 1—30.

In whom we have redemption through his blood, the remission of sins, according to the riches of his grace. Ephes. 1—7. See Coloss. 1—14.

You were converted to God from idols, to serve the living and true God; and to wait for his son from heaven (whom he raised from the dead) Jesus, who hath delivered us from the wrath to come. 1. Thess. 1—9. 10.

For there is one God, and one Mediator of God and men, the man Christ Jesus: who gave himself a redemption for all, a testimony in due times. 1. Tim. 2—5, 6.

Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption. Hebr. 9—12. See verses 15 and 28.

Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled. 1. Peter. 1—18, 19. See 3—18.

The End of Our Redemption.

That being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him all our days. Luke. 1—74, 75.

As he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Ephes. 1—4.

Waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works. Titus. 2—13, 14.

For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God? Hebr. 9—13, 14.

Manner of Redemption.

Shake thyself from the dust; arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion. For thus saith the Lord: You were sold gratis; and you shall be redeemed without money. Isa. 52—2.

Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. Apocal. 5—9.

Fruits of Redemption.

Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. Isa. 52—9.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works. Titus. 2—14.

Redemption or Deliverance from Temporal Evils.

For the deliverance of Lot with his wife and two daughters from the fire which consumed Sodom, see Gen. Chapter 19.

And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land: and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. Exod. 14—28 to 30.

And when he was come into the tent, Moses told his kinsman (*Jethro*) all that the Lord had done to Pharao and the Egyptians, in favour of Israel; and all the labour which had befallen them in the journey, and that the Lord had delivered them. Ibid. 18—7, 8. See 1. Kings. Chapters 16 to 31; also 2. Kings. Chapter 22, and Psalms 3, 9 and 17.

So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him: but he cried to the Lord, and he helped him, and turned them away from him. 2. Paral. 18—31.

For I (*Esdras*) was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness; and his power and strength, and wrath upon all them that forsake him. And we fasted, and besought our God for this; and it fell out prosperously unto us. 1. Esdras. 8—22, 23.

Because thou, O Lord, art my hope: thou hast made the Most High thy refuge. There shall no evil come to thee: nor shall the scourge come near thy dwelling. For he hath given his Angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up; lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. Because he hoped in me, I will deliver him: I will protect him, because he hath known my name. Psalm. 90—9 to 14.

Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee and have helped thee; and the right hand of my just One hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing; and the men shall perish that strive against thee. Isa. 41—10, 11.

And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt; and the flames shall not burn in thee. Ibid. 43—1, 2.

Then Nabuchodonosor the king was astonished, and rose up in haste, and

said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king. He answered, and said: Behold, I see four men loose, and walking in the midst of the fire: and there is no hurt in them, and the form of the fourth is like the Son of God. * * And the nobles, and the magistrates, and the judges, and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them. Dan. 3—91, 92 and 94.

Then the king rising very early in the morning, went in haste to the lions' den. And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, to deliver thee from the lions? And Daniel answering the king said: O king, live for ever. My God hath sent his Angel and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea and before thee, O king, I have done no offence. Then the king was exceedingly glad for him: and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den: and no hurt was found in him, because he believed in his God. Ibid. 6—19 to 23.

The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented. 2. Peter. 2—9.

REGENERATION.

Regeneration, the Work of God.

Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen. Isa. 44—2. See verse 21.

But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name; Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John. 1—12, 13. See Ephes. 1—19.

For we are his workmanship, created in Christ Jesus in good works; which God hath prepared, that we should walk in them. Ephes. 2—10.

Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead. 1. Peter. 1—3. See verse 23.

Regeneration, also Attributed to Men.

For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the gospel. 1. Cor. 4—15.

I beseech thee for my son Onesimus, whom I have begotten in my chains. Philemon. verse 10.

Regeneration, Necessary.

Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. John. 3—5. See verse 3.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Galat. 6—15.

Who his ownself bore our sins in his body upon the tree; that we, being dead to sins, should live to justice. 1. Peter. 2—24.

Regeneration by Baptism.

Jesus answered, and said to him: Amen, amen I say to thee, except a man be born again, he cannot see the kingdom of God. John. 3—3.

Regeneration is the Transformation of Carnal, into Spiritual, Affections.

For they who are according to the flesh, relish the things that are of the flesh: but they who are according to the spirit, mind the things which are of the spirit. * * For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. Rom. 8—5 and 13.

Regeneration is a Change from Unbelief to Faith.

But as many received him, to them he gave power to be made the sons of God, to them that believe in his name. John. 1—12.

For you are all the children of God by faith, in Christ Jesus. Galat. 3—26.

Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him. 1. John. 5—1.

Regeneration is the Renewal of the Spirit by the Holy Ghost.

And because you are sons, God hath sent the Spirit of his Son into your hearts, crying; Abba, Father. Galat. 4—6.

But when the goodness and kindness of our Saviour God appeared: not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour. Titus. 3—4 to 6.

Regeneration is the Transformation of the Human into the Divine Nature.

In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ. Coloss. 2—11. See verse 13.

By whom he hath given us very great and precious promises; that by these you may be made partakers of the divine nature; flying from the corruption of that concupiscence. 2. Peter. 1—4.

Sanctification follows Regeneration.

Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—10, 11. See Ephes. 5—8.

The Regenerated Walk in Newness of Life.

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. Rom. 6—3, 4.

But now we are loosed from the law of death, wherein we were detained, so that we could serve in newness of spirit, and not in the oldness of the letter. Ibid. 7—6.

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world: but reformed in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect will of God. Ibid. 12—1, 2.

Purge out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our pasch, is sacrificed. 1. Cor. 5—7.

And Christ died for all; that they also, who live, may not now live to themselves but to him, who died for them, and rose again. Wherefore henceforth we know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him so no longer. If then any be in Christ, a new creature: old things are passed away: behold, all things are made new. 2. Cor. 5—15 to 17. See 2. Peter. 4—1, 2.

To put off, according to the former conversation, the old man, who is corrupted according to the desires of error. And be ye renewed in the spirit of your mind. Ephes. 4—22, 23. See Hebr. 12—1, and 1. Peter. 2—1, 2.

Lie not one to another, stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him who created him. Coloss. 3—9, 10.

REJOICING.

(*See also Joy, Joyfulness.*)

Rejoicing in the Proper Way, Allowable.

And they sacrificed on that day great sacrifices, and they rejoiced; for God hath made them joyful with great joy: their wives also and their children rejoiced; and the joy of Jerusalem was heard afar off. 2. Esdras. 12—42.

And the people were joyful in the sight of the sanctuary; and for three months the joy of this victory was celebrated with Judith. Judith. 16—24.

Thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham. Esther. 14—18.

And let the just feast, and rejoice before God: and be delighted with gladness. Psalm. 67—4.

My soul refused to be comforted: I remembered God, and was delighted, and was exercised: and my spirit swooned away. Psalm. 76—3, 4.

But the Angel said to him: Fear not, Zachary, for thy prayer is heard:

and thy wife Elizabeth shall bear thee a son; and thou shalt call his name John; and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great before the Lord. Luke. 1—13 to 15.

But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven. Ibid. 10—20.

And they (*the Apostles*) indeed went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus. Acts. 5—41.

And you became followers of us, and of the Lord; receiving the word in much tribulation, with the joy of the Holy Ghost. 1. Thess. 1—6.

Always rejoice. Pray without ceasing. Ibid. 5—16, 17.

We should not Rejoice after the Manner of the Gentiles.

Who are glad when they have done evil, and rejoice in most wicked things. Prov. 2—14. See 3. Kings. 1—9, and following verses.

Laughter I counted error: and to mirth I said: Why art thou vainly deceived? Eccles. 2—2.

It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all; and the living thinketh what is to come. Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected. The heart of the wise is where there is mourning, and the heart of fools where there is mirth. Ibid 7—3 to 5.

Rejoice not, O Israel: rejoice not as the nations *do:* for thou hast committed fornication against thy God: thou hast loved a reward upon every corn-floor. Osee. 9—1.

Wo to you that sleep upon beds of ivory, and are wanton on your couches; that eat the lambs out of the flock, and the calves out of the midst of the herd: you that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David: that drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph. Amos. 6—4 to 6.

And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him, (for he was fatigued:) and Jonas was exceeding glad of the ivy. But God prepared a worm, when the morning arose on the following day: and it struck the ivy; and it withered. Jonas. 4—6, 7.

And the marriage was turned into mourning, and the noise of their musical instruments into lamentation. 1. Mach. 9—41.

Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. James. 4—9.

Rejoicing in Persecution.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad: because your reward is very great in heaven: for so they persecute the prophets, that were before you. Matth. 5—10 to 12.

But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word

which I have received from the Lord Jesus, to testify the gospel of the grace of God. Acts. 20—24. See 5—41.

And not only so, but we glory also in tribulations, knowing that tribulation worketh patience: and patience trial: and trial hope: and hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost who is given to us. Rom. 5—3 to 5.

Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church. Coloss. 1—24.

For you both had compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance. Hebr. 10—34.

By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time, esteeming the reproach of Christ greater riches than the treasures of the Egyptians: for he looked unto he reward. Ibid. 11—24 to 26.

Rejoicing in the Spirit.

My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation. 1. Kings. 2—1.

And, seeing the star, they (*the wise men*) rejoiced with exceeding great joy. Matth. 2—10.

In that same hour he rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Luke. 10—21.

Rejoicing in hope: patient in tribulation; instant in prayer. Rom. 12—12.

For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. Ibid. 14—17.

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. Galat. 5—22, 23.

Rejoice in the Lord always: again, I say, rejoice. Philip. 4—4. See 1. Thess. 5—16, 17.

Rejoicing in Salvation.

(*See also Beatitude.*)

In that day shall this canticle be sung in the land of Juda. Isa. 26—1.

Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever; neither shall any of the cords thereof be broken. Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it; neither shall the great galley pass through it. Ibid. 33—20, 21.

But the souls of the just are in the hand of God; and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and

their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace, he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people; and their Lord shall reign for ever. Wisdom. 3—1 to 8. See Matth. 13—43, and 1. Cor. 6—2.

RELAPSE.

(*See also Sin.*)

As a dog returneth to his vomit; so is the fool that repeateth his folly Prov. 26—11.

How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Jerem. 2—36.

Afterwards Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee. John. 5—14.

Go, and now sin no more. Ibid. 8—11.

For how shall we that are dead to sin, live any longer therein? Rom. 6—2.

Awake, ye just, and sin not. 1. Cor. 15—34.

For if I build up again the things which I have destroyed, I make myself a transgressor. Galat. 2—18.

For it is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away; to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him. For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs useful for them by whom it is tilled, receiveth blessing from God. But that which bringeth forth thorns and briers, is rejected, and very near to a curse, whose end is to be burnt. Hebr. 6—4 to 8. See 10—26.

For if having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, being again entangled in them, they are overcome: their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment, which was delivered to them. For, that of the true proverb hath happened to them: The dog is returned to his own vomit: and the sow that was washed, to her wallowing in the mire. 2. Peter. 2—20 to 22.

Relapse Severely Punished.

Wo to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him. Wo to them that have lost patience,

and that have forsaken the right ways, and have gone aside into crooked ways. And what will they do, when the Lord shall begin to examine? Eccli. 2—15, 17.

Moreover if the just man shall turn away from his justice, and shall commit iniquity; I will lay a stumbling-block before him; he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered. Ezech. 3—20.

And when an unclean spirit is gone out of a man, he walketh through dry places, seeketh rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is made worse than the first. Matth. 12—43. See Luke. 11—24, and following verses.

RELIGION.

Christian Religion.

(*See Faith.*)

RELIC.

Relics and Other Holy Things to be Venerated.

And he (*God*) said (*to Moses*): Come not nigh hither, put off the shoes from thy feet: for the place, whereon thou standest, is holy ground. Exod. 3—5. See Josue. 5—26.

And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you. Exod. 13—19. See Deut. 34—6.

Exalt ye the Lord our God, and adore his foot-stool, for it is holy. Psalm. 98—5.

God Works Miracles by Means of Relics.

The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off from the city, that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness (which now is called the Dead Sea) until they wholly failed. And the people marched over-against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan: and all the people passed over through the channel that was dried up. Josue. 3—16, 17. See 6—12, and following verses; also 1. Kings. 5—9.

And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household. And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. 2. Kings. 6—11, 12. See 1. Paral. 13—9, 10.

And he (*Eliseus*) took up the mantle of Elias, that fell from him: and going back he stood upon the bank of the Jordan: and he struck the waters with

the mantle of Elias, that had fallen from him: and they were not divided. And he said: where is now the God of Elias? And he struck the waters, and they were divided hither and thither: and Eliseus passed over. 4. Kings. 2—13, 14.

And Eliseus died: and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet. Ibid. 13—21.

Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he. No word could overcome him, and after death his body prophesied. In his life he did great wonders, and in death he wrought miracles. Eccli. 48—13 to 15.

And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said, within herself: If I shall but touch his garment, I shall be healed. Matth. 9—20, 21. See Mark. 5—25, and following verses.

And when the men of that place had knowledge of him, they sent out into all that country, and brought to him all that were diseased. And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole. Matth. 14—36. See Mark. 6—56.

And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any: she came behind him, and touched the hem of his garment; and immediately her issue of blood stopped. Luke. 8—43, 44.

And the multitude of men and women that believed in the Lord was more increased, insomuch that they brought out the sick into the streets, and laid *them* on beds and couches, that when Peter came; his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. Acts. 5—14, 15.

And God wrought special miracles by the hand of Paul. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits were out of them. Ibid. 19—11, 12.

REMISSION.

Remission of Sin.

(*See Sin, and Absolution.*)

REPENTANCE.

(*See Conversion, Contrition, and Penance.*)

REPROOF.

(*See Correction, and Rebuke.*)

Good Reputation Better than Riches.

And the Lord was with Josue: and his name was noised throughout all the land. Josue. 6—27.

And she (*the queen of Saba*) said to the king: The report is true, which I heard in my own country, concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom, and thy works, exceed the fame which I heard. Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom. 3. Kings. 10—6 to 8.

And she (*Judith*) was greatly renowned among all, because she feared the Lord very much; neither was there any one that spoke an ill word of her. Judith. 8—8.

A good name is better than great riches: and good favour is above silver and gold. Prov. 22—1.

A good name is better than precious ointments; and the day of death than the day of one's birth. Eccles. 7—2.

Take care of a good name; for this shall continue with thee, more than a thousand treasures precious and great. Eccli. 41—15.

For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. Philip. 4—8.

Moreover he (*a bishop*) must have a good testimony from them who are without; lest he fall into reproach, and into the snare of the devil. 1. Tim. 3—7.

Good Reputation to be Scrupulously Guarded.

In all thy works keep the pre-eminence. Let no stain sully thy glory. Eccli. 33—23, 24.

Take care of a good name; for this shall continue with thee, more than a thousand treasures precious and great. A good life hath its number of days: but a good name shall continue for ever. Ibid. 41—15, 16.

Bad Reputation.

And he (*Heli*) said to them (*his sons*): Why do ye these kind of things, which I hear, very wicked things, from all the people? Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress. 1. Kings. 2—23, 24. See Eccli. 33—24.

RESIGNATION.

Resignation to the Divine Will.

So Samuel told him (*Heli*) all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight. 1. Kings. 3—18. See Gen. 45—5, 8, and 50—19, 20.

And the king said to Sadoc: Carry back the ark of God into the city: if I

shall find grace in the sight of the Lord, he will bring me again, and he will show me it, and his tabernacle. But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him. 2. Kings. 15—25, 26.

For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying: Where is thy hope, for which thou gavest alms, and buriedest the dead? But Tobias rebuked them, saying: Speak not so: for we are the children of saints, and look for that life which God will give to those that never change their faith from him. Tob. 2—15 to 18.

Then Tobias sighed, and began to pray with tears, saying: Thou art just, O Lord; and all thy judgments are just, and all thy ways mercy, and truth, and judgment: and now, O Lord, think of me, and take not revenge of my sins; neither remember my offences, nor those of my parents. For we have not obeyed thy commandments; therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us. And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee: and now, O Lord, do with me according to thy will. Ibid. 3—1 to 6.

Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped. And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. In all these things Job sinned not by his lips nor spoke he any foolish thing against God. Job. 1—20 to 22.

And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. For it is better for us to die in battle, than to see the evils of our nation, and of the holies: nevertheless, as it shall be the will *of God* in heaven, so be it done. 1. Mach. 3—58 to 60.

May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants: and give you all a heart to worship him, and to do his will with a great heart, and a willing mind. 2. Mach. 1—2, 3.

Father, if thou wilt, remove this chalice from me; nevertheless, not my will, but thine be done. Luke. 22—42. See Matth. 26—39, and Mark. 14—36.

Jesus said to them (*the disciples*): My food is to do the will of him that sent me, that I may perfect his work. John. 4—34.

And when he (*God*) had removed him (*Saul*), he raised them up David to be king: to whom giving testimony, he said: I have found David the son of Jesse, a man according to my own heart, who shall do all my wills. Acts. 13—22. See 1. Kings. 13—14.

Therefore, coming into the world, he saith: Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me: holocausts for sin did not please thee. Then said I: Behold, I come: in the head of the book it is written of me, that I should do thy will, O God. In saying before: Sacrifices, and oblations, and holocausts for sin, thou wouldst not, neither are they pleasing to thee, which are offered according to the law, then said I: Behold, I come to do thy will, O God. Hebr. 10—5 to 9. See Psalm. 39—8, 9.

Human Respect.

Aaron, out of mere human respect, yielded to the cries of the people,when they clamored for idols. Exod. 32—1,and following verses.

David continued dancing about the Ark, although ridiculed by Michol, his wife. 2. Kings. 6—16. See 1. Paral. 15—29.

Solomon, in order to please his idolatrous wives and concubines, erected temples and statues to their idols, and even offered incense to idols himself. 3. Kings. 11—4,and following verses.

Moreover when all went to the golden calves which Jeroboam king of Israel had made, he (*Tobias*) alone fled the company of all, and went to Jerusalem to the temple of the Lord,and there adored the Lord God of Israel, offering faithfully all his first-fruits and his tithes. Tob. 1—5, 6.

Then the princes, and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live for ever: all the princes of the kingdom, the magistrates, and governors, the senators and judges have consulted together, that an imperial decree, and an edict be published: that whosoever shall ask any petition of any God, or man, for thirty days, but of thee, O king,shall be cast into the den of the lions. * * Now when Daniel knew this that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before. Dan. 6—6, 7 and 10.

And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt; and I will give it thee. And he swore to her: Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom. And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist. And she came in immediately with haste to the king; and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad: *yet* because of his oath, and because of them that were with him at table, he would not displease her: but sending an executioner, he commanded that his head should be brought in a dish And he beheaded him in the prison. Mark. 6—22 to 27. See Matth. 14—9.

And there was much murmuring among the multitude concerning him, For some said: He is a good man. And others said: No; but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews. John. 7—12, 13.

His parents answered them, and said: We know that this is our son, and that he was born blind: but how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself: he is of age; let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age; ask himself. Ibid. 9—20 to 23.

The chief priests, therefore, and the Pharisees gathered a council, and said: What do we, for this man doeth many miracles? If we let him alone so, all men will believe in him: and the Romans will come, and take away our place and nation. Ibid. 11—47, 48. See 19—12.

Peter then answering, and the apostles, said: We ought to obey God rather than men. Acts. 5—29. See 4—19, 20.

And at the same time Herod the king stretched forth his hands to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded further to take Peter also. Ibid. 12—1 to 3.

But when two years were ended, Felix had for successor Portius Festus. And being willing to gratify the Jews, he left Paul a prisoner. Ibid. 24—27.

Respect of Persons.

Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice. Levit. 19—15.

And I commanded them, saying: Hear them, and judge that which is just; whether he be one of your country, or a stranger. There shall be no difference of persons: you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. Deut. 1—16, 17.

The Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible who accepteth no person, nor taketh bribes. Ibid. 10—17. See 16—19.

And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature; because I have rejected him; nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart. 1. Kings. 16—7.

Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. 2. Paral. 19—7.

Who accepteth not the persons of princes; nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands. Job. 34—19.

It is not good to accept the person of the wicked, to decline from the truth of judgment. Prov. 18—5.

These things also to the wise: It is not good to have respect to persons in judgment. Ibid. 24—23.

He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread, forsaketh the truth. Ibid. 28—21.

For God will not accept any man's person; neither will he stand in awe of any man's greatness: for he made the little and the great; and he hath equally care of all. Wisdom. 6—8.

There is that will destroy his own soul through shamefacedness: and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself. Eccli. 20—24.

Look not upon an unjust sacrifice; for the Lord is judge: and there is not with him respect of person. The Lord will not accept any person against a poor man: and he will hear the prayer of him that is wronged. Ibid. 35—15, 16. See 42—1; also Isa. 11—3.

Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law. Have we not all one father? hath not one God created us? why then doth every

one of us despise his brother, violating the covenant of our fathers? Malach. 2—9, 10.

Then the Pharisees going away, consulted among themselves how to ensnare him in *his* speech. And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth: neither carest thou for any man: for thou dost not regard the person of men. Matth. 22—15, 16. See Mark. 12—14, and Luke. 20—21.

Then Peter opening his mouth, said: In truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh justice, is acceptable to him. Acts. 10—34, 35.

For there is no respect of persons with God. Rom. 2—11.

God accepteth not the person of man, for to me they that seemed to be something, added nothing. Galat. 2—6. See Ephes. 6—9.

For he that doeth an injury shall receive for that which he hath done unjustly; and there is no respect of persons with God. Coloss. 3—25.

My brethren, have not the faith of our Lord Jesus Christ of glory with respect of person. * * But if you have respect of persons, you commit sin, being reproved by the law as transgressors. James. 2—1 and 9.

REST.

Resting from Sin.

Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God. For sin shall not have dominion over you: for you are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered. Being then made free from sin, you are become the servants of justice. Rom. 6—6 to 18.

But if, while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid. For if I build up again the things which I have destroyed, I make myself a transgressor. For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross. Galat. 2—17 to 19.

Rest of the People of God.

There remaineth, therefore, a rest for the people of God. For he who is

entered into his rest, he also hath rested from his own works, as God from his. Let us hasten, therefore, to enter into that rest; lest any man fall into the same example of incredulity. Hebr. 4—9, 10.

The Just Attain to Certain Rest and Peace.

But the souls of the just are in the hand of God; and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace, he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people; and their Lord shall reign for ever. They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect. Wisdom. 3—1 to 9.

O how beautiful is the chaste generation with glory! for the memory thereof is immortal: because it is known both with God and with men. Ibid. 4—1.

Let peace come, let him rest in his bed that hath walked in his uprightness. Isa. 57—2. See 32—17, 18.

And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. Luke. 16—22.

And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them. Apocal. 14—13.

Rest for the Soul.

Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls. Jerem. 6—16.

Come to me, all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light. Matth. 11—28 to 30.

RESURRECTION.

The General Resurrection.

For I know that my Redeemer liveth; and in the last day I shall rise out of the earth: and I shall be clothed again with my skin, and in my flesh I shall see my God; whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom. Job. 19—25 to 27.

Thy dead men shall live; my slain shall rise again: awake and give praise, ye that dwell in the dust. Isa. 26—19.

You shall see, and your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known to his servants: and he shall be angry with his enemies. For behold, the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire. Ibid. 66—14, 15.

The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold, a commotion: and the bones came together, each one to its joint. And I saw, and behold, the sinews and the flesh came up upon them: and the skin was stretched out over them; but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. Ezech. 37—1 to 10.

And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see *it* always. Dan. 12—2.

For in the resurrection they shall neither marry, nor be given in marriage; but shall be as the Angels of God in heaven. But as touching the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. Matth. 22—30 to 32. See Mark. 12—25, 26, and Luke. 20—35, and following verses.

Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. John. 5—28, 29. See Luke. 14—14.

And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day. John. 6—40. See verses 44 and 55.

Jesus saith to her (*Martha*): Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Ibid. 11—23, 24. See verse 25.

Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. Acts. 24—15. See verse 21; also 17—32.

Now if Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. 1. Cor. 15—12, 13. See whole Chapter.

If by any means I may attain to the resurrection, which is from the dead. Philip. 3—11.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them, who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of the archangel, and with the trumpet of God: and the dead, who are in Christ, shall rise first. Then we who are alive, who are left, shall be caught up together with them in the clouds, to meet Christ in the air, and so shall we be always with the Lord. 1. Thess. 4—14, and following verses. See Apocal. 20—6 and 12.

Examples of Particular Resurrection.

The taking of Enoch and Elias up to heaven is a certain proof of resurrection. See Gen. 5—24; Eccli. 44—16; Hebr. 11—5; 4. Kings. 2—11; Eccli. 48—13, and 1. Mach. 2—58.

The son of the widow of Sarephta was restored to life by Elias. 3. Kings. 17—22.

Thus, too, Eliseus raised a child from the dead. 4. Kings. 4—33 and following verses.

And Eliseus died: and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet. Ibid. 13—20, 21. See Ezech. 37—1 to 10.

And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed at him. And when the crowd was turned out, he went in, and took her by the hand: and the girl arose. Matth. 9—23 to 25. See Mark. 5—41, 42, and Luke. 8—54, 55.

When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. John. 11—43, 44. See Matth. 27—52, and Luke. 7—14, 15.

And having put them all out, Peter kneeling down, prayed: and turning to the body, he said: Tabitha, arise. And she opened her eyes; and having seen Peter, sat up. And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive. Acts. 9—40, 41. See 20—10.

Resurrection of Christ.

(*See Christ.*)

Resurrection of the Dead.

Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me. Job. 14—13.

And I shall be clothed again with my skin, and in my flesh I shall see my God. Ibid. 19—26.

Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath. Ibid. 21—30.

Thy dead men shall live; my slain shall rise again: awake and give praise, ye that dwell in the dust; for thy dew is the dew of the light; and the land of the giants thou shalt pull down into ruin. Isa. 26—19. See 66—14, and Dan. 12—3, 12.

And the Lord spoke to the fish: and it vomited out Jonas upon the dry land. Jonas. 2—11. See Sophon. 3—8, and Ezech. 37—9.

And when he was at the last gasp, he (*one of the seven Machabees*) said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life. * * And when he was now ready to die, he (*the fourth*) spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee, thou shalt have no resurrection unto life. * * But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws. 2. Mach. 7—9, 14 and 23. See Matth. 22—23 and 31, 32; also Mark. 12—18 and 26, 27; Luke. 20—27, 37, and Acts. 23—8.

For as the Father raiseth up the dead, and giveth life; so the Son also giveth life to whom he will. * * Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. John. 5—21 and 28, 29. See verse 25.

Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day. And this is the will of my Father who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day. Ibid. 6—39, 40. See verses 44 and 45; also Acts. 24—15.

He who raised up Jesus, will raise up us also with Jesus, and place us with you. 2. Cor. 4—14. See John. 11—24, 25, and 1. Cor. Chapter 15.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. Cor. 5—1.

When Christ shall appear, who is your life; then shall you also appear with him in glory. Coloss. 3—4.

And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them, who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of the archangel, and with the trumpet of God: and the dead, who are in Christ, shall rise first. 1. Thess. 4—12 to 15.

And I saw the dead great and small, standing before the throne; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged by those things which were written in the books, according to their works. Apocal. 20—12.

Resurrection Accomplished by the Power of God.

Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people. Ezech. 37—12, 13. See verse 14; also Isa. 26—19.

Jesus said to her (*Martha*): I am the resurrection and the life: he that believeth in me, although he be dead, shall live. John. 11—25. See 5—28, 29; 6—39, 40, 44, 55; Matth. 25—46, and Dan. 12—2.

And if the Spirit of him, who raised up Jesus from the dead, dwell in you: he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. Rom. 8—11.

But now Christ is risen from the dead, the first-fruits of them that sleep. For by a man *came* death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ, all shall be made alive. 1. Cor. 15—20 to 22. See whole Chapter; also 2. Cor. 4—14, and 1. Thess. 4—13.

Resurrection Differs According to Merit or Demerit.

And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see *it* always. But they that are learned shall shine as the brightness of the firmanent: and they that instruct many to justice, as stars for all eternity. Dan. 12—2, 3. See John. 5—29, and Matth. 25—46.

For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Rom. 6—5.

But some man will say: How do the dead rise again? or with what manner of body shall they come? Senseless man, that which thou sowest, is not quickened, except it die first. * * And there are bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and that of the terrestrial another. There is one glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory: so also is the resurrection of the dead. 1. Cor. 15—35, 36 and 40 to 42. See following verses.

But our conversation is in heaven: from whence also we wait for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Philip. 3—20, 21. See Coloss. 3—4.

Dearly beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is. 1. John. 3—2.

REVELATION.

(*See also Apparition.*)

And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over-against him, holding a drawn sword: and he went to him, and said: Art thou one of ours or of our adversaries? And he answered: No: but I am prince of the host of the Lord, and now I am come

Josue. 5—13, 14. See Exod. 3—2 and following verses; also Acts. 7—30 and following verses.

And it came to pass through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers. And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts. 2. Mach. 5—2, 3. See 3—25, 26 and 33, 34.

But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews: two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy; so that they fell down, being both confounded with blindness, and filled with trouble. Ibid. 10—29, 30.

And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear. Ibid. 11—8. See 13—12 and following verses.

REVENGE.

(*See also Vengeance.*)

Revenge Belongs to God and to his Ministers; and is, therefore, Forbidden to Others.

Seek not revenge,nor be mindful of the injury of thy citizens. Thou shall love thy friend as thyself. Levit. 19—18. See Num. 31—2, and Jerem. 51—36.

Revenge is mine: and I will repay them in *due* time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come. Deut. 32—35. See verse 43.

Let us humbly wait for his consolation; and the Lord our God will require our blood of the afflictions of our enemies: and he will humble all the nations that shall rise up against us, and bring them to disgrace. Judith. 8—20. See verses 26 and 34.

Wo be to the nation that riseth up against my people: for the Lord Almighty will take revenge on them; in the day of judgment he will visit them. For he will give fire and worms into their flesh, that they may burn,and may feel for ever. Ibid. 16—20, 21.

Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies. Psalm. 7—7.

For requiring their blood he hath remembered them: he hath not forgotten the cry of the poor. Psalm. 9—13.

The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely. Psalm. 93—1. See Psalm. 117—10 to 12.

Say not: I will return evil (*for evil*): wait for the Lord, and he will deliver thee. Prov. 20—22.

Say not: I will do to him as he hath done to me: I will render to every one according to his work. Ibid. 24—29.

He that seeketh to revenge himself, shall find vengeance from the Lord:

and he will surely keep his sins *in remembrance*. Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest. Man to man reservĕth anger; and doth he seek remedy of God? He hath no mercy on a man like himself; and doth he intreat for his own sins? He that is but flesh nourisheth anger; and doth he ask forgiveness of God? who shall obtain pardon for his sins? Remember thy last things, and let enmity cease: for corruption and death hang over in his commandments. Remember the fear of God; and be not angry with thy neighbour. Eccli. 28—1 to 8. See 12—4.

Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them: therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan, shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath and my fury: and they shall know my vengeance, saith the Lord God. Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying, and satisfying old enmities: therefore thus saith the Lord God: Behold, I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast. And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them. Ezech. 25—12 to 17.

The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries; and he is angry with his enemies. Nahum. 1—2.

You have heard that it hath been said: An eye for an eye, a tooth for a tooth. But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn to him the other also. Matth. 5—38, 39. See following verses; also 6—14, 15; 18—35, and Mark. 11—26.

And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. Luke. 9—54, 55.

And the Lord said: Hear what the unjust judge saith: and will not God avenge his elect who call to him day and night, and will have patience in their regard? I say to you he will quickly avenge them. Ibid. 18—6 to 8.

Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written: Revenge is mine, I will repay, saith the Lord. Rom. 12—19. See Hebr. 10—30.

See that none render evil for evil to any one: but always follow that which is good towards each other, and towards all men. 1. Thess. 5—15. See Prov. 17—13, and Rom. 12—17.

Alexander the copper-smith hath done me many evil things: the Lord will render to him according to his works; whom do thou also avoid; for he hath greatly opposed our words. 2. Tim. 4—14, 15.

Not rendering evil for evil, nor railing for railing, but on the contrary, blessing: for unto this are you called, that by inheritance you may possess a blessing. 1. Peter. 3—9.

And when he had opened the fifth seal, I saw under the altar the souls of

them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth? Apocal. 6—9, 10.

REVERENCE.

(*See Honor.*)

REWARD.

(*See also Wages.*)

Reward Due to Good Works.

(*See also Works.*)

If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? Gen. 4—7.

Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great. Ibid. 15—1.

Power belongeth to God and mercy to thee, O Lord; for thou wilt render to every man according to his works. Psalm. 61—13. See Matth. 16—27; Rom. 2—6, and 1. Cor. 3—8.

I have inclined my heart to do thy justifications for ever, for the reward. Psalm. 118—112.

The wicked maketh an unsteady work: but to him that soweth justice, *there is* a faithful reward. Prov. 11—18.

But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High. Wisdom. 5—16.

And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night. Ibid. 10—17.

Ye that fear the Lord, believe him: and your reward shall not be made void. Eccli. 2—8.

The blessing of God maketh haste to reward the just: and in a swift hour his blessing beareth fruit. Ibid. 11—24.

Let nothing hinder thee from praying always; and be not afraid to be justified even to death: for the reward of God continueth for ever. Ibid. 18—22.

Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants. Ibid. 36—18.

The Lord hath given me a tongue for my reward: and with it I will praise him. * * Work your work before the time, and he will give you your reward in his time. Ibid. 51—30 and 38.

Say to the just man that it is well, for he shall eat the fruit of his doings. Wo to the wicked unto evil: for the reward of his hands shall be given him. Isa. 3—10—11.

Thus saith the Lord: Let thy voice cease from weeping, and thy eyes

from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy. Jerem. 31—16.

Rejoice, and be exceeding glad: because your reward is very great in heaven: for so they persecuted the prophets, that were before you. Matth. 5—12.

Take heed that you do not your justice before men, that you may be seen by them: otherwise you shall not have a reward from your Father, who is in heaven. Therefore, when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. Ibid. 6—1 to 4.

He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple, Amen, I say to you, he shall not lose his reward. Ibid. 10—41, 42.

And when evening was come, the lord of the vineyard saith to his steward: Call the labourers, and pay them their hire, beginning from the last even to the first. Ibid. 20—8.

For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward. Mark. 9—40.

But love ye your enemies: do good, and lend; hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil. Luke. 6—35.

And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. Ibid. 10—7.

And he that reapeth, receiveth wages, and gathereth fruit unto everlasting life; that both he that soweth, and he that reapeth, may rejoice together. John. 4—36.

Now to him that worketh, the reward is not reckoned according to grace, but according to debt. Rom. 4—4.

Now he who planteth, and he who watereth, are one. And every man shall receive his own reward according to his own labour. 1. Cor. 3—8. See Galat. 6—5.

For the Scripture saith (*Deut.* 25—4): Thou shalt not muzzle the ox that treadeth out the corn. And: The labourer is worthy of his hire. 1. Tim. 5—18. See 1. Cor. 9—9.

Behold, I come quickly: and my reward is with me, to render to every man according to his works. Apocal. 22—12.

RICH.

How the Rich Should Act Towards the Poor.

(*See also Alms.*)

If thy brother be impoverished, and weak of hand, and thou receive him

as a stranger and sojourner, and he live with thee, take not usury of him, nor more than thou gavest: fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits. Levit. 25—35 to 37.

If one of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee, come to poverty; thou shalt not harden thy heart, nor close thy hand, but shalt open it to the poor man: thou shalt lend him, that which thou perceivest he hath need of. Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee. But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities; that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand. There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land. Deut. 15—7 to 11.

According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. Tob. 4—8 to 12.

If I have denied to the poor what they desired, and have made the eyes of the widow wait: if I have eaten my morsel alone, and the fatherless hath not eaten thereof: (for from my infancy mercy grew up with me: and it came out with me from my mother's womb:) if I have despised him that was perishing for want of clothing, and the poor man that had no covering: if his sides have not blessed me, and if he were not warmed with the fleece of my sheep: if I have lifted up my hand against the fatherless, even when I saw myself superior in the gate: let my shoulder fall from its joint: and let my arm with its bones be broken. Job. 31—16 to 22.

Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them. Psalm. 61—11.

He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him. Prov. 14—31. See 17—5.

He that hath mercy on the poor, lendeth to the Lord: and he will repay him. Ibid. 19—17.

He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard. Ibid. 21—13.

He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence. Ibid. 28—27.

Cast thy bread upon the running waters: for after a long time thou shalt find it again. Eccles. 11—1.

Son, defraud not the poor of alms; and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy: and defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee, to curse thee behind thy back. For the prayer of him that curseth thee in the bitterness of *his* soul, shall be heard:

for he that made him will hear him. Eccli. 4—1 to 6.

And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected. Ibid. 7—36.

But yet towards the poor be thou more hearty; and delay not to show him mercy. Help the poor because of the commandment: and send him not away empty-handed because of his poverty. Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost. Ibid. 29—11 to 13.

Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord: and all the church of the saints shall declare his alms. Ibid. 31—8 to 11.

Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. Luke. 18—22. See Matth. 6—19, and 19—21.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. Luke. 14—12 to 14. See Chapter 16.

For neither was there any one among them that wanted. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every man according as he had need. Acts. 4—34, 35. See 2—45.

Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy;) to do good; to be rich in good works; to distribute readily; to communicate *to others;* to lay up in store for themselves a good foundation against the time to come, that they may obtain true life. 1. Tim. 6—17 to 19.

The Impious Rich.

(*See also Avarice.*)

Now there was a certain man (*Nabal*) in the wilderness of Maon, and his possessions were in Carmel: and the man was very great; and he had three thousand sheep, and a thousand goats; and it happened that he was shearing his sheep in Carmel. * * But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now-a-days who flee from their masters. Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are? So the servants of David went back their way; and returning, came and told him all the words that he said. Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his

sword: and there followed David about four hundred men: and two hundred remained with the baggage. * * And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me; and blessed be thy speech: and blessed be thou, who hast kept me to-day from coming to blood, and revenging me with my own hand. * * And after ten days had passed, the Lord struck Nabal, and he died. 1. Kings. 25—2, 10 to 13, 32, 33 and 38.

Because he broke in and stript the poor: he hath violently taken away a house which he did not build. And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them. There was nothing left of his meat: and therefore nothing shall continue of his goods: when he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him. Job. 20—19 to 22.

This is the portion of a wicked man with God. and the inheritance of the violent, which they shall receive of the Almighty. If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread. They that shall remain of him, shall be buried in death, and his widows shall not weep. If he shall heap together silver as earth, and prepare raiment as clay: he shall prepare indeed: but the just man shall be clothed with it. and the innocent shall divide the silver. He hath built his house as a moth; and as a keeper he hath made a booth. The rich man when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing. Poverty like water shall take hold on him, a tempest shall oppress him in the night: a burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place. Ibid. 27—13 to 21.

Behold the man that made not God his helper; but trusted in the abundance of his riches, and prevailed in his vanity. Psalm. 51—9.

Treasures of wickedness shall profit nothing: but justice shall deliver from death. Prov. 10—2.

Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want. Ibid. 11—24.

Better is a little with justice, than great revenues with iniquity. Ibid. 16—8. See 21—13.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Ibid. 22—16.

He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor. * * A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent. * * He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence. Ibid. 28—8, 20 and 27.

A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. Eccles. 5—9.

Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. Wisdom. 5—1.

Set not thy heart upon unjust possessions: and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. Eccli. 5—1.

Wo to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth? Isa. 5—8.

Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders. Jerem. 15—13.

Wo to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages. Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermillion. Ibid. 22—13, 14. See following verses.

Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumbling-block of their iniquity. And they have turned the ornament of their jewels into pride, and hath made of it the images of their abominations and idols: therefore I have made it an uncleanness to them. Ezech. 7—19, 20. See Sophon. 1—18.

Wo to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria; ye great men, heads of the people, that go with state into the house of Israel. Amos. 6—1. See also 8.

Wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that laugh now; for you shall mourn and weep. Luke. 6—24, 25.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And, lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. Ibid. 16—19 to 24. See 1. Tim. 6—17.

Go to, now ye rich men; weep and howl for your miseries that shall come upon you. Your riches are putrified, and your garments are moth-eaten. Your gold and silver is rusted: and the rust of them shall be for a testimony against you; and shall eat your flesh as fire. You have stored up to yourselves wrath against the last days. Behold the hire of the labourers, who have reaped your fields of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabbaoth. You have feasted upon earth; and in luxuries you have nourished your hearts in the day of slaughter. James. 5—1 to 5.

RICHES.

(*See also Wealth.*)

Vanity of Riches.

And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them. Job. 20—20.

Surely man passeth as an image:—he storeth up: and he knoweth not for whom he shall gather these things. Psalm. 38—7. See Psalm. 48, and Psalm. 51—9.

Treasures of wickedness shall profit nothing: but justice shall deliver from death. Prov. 10—2.

Riches shall not profit in the day of revenge: but justice shall deliver from death. * * He that trusteth in his riches shall fall: but the just shall spring up as a green leaf. Ibid. 11—4 and 28. See verse 24.

Better is a little with the fear of the Lord, than great treasures without content. Ibid. 15—16.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Ibid. 22—16.

Labour not to be rich: but set bounds to thy prudence. Ibid. 23—4.

Two things I have asked of thee; deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God. Ibid. 30—7 to 9.

A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes? Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep. There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner. For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want. As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind? All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow. Eccles. 5—9 to 16.

There is also another evil, which I have seen under the sun, and that frequent among men. A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery. Ibid. 6—1, 2. See Wisdom. 5—1.

Set not thy heart upon unjust possessions; and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. Eccli. 5—1.

There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels. Ibid. 10—10.

He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it. Many have been brought to fall for gold; and the beauty thereof hath been their ruin. Gold is a stumbling-block to them that sacrifice to it: wo to them that eagerly follow after it; and every fool shall perish by it. Ibid. 31—5 to 7.

As the partridge hath hatched *eggs* which she did not lay: *so is* he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool. Jerem. 17—11. See verse 3; also 22—13.

Neither shall their silver, and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy; for he shall make even a speedy destruction of all them that dwell in the land. Sophon. 1—18. See Ezech. 7—19.

And he who received the seed among the thorns, is he that heareth the

word, and the care of this world, and the deceitfulness of riches choketh up the word, and he becometh fruitless. Matth. 13—22. See Luke. 8—14.

Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth. Luke. 12—15.

For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows. 1. Tim. 6—9, 10.

For the sun rose with a burning heat, and parched the grass; and the flower thereof fell off; and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. James. 1—11.

Riches Should not be Inordinately Sought.

The blessing of the Lord maketh men rich: neither shall affliction be joined them. Prov. 10—22.

Better is a little with justice, than great revenues with iniquity. Ibid. 16—8.

Labour not to be rich: but set bounds to thy prudence. Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven. Ibid. 23—4, 5.

Riches are good to him that hath no sin in his conscience. Eccli. 13—20.

Riches Should not be Avariciously Hoarded.

Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them. Psalm. 61—11.

The just eateth and filleth his soul: but the belly of the wicked is never to be filled. Prov. 13—25.

The crown of the wise *is* their riches: the folly of fools, imprudence. Ibid. 14—24.

This therefore hath seemed good to me, that a man should eat, and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion. And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour; this is the gift of God. Eccles. 5—17, 18.

Remember poverty in the time of abundance, and the necessities of poverty in the day of riches. From the morning until the evening the time shall be changed; and all these are swift in the eyes of God. Eccli. 18—25, 26.

Blessed is the rich man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures. Ibid. 31—8.

Let the brother of low condition glory in his exaltation; but the rich, in his being low, because as the flower of the grass, he shall pass away. James. 1—10.

Good use of Riches.

Honour the Lord with thy substance, and give him of the first of all thy

fruits: and thy barns shall be filled with abundance: and thy presses shall run over with wine. Prov. 3—9, 10. See 30—8, 9.

Is it not better to eat and drink, and to show his soul good things of his labours? and this is from the hand of God. Eccles. 2—24.

And I have known that there was no better thing than to rejoice, and to do well in his life. For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God. Ibid. 3—12, 13.

My son, if thou have any thing, do good to thyself, and offer to God worthy offerings. Eccli. 14—11.

But when thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. Luke. 14—13, 14. See Tob. 4—7.

If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? Luke. 16—11.

Riches Acquired by Fraud.

Do not any unjust thing in judgment, in rule, in weight, or in measure. Let the balance be just, and the weights equal, the bushel just, and the sextary equal. Levit. 19—35, 36.

Seek not to be like evil men; neither desire to be with them: because their mind studieth robberies; and their lips speak deceits. Prov. 24—1, 2.

He is like Chanaan; there is a deceitful balance in his hand; he hath loved oppression. Osee. 12—7.

Hear this, you that crush the poor, and make the needy of the land to fail, saying: When will the month be over, and we shall sell our wares; and the sabbath, and we shall open the corn; that we may lessen the measure, and increase the sickle, and may convey in deceitful balances, that we may possess the needy for money, and the poor for a pair of shoes; and may sell the refuse of the corn? The Lord hath sworn against the pride of Jacob: surely I will never forget all their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? Amos. 8—4 to 8.

Penalty of such Fraud.

Your iniquities have turned these things away, and your sins have withholden good things from you. For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men. As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched. They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor. Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation? Jerem. 5—25 to 29.

And yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath. Shall I justify wicked balances, and the deceitful weights of the bag? By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies; and their tongue was deceitful in their mouth. And I therefore began to strike thee with desolation for thy sins. Thou shalt eat but shalt not be filled: and thy humiliation *shall*

be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword. Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil; and the new wine, but shalt not drink the wine. Micheas. 6—10 to 15.

Wo to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee; and they be stirred up that shall tear thee: and thou shalt be a spoil to them? * * Wo to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil. Habac. 2—6, 7 and 9.

Treasures of wickedness shall profit nothing. Prov. 10—2. See 11—36.

The deceitful man shall not find gain. Ibid. 12—27.

The inheritance gotten hastily in the beginning, in the end shall be without a blessing. Ibid. 20—21. See verse 10.

He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor. * * He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods. Ibid. 28—8 and 10.

Gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. Eccli. 8—3. See 5—1.

There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels. Ibid. 10—10.

Riches Acquired by Robbery.

The tabernacles of robbers abound, and they provoke God boldly, whereas it is he that hath given all into their hands. Job. 12—6.

The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich. Eccli. 13—23.

The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood. He that taketh away the bread gotten by sweat, is like him that killeth his neighbour. He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers. Ibid. 34—25 to 27.

Penalty of Such Robbery.

When he hath the things he coveted, he shall not be able to possess them. Job. 20—20.

This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty. * * If he shall heap together silver as earth, and prepare raiment as clay: he shall prepare indeed: but the just man shall be clothed with it, and the innocent shall divide the silver. Ibid. 27—13 and 16, 17.

Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased. For when he shall die he shall take nothing away; nor shall his glory descend with him. Psalm. 48—17, 18. See Psalm. 51—9, and Psalm. 61—11.

Be not desirious of his meats, in which is the bread of deceit. * * Touch not the bounds of little ones: and enter not into the field of the fatherless. For

their near kinsman is strong: and he will judge their cause against thee. Prov. 23—3 and 10, 11. See 11—26.

There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner. For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want. As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. A most deplorable evil; as he came, so shall he return. What then doth it profit him that he hath laboured for the wind? All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow. Eccles. 5—12 to 16.

There is also another evil, which I have seen under the sun, and that frequent among men. A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery. Ibid. 6—1, 2.

Riches are not comely for a covetous man and a niggard: and what should an envious man do with gold? He that gathereth together by wronging his own soul, gathereth for others: and another will squander away his goods in rioting. He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods. There is none worse than he that envieth himself: and this is the reward of his wickedness. Eccli. 14—3 to 6. See 11—18, and following verses.

For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire. Isa. 9—5. See Jerem. 22—13.

Therefore because you robbed the poor, and took the choice prey from him; you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them. Amos. 5—11.

Wo to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God. And they have coveted fields, and taken them by violence: and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance. Therefore thus saith the Lord: Behold, I devise an evil against this family; from which you shall not withdraw your necks; and you shall not walk haughtily; for this is a very evil time. * * But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war. You have cast out the women of my people from their houses, in which they took delight: you have taken my praise for ever from their children. Arise ye, and depart; for there is no rest here for you. For that uncleanness of *the land*, it shall be corrupted with a grievous corruption. Micheas. 2—1 to 3 and 8 to 10.

And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment: you that hate good, and love evil; that violently pluck off their skins from them, and their flesh from their bones? Who have eaten the flesh of my people, and have flayed their skin from off them; and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot. Then shall they cry to the Lord; and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices. Ibid. 3—1 to 4. See Habac. 2—8.

You have sowed much and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed; and he that hath earned wages, put them into a bag with holes. Aggeus. 1—6.

But wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that laugh now: for you shall mourn and weep. Luke. 6—24, 25. See 12—16 to 21.

And Abraham said to him (*the rich man*): Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Ibid. 16—25.

Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—10.

Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are putrified, and your garments are moth-eaten. Your gold and silver is rusted: and the rust of them shall be for a testimony against you; and shall eat your flesh as fire. You have stored up to yourselves wrath against the last day. James. 5—1 to 3.

Riches are Useful, but Transitory.

The poor man shall be hateful even to his own neighbour: but the friends of the rich are many. Prov. 14—20.

The substance of the rich man is the city of his strength, and as a strong wall compassing him about. Ibid. 18—11.

Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun. For as wisdom is a defence, so money is a defence. Eccles. 7—12, 13.

All things obey money. Ibid. 19—13.

When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance. When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him. The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place. The rich man spoke; and all held their peace: and what he said they extol even to the clouds. The poor man spoke, and they say: who is this? and if he stumble, they will overthrow him. Eccli. 13—25 to 29.

The rich man hath laboured in gathering riches together: and when he resteth he shall be filled with his goods. Ibid. 31—3.

Gold and silver make the feet stand sure: but wise counsel is above them both. Riches and strength lift up the heart: but above these is the fear of the Lord. Ibid. 40—25, 26.

The Evil of Riches.

How long will—fools covet those things which are hurtful to themselves. Prov. 1—22.

He that trusteth in his riches shall fall. Ibid. 11—28.

Considering, I found also another vanity under the sun: there is but one, and he hath not a second, no child, no brother: and yet he ceaseth not to labour; neither are his eyes satisfied with riches; neither doth he reflect,

saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation. Eccles. 4—7, 8.

A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes? Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep. Ibid. 5—9 to 11.

The eye of the covetous man *is* insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table. Eccli. 14—9, 10. See 8—3.

He that seeketh to be enriched, turneth away his eye. Ibid. 27—1. See 30—14.

Watching for riches consumeth the flesh: and the thought thereof driveth away sleep. * * The rich man hath laboured in gathering riches together: and when he resteth he shall be filled with his goods. * * He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it. Many have been brought to fall for gold; and the beauty thereof hath been their ruin. Gold is a stumbling-block to them that sacrifice to it: wo to them that eagerly follow after it; and every fool shall perish by it. Ibid. 31—1, 3 and 5 to 7.

O death, how bitter is the remembrance of thee to a man that hath peace in his possessions. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! Ibid. 41—1, 2.

For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry. Isa. 67—17. See 29—4.

I spoke to thee in thy prosperity: and thou saidst: I will not hear. Jerem. 22—21. See 5—27, 28, and 15—13.

Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air, that hoard up silver, and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell: and others are risen up in their place. Baruch. 3—16 to 19.

In the abundance of all things he shall kill many. Dan. 8—25. See Ezech. 47—5, and Osee. 3—1.

Ephraim is under oppression and broken in judgment; because he began to go after filthiness. Osee. 5—11.

For where thy treasure is, there is thy heart also. * * No man can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and Mammon. Matth. 6—21 and 24. See 13—22.

Jesus said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you; It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. Ibid. 19—23, 24. See Philip. 3—18, 19, and James. 4—1.

Having their hearts exercised with covetousness, sons of malediction: forsaking the right way they have gone astray. 2. Peter. 2—14, 15.

Because thou sayest: I am rich, and made wealthy, and I have need of

nothing: and thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. Apocal. 3—17.

Riches Tend to Evil.

For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them. Eccli. 8—3.

If thou be rich, thou shalt not be free from sin. Ibid. 11—10.

The house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out. Ibid. 21—5.

Covetousness is the root of all evils. 1. Tim. 6—10.

RIDDLE.

Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold, a young lion met him raging and roaring. And the Spirit of the Lord came upon Samson: and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother. And he went down and spoke to the woman that had pleased his eyes. And after some days returning to take her, he went aside to see the carcass of the lion, and behold, there was a swarm of bees in the mouth of the lion, and a honeycomb. And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them, that he had taken the honey from the body of the lion. So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do. And when the citizens of that place saw him, they brought him thirty companions to be with him. And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats: but if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle that we may hear it. And he said to them: Out of the eater came forth meat; and out of the strong came forth sweetness. And they could not in three days expound the riddle. And when the seventh day came, they said to the wife of Samson: Soothe thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us? so she wept before Samson, and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother; and how can I tell it to thee? so she wept before him the seven days of the feast: and at length on the seventh day as she was troublesome to him, he expounded it. And she immediately told her countrymen. And they on the seventh day before the sun went down said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle. And the Spirit of the Lord came upon him: and he went down to Ascalon, and slew there thirty men, whose garments he took away, and gave to them that had declared the riddle. And being exceeding angry, he went up to his father's house. Judges. 14—5 to 20.

(See also Theft.)

Robbery Condemned.

The robberies of the wicked shall be their downfall; because they would not do judgment. Prov. 21—7.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Ibid. 22—16.

Wo to thee that spoilest; shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised. Isa. 33—1. See Ezech. 22—25.

Examples of Robbery and Spoliation.

And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape. And they took their sheep and their herds and their asses, wasting all they had in their houses and in the fields. And their children, and wives they took captives. Gen. 34—27 to 29.

And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment. And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians. Exod. 12—35, 36.

And Sehon came out to meet us with all his people to fight at Jasa. And the Lord our God delivered him to us: and we slew him with his sons and all his people. And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them. Deut. 2—32 to 34. See 3—7.

Now when David and his men were come to Siceleg on the third day, the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire: and had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way. So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives. David and the people that were with him, lifted up their voices, and wept till they had no more tears. 1. Kings. 30—1 to 4. See verses 19 and 20; also 2. Kings. 23—10; 3. Kings. 21—15; 1. Paral. 10—8; 2. Paral. 14—13, and following verses; 20—25, and 28—8.

Sacrilegious Robbery.

Then Hazael king of Syria went up, and fought against Geth, and took it, and set his face to go up to Jerusalem. Wherefore Joas king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers the kings of Juda had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace; and sent it to Hazael king of Syria: and he went off from Jerusalem. * * And his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella. 4. Kings. 12—17, 18 and 20.

And he (*Nabuchodonosor*) brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, according to the word of the Lord. Ibid. 24—1 to 4. See Dan. Chapter 5.

And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians: and yet it availed him nothing. 2. Paral. 28—21.

But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it; and I sent to destroy the inhabitants of Juda without cause. I know therefore that for this cause these evils have found me: and behold, I perish with great grief in a strange land. 1. Mach. 6—12. 13.

Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money. * * But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury. But the spirit of the Almghty God gave a great evidence of his presence; so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread. For there appeared to them a horse with a terrible rider upon him; adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet: and he that sat upon him, seemed to have armour of gold. Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground: and they took him up covered with great darkness: and having put him into a litter they carried him out. So he that came with many servants, and all his guard into the aforesaid treasury, was carried out no one being able to help him, the manifest power of God being known. 2. Mach. 3—7, and 23 to 28.

Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away. Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness. But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs: and some threw ashes upon Lysimachus. And many of them were wounded, and some struck down to the ground; but all were put to flight: and as for the sacrilegious fellow himself they slew him beside the treasury. Ibid. 4—39 to 42.

Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. John. 12—4 to 6.

RULER.

(*See also King, Prince, and Subject.*)

God Tolerates Wicked Rulers and Prelates on Account of the People's Sins.

Who maketh a man that is a hypocrite to reign for the sins of the people. Job. 34—30. See 3. Kings. 12—14.

For the Lord hath mingled for you the spirit of a deep sleep; he will shut up your eyes; he will cover your prophets and princes, that see visions. Isa. 29—10.

I will give thee a king in my wrath, and will take *him* away in my indignation. Osee. 13—11.

They receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie. 2. Thess. 2—10.

NOTE.—*God shall send;* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth.

God Commands Obedience to Wicked Rulers.

Then Jesus spoke to the multitude and to his disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say, and do not. Matth. 23—1 to 3.

Servants be subject to your masters with all fear; not only to the good, and gentle, but also to the froward. 1. Peter. 2—18.

SABBATH.

(*See Festival.*)

SACRAMENT.

The Sacraments of the New Law Produce Grace.

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. John. 6—57. See whole context.

Now when they had heard these things, they had compunction in their heart; and they said to Peter and to the rest of the apostles: What shall we do, men brethren? but Peter (*said*) to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—37, 38. See 19—5.

Then they (*the Apostles*) laid their hands upon them; and they received the Holy Ghost. Ibid. 8—17.

Who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: in which a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also. 1. Peter. 3—20, 21.

Sacrament of Baptism.

(*See Baptism.*)

Sacrament of Confirmation.

(*See also Confirmation.*)

And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues, and prophesied. Acts. 19—6. See verse 20; also 8—17.

Now he that confirmeth us with you in Christ, and he that hath anointed us, is God; Who also hath sealed us, and given the pledge of the Spirit in our hearts. 2. Cor. 1—21, 22. See Hebr. 6—2.

In whom you also, when you had heard the word of truth (the gospel of your salvation) in whom also believing you were sealed with the holy Spirit of promise. Ephes. 1—13.

Sacrament of the Holy Eucharist.

(*See Eucharist.*)

Sacrament of Penance.

(*See also Penance.*)

Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18. See 16—19.

Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—22, 23.

We are, therefore, ambassadors for Christ. 2. Cor. 5—20. See verses 18, 19.

The Sacrament of Extreme Unction.

Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. James. 5—14, 15. See Mark. 6—12, 13.

The Sacrament of Orders.

Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—22, 23.

And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away. Acts. 13—2, 3. See 6—6.

Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. Ibid. 20—28.

Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. 1. Tim. 4—14.

Impose not hands lightly upon any man. Ibid. 5—22.

For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands. 2. Tim. 1—6.

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee. Titus. 1—5.

The Sacrament of Matrimony.

For this cause shall a man leave his father and mother; and shall adhere to his wife: and they shall be two in one flesh. This is a great sacrament: but I speak in Christ and in the church. Ephes. 5—31, 32. See verse 25; also Matth. 19—5, and Mark. 10—7.

Yet she (*woman*) shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety. 1. Tim. 2—15.

SACRAMENTALS.

Sacramentals, that is, Holy Water, the Agnus Dei, Etc.

For every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God and prayer. 1. Tim. 4—4, 5.

SACRIFICE.

(*See Oblation.*)

Sacrifice of the New Law.

(*See Mass.*)

SADNESS.

(*See Grief.*)

SAINT.

The Saints are in Heaven and Reign with God.

And Jesus said to him (*the penitent thief*): Amen I say to thee, this day thou shalt be with me in paradise. Luke. 23—43.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. John. 12—26.

Father, I will that where I am, they also whom thou hast given me, may be with me; that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world. Ibid. 17—24.

For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. * * (For we walk by faith and not by sight.) We are confident,

I say, and have a good will to be absent rather from the body, and to be present with the Lord. 2. Cor. 5—1 and 7, 8. See Philip. 1—23.

To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne. Apocal. 3—21. See 2—7, and 21—7.

After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. * * And one of the ancients answered, and said to me: Who are these that are clothed in white robes? and whence are they come? And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore, they are before the throne of God, and serve him day and night in his temple, and he, that sitteth on the throne, shall dwell over them. Ibid. 7—9, 10 and 13 to 15.

And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them. Ibid. 14—13.

The Saints, as Friends of God, are Rightly and Lawfully Honoured with Religious Worship.

Abraham, Lot and Josue fell prone upon the earth in the presence of Angels, and worshipped them. Gen. 18—2; 19—1, and Josue. 5—15.

Whosoever shall glorify me, him will I glorify, *said the Lord.* 1. Kings. 2—30.

And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias? 3. Kings. 18—7.

But to me thy friends, O God, are made exceedingly honourable. Psalm. 138—17.

If any man minister to me, him will my Father honour. John. 12—26.

Invocation of the Saints.

Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into the city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it. By the way that he came, he shall return: and into this city he shall not come, saith the Lord. And I will protect this city, and will save it for my own sake, and for David my servant's sake. 4. Kings. 19—32 to 34. See 20—6, and Isa. 37—35.

Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath. So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite, went, and did as the Lord had spoken to them: and the Lord accepted the face of Job. The Lord also was turned at the penance of Job, when he prayed for his friends. Job. 42—8 to 10.

The Saints Pray for Us.

And the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth. Jerem. 15—1.

Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people and for all the holy city, Jeremias the prophet of God. 2. Mach. 15—14.

And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. Apocal. 5—8.

And another Angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel. Ibid. 8—3, 4.

The Saints, though Departed from this Life, Obtain Many Favors for us from God through their Prayers and Merits.

And he (*Isaac*) went up from that place to Bersabee, where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake. Gen. 26—23, 24. See 48—16.

But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which he had spoken against his people. Exod. 32—11 to 14.

The Lord therefore said to Solomon: Because thou hast done this: and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom; and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom: but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen. * * Yet I will not take away all the kingdom of his (*Solomon's*) hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments and my precepts. 3. Kings. 11—11 to 13 and 34.

But for David's sake the Lord his God gave him (*Abiam*) a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: because David had done that which was right in the eyes of the Lord, and had not turned aside from anything that he commanded him. all the days of his life. Ibid. 15—4, 5.

Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into the city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it. By the way that he came, he shall return: and into this city he shall not come, saith the Lord. And I will protect this city, and will save it for my own sake,and for David my servant's sake. 4. Kings. 19—32 to 34. See 20—6; also Isa. 37—35.

And he did in like manner with Isaac for the sake of Abraham his father. Eccli. 44—24.

We Entreat the Saints, without Prejudice to the Mediatorship of Christ, to Intercede for Us, just as We Solicit the Prayers of the Living.

And the Philistines heard that the children of Israel were gathered together to Masphath: and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines. And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. 1. Kings. 7—7, 8.

I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God, that I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints. That I may come to you with joy, by the will of God, and may be refreshed with you. Rom. 15—30 to 32.

Praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which also I am in bands,) that I may make it manifest as I ought to speak. Coloss. 4—3, 4. See Ephes. 6—18, 19.

Brethren, pray for us. 1. Thess. 5—25.

For the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you: and that we may be delivered from troublesome and evil men: for all men have not faith. 2. Thess. 3—1, 2.

Pray for us: for we trust that we have a good conscience, being willing to behave ourselves well in all things. And I beseech you the more to do this, that I may be restored to you the sooner. Hebr. 13—18, 19.

It is not Surprising that the Saints should be Aware of Our Prayers, because They are as the Angels of God.

For in the resurrection they shall neither marry, nor be given in marriage; but shall be as the Angels of God in heaven. Matth. 22—30. See Mark. 12—25, and Luke. 20—36.

So, I say to you, there shall be joy before the Angels of God upon one sinner doing penance. Luke. 15—10.

NOTE.—*Before the Angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

The Saints Offer our Prayers to God.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. Tob. 12—12.

And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. Apocal. 5—8. See 8—3, 4.

NOTE.—*The prayers of the saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth.

The fact that God alone is the Searcher of Hearts, is no Argument against this Knowledge on the part of the Saints, because Men also Know, by Revelation, the Secrets of the Heart.

And Samuel answered Saul, saying: I am the seer: go up before me to the high place, that you may eat with me to-day, and I will let thee go in the morning; and tell thee all that is in thy heart. 1. Kings. 9—19.

But he (*Giezi*) went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. 4. Kings. 5—25, 26.

And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel? And one of his servants said: No one, my lord O king: but Eliseus the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy chamber. Ibid. 6—11, 12.

Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass. To me also this secret is revealed, not by any wisdom that I have more than all men alive; but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind. Dan. 2—29, 30.

Things, which are said Particularly of God, are also sometimes said of the Ministry of the Saints.

(*See also God.*)

But if thy brother shall offend thee, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. Matth. 18—15. See verse 18.

They (*the two Angels*) say to her (*Mary Magdalene*): Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him. John. 20—13.

If by any means I may provoke to emulation those who are my flesh, and may save some of them. Rom. 11—14.

And I became to the Jews as a Jew, that I might gain the Jews. To them that are under the law, as if I were under the law, (whereas myself was not under the law) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the law. To the weak I became weak, that I might gain

the weak, I became all things to all men, that I might save all. 1. Cor. 9—20 to 22.

Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood. 1. Tim. 4—14.

My brethren, if any of you shall err from the truth, and any one convert him: he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death. James. 5—19, 20.

The Ancients Besought God by the Memory of the Saints; in Doing Likewise We have, therefore, the Authority of Their Example.

And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me: Return to thy land, and to the place of thy birth, and I will do well for thee. Gen. 32—9.

And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day: the Angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth. Ibid. 48—15, 16.

Moses said to the Lord: Remember Abraham, Isaac, and Israel thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. Exod. 32—13.

And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand. Remember thy servants Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin. Deut. 9—26. 27.

And when it was now time to offer the holocaust, Elias the prophet came near, and said: O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant; and that according to thy commandment I have done all these things. Hear me, O Lord, hear me; that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. 3. Kings. 18—36, 37.

O Lord God of Abraham, and of Isaac, and of Israel, our fathers, keep for ever this will of their heart; and let this mind remain always for the worship of thee. 1. Paral. 29—18. See 2. Paral. 6—42, and Psalm. 131—1, 10.

Call now if there be any that will answer thee, and turn to some of the saints. Job. 5—1.

And taking the right hand of his daughter, he (*Raguel*) gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you; and may he join you together, and fulfil his blessing in you. Tob. 7—15. See Esther. 13—15, and 14—18.

Why hast thou made us to err, O Lord, from thy ways? why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance. Isa. 63—17.

Deliver us not up for ever, we beseech thee, for thy name's sake; and abolish not thy covenant. And take not away thy mercy from us for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one: to whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea-shore. Dan. 3—34 to 36.

It is Right to Give Praise to the Saints Departed.

Let us now praise men of renown, and our fathers in their generation. * * Rich men in virtue, studying beautifulness; living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. * * Their bodies are buried in peace: and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise. Henoch pleased God, and was translated into paradise, that he may give repentance to the nations. Noe was found perfect, just; and in the time of wrath he was made a reconciliation. * * Abraham *was* the great father of a multitude of nations: and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him. * * And he did in like manner with Isaac for the sake of Abraham his father. The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. Eccli. 44—1, 6 to 8, 14 to 17, 20, 24 and 25. See John. 12—26.

The Saints will Judge the World.

(*See Judgment.*)

The Saints Work Miracles.

For Miracles Wrought by Moses and Aaron, see Exod. Chapter 7. See also Chapters 8 and 9.

And Elias the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth. 3. Kings. 17—1.

Elias was a man passable like unto us: and with prayer he prayed that it might not rain upon the earth; and it rained not for three years and six months. James. 5—17.

And he (*Elias*) said to his servant: Go up, and look toward the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. And at the seventh time: Behold, a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot, and go down, lest the rain prevent thee. And while he turned himself this way and that way, behold, the heavens grew dark with clouds and wind; and there fell a great rain. 3. Kings. 18—43 to 45. See 17—22.

And he (*Elias*) prayed again: and the heaven gave rain, and the earth yielded her fruit. James. 5—18.

And Elias took his mantle, and folded it together, and struck the waters; and they were divided hither and thither: and they both passed over on dry ground. * * And he (*Eliseus*) struck the waters with the mantle of Elias, that had fallen from him: and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither: and Eliseus passed over. * * He went out to the spring of the waters, and cast the salt into it; and said: Thus saith the Lord: I have healed these waters; and there shall be no more in them death or barrenness.

And the waters were healed unto this day, according to the word of Eliseus, which he spoke. 4. Kings. 2—8, 14 and 21, 22.

Eliseus therefore went into the house: and behold, the child lay dead on his bed: and going in he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him; and the child's flesh grew warm. * * And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son. Ibid. 4—32 to 34 and 36. See verses 7, 41 and 44; also Chapter 5, and Luke. 4—27.

And it happened, as one was felling some timber, that the head of the axe fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed. And the man of God said: Where did it fall? and he showed him the place. Then he cut off a piece of wood, and cast it in thither, and the iron swam. And he said: Take it up. And he put out his hand, and took it. * * And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus. * * And when they were come in to Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes; and they saw themselves to be in the midst of Samaria. Ibid. 6—5 to 7 and 18, 20. See 13—21, and Eccli. 48—14, 15.

And they (*the Apostles*) cast out many devils, and anointed with oil, many that were sick, and healed them. Mark. 6—13. See 16—17, 18.

And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. Luke. 10—17. See Acts. 16—18.

But Peter said: Silver and gold I have none: but what I have, I give thee: in the name of Jesus Christ of Nazareth, rise up and walk. And having taken him by the right hand, he lifted him up, and forthwith his feet and soles became firm. And he leaping up, stood, and walked; and entered with them into the temple, walking, and leaping, and praising God. Acts. 3—6 to 8.

And the multitude of men and women that believed in the Lord was more increased, insomuch that they brought out the sick into the streets, and laid *them* on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. Ibid. 5—14, 15. See verse 16.

And having put them all out, Peter kneeling down, prayed: and turning to the body, he said: Tabitha, arise. And she opened her eyes; and having seen Peter, sat up. And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive. Ibid. 9—40, 41.

Now there sat a certain man at Lystra disabled in his feet, lame from his mother's womb, who never had walked. This man heard Paul speaking: who looking upon him, and perceiving that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he leaped up and walked. Ibid. 14—7 to 9.

And God wrought special miracles by the hand of Paul. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. Ibid. 19—11, 12. See 20—10.

By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up. By faith the walls of Jericho fell

down, by the going round them seven days. By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace. And what shall I yet say? For the time would fail me to tell of Gedeon, of Barac, of Samson, of Jepthe, of David, of Samuel, and of the prophets: who through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered from their infirmity, became valiant in war, put to flight the armies of foreigners. Hebr. 11—29 to 34.

Prayers of the Saints.

(See Prayer.)

We should be Saints, that is, Pure and Holy.

You shall be holy men to me. Exod. 22—31.

For I am the Lord your God: be holy, because I am holy. Defile not your souls. Levit. 11—44.

The Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel, and thou shalt say to them: Be ye holy, because I the Lord your God am holy. Ibid. 19—1, 2.

Sanctify yourselves and be ye holy, because I am the Lord your God. * * You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine. Ibid. 20—7 and 26. See 21—6 and 8.

The Lord also said to Moses: Speak to the children of Israel, and thou shalt tell them, to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things. But rather being mindful of the precepts of the Lord, may do them, and be holy to their God. Num. 15—37 to 40.

Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples that are upon the earth. Deut. 7—6. See 14—2.

And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments: and to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God as he hath spoken. Ibid. 26—18, 19.

That being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him all our days. Luke. 1—74, 75.

For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. Rom. 6—4 to 6. See verses 13 and 19.

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. Ibid. 12—1. See Philip. 4—18.

As he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. Ephes. 1—4. See 5—3, 4.

Husbands, love your wives, as Christ also loved the church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing; but that it should be holy and without blemish. Ibid. 5—25 to 27.

That you may approve the better things; that you may be sincere and without offence unto the day of Christ. Philip. 1—10. See 2—15; 1. Thess. 3—13, and 5—23.

And you, whereas you were some time alienated, and enemies in mind in evil works. Yet now he hath reconciled in the body of his flesh through death, to present you holy, and unspotted, and blameless before him. Coloss. 1—21, 22.

For this is the will of God, your sanctification; that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles who know not God: and that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified. For God hath not called us to uncleanness, but to holiness. 1. Thess. 4—3 to 7. See Rom. 6—12, 13; 8—12, 13, and Coloss. 3—12.

But according to him who is holy, who hath called you; be you also holy in all conversation: for it was written: You shall be holy, because I am holy. 1. Peter. 1—15, 16. See 2—11, 12; Rom. 13—14, and Galat. 5—16.

And every man that hath this hope in him, sanctifieth himself, as he also is holy. 1. John. 3—3.

He that is just, let him be justified still: and he that is holy, let him be sanctified still. Apocal. 22—11.

SALUTATION.

Examples of Salutation.

And he (*Moses*) went out to meet his kinsman (*Jethro*), and worshipped and kissed him: and they saluted one another with words of peace. Exod. 18—7.

The Angel of the Lord appeared to him (*Gedeon*), and said: The Lord is with thee, O most valiant of men. Judges. 6—12.

And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace. Ibid. 18—15.

And when he had made an end of offering the holocaust, behold, Samuel came: and Saul went forth to meet him, and salute him. 1. Kings. 13—10. See 10—4.

And when David heard in the wilderness, that Nabal was shearing his sheep, he sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace. And you shall say: Peace be to my brethren and to thee, and peace to thy house, and peace to all that thou hast. Ibid. 25—4 to 6. See 2. Kings. 8—10.

And David coming to the people, saluted them peaceably. 1. Kings. 30—21.

Then Tobias going forth, found a beautiful young man, standing girded, and as it were, ready to walk. And not knowing that he was an Angel of God, he saluted him, and said: From whence art thou, good young man? Tob. 5—5, 6.

And he (*Nicanor*) came to Judas, and they saluted one another peaceably. * * And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably. 1. Mach. 7—29 and 33.

And Jonathan came to meet the king at Joppe with glory: and they saluted one another, and they lodged there. Ibid. 11—6.

And when you come into a house, salute it, saying: Peace be to this house. Matth. 10—12. See Luke. 10—5.

And, behold, Jesus met them, saying: All hail. But they came up, and took hold of his feet, and worshipped him. Matth. 28—9.

And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed *art* thou among women. * * And she (*Mary*) entered into the house of Zachary, and saluted Elizabeth. Luke. 1—28 and 40.

Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not. Ibid. 24—36. See John. 20—19, 21, 26; Rom. 16—3, and following verses, and 2. Tim. 4—19.

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house; with whom I also lodge. All the brethren salute you. Salute one another with a holy kiss. The salutation of *me* Paul, with my own hand. 1. Cor. 16—19 to 21. See 2. Cor. 13—12; Philip. 4—21, 22; Coloss. 4—12 to 15; 1. Thess. 5—26; Titus. 3—15, and Hebr. 13—24.

SALVATION.

Salvation is from God Alone.

Salvation is of the Lord: and thy blessing is upon thy people. Psalm. 3—9.

The Lord *is* my firmament, my refuge, and my deliverer. My God *is* my helper, and in him will I put my trust. My protector and the horn of my salvation, and my support. Psalm. 17—3.

The Lord is my light and my salvation, whom shall I fear? Psalm. 26—1.

The Lord is the strength of his people, and the protector of the salvation of his anointed. Save, O Lord, thy people, and bless thy inheritance; and rule them and exalt them for ever. Psalm. 27—8, 9. See Psalm. 32—16, and Psalm. 34—3.

Thou art thyself my king and my God: who commandest the saving of Jacob. Psalm. 43—5. See Psalm. 51—8.

Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation. Help me and I shall be saved. Psalm. 118—116, 117. See verses 47 and 173; also Psalm. 105—47.

For I am the Lord thy God, the holy One of Israel, thy Saviour. * * I am, I am the Lord: and there is no saviour besides me. Isa. 43—3 and 11. See 51—8.

In very deed the hills were liars, and the multitude of the mountains: truly

in the Lord our God *is* the salvation of Israel. Jerem. 3—23. See Dan. 13—60.

But I *am* the Lord thy God from the land of Egypt: and thou shalt know no God but me; and there is no saviour beside me. Osee. 13—4.

There is one lawgiver, and judge, who is able to destroy and to deliver. James. 4—12.

Salvation through Christ by God's Grace.

(*See also Christ.*)

Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner: nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. Acts. 4—10 to 12.

For by grace you are saved through faith, and this not of yourselves: for it is the gift of God. Ephes. 2—8. See verse 5.

For the grace of God our Saviour hath appeared to all men, instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world, waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ. Titus. 2—11 to 13.

Whereby he is able also to save for ever them that come unto God by himself; always living to make intercession for us. Hebr. 7—25.

The Holy Ghost, the Pledge of Our Salvation.

For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him. Rom. 8—16, 17.

Now he that confirmeth us with you in Christ, and he that hath anointed us, is God; who also hath sealed us, and given the pledge of the Spirit in our hearts. 2. Cor. 1—21, 22.

Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. Ibid. 5—5.

In whom you also, when you had heard the word of truth (the gospel of your salvation) in whom also believing you were sealed with the holy Spirit of promise. Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory. Ephes. 1—13, 14.

And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption. Ibid. 4—30.

SANCTITY.

(*See also Saint.*)

Go to the people, and sanctify them to-day, and to-morrow, and let them wash their garments. And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon mount Sinai. Exod. 19—10, 11.

A holy man continueth in wisdom as the sun: but a fool is changed as the moon. Eccli. 27—12.

Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them I do sanctify myself; that they also may be sanctified in truth. John. 17—17 to 19.

Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ: as children of obedience, not conformed to the former desires of your ignorance: but according to him who is holy, who hath called you; be you also holy in all conversation: for it was written: You shall be holy, because I am holy. 1. Peter. 1—13 to 16.

Sanctity, a Gift of God.

Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you. Levit. 22—32.

And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ. 1. Thess. 5—23.

By the which will, we are sanctified by the oblation of the body of Jesus Christ once. Hebr. 10—10.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Ibid. 13—12.

And every man that hath this hope in him, sanctifieth himself, as he also is holy. 1. John. 3—3.

Sanctity of the Church.

(*See Church.*)

SATAN.

(*See Devil.*)

SATISFACTION.

Satisfaction for Sin.

(*See Penance.*)

SCANDAL.

(*See also Bad Example.*)

A Scandal or Stumbling-block not to be Placed in the Way of our Neighbor.

Eve was more severely punished than Adam, because she had been the occasion of his sin. Gen. 3—16. See verse 6.

If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin a calf without blemish. Levit. 4—3. See Num. 31—15, 16.

God commanded the Israelites to sweep the Amalecites from the face of the earth for having opposed their entrance into the land of promise. Deut. 25—17, and following verses. See Exod. 17—8.

Wherefore the sin of the young men (*the sons of Heli*) was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord. * * And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die. 1. Kings. 2—17 and 34. See 4—11.

And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord hath also taken away thy sin: thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme for this thing, the child that is born to thee, shall surely die. 2. Kings. 12—13, 14.

Go, and tell Jeroboam: Thus saith the Lord the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel: and rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight: but hast done evil above all that were before thee; and hast made thee strange gods and molten gods, to provoke me to anger, and hast cast me behind thy back: therefore behold, I will bring evils upon the house of Jeroboam. 3. Kings. 14—7 to 10. See 12—28, and following verses.

He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods. Prov. 28—10.

Eleazar, when pressed by sympathetic by-standers to eat lawful flesh, and then pretend that he had partaken of the flesh of the sacrifice, refused. For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar at the age of fourscore and ten years, was gone over to the life of the heathens: and so they through my dissimmulation, and for a little time of a corruptible life, should be deceived. 2. Mach. 6—24, 25.

And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee. But he, turning, said to Peter: Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men. Matth. 16—22, 23. See Mark. 8—33.

And when they were come to Capharnaum, they that received the didrachma, came to Peter, and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go thou to the sea, and cast in a hook, and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee Matth. 17—23 to 26.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo to the world because of scandals. For it must needs be that scandals come: nevertheless wo to that man by whom the scandal cometh. Ibid. 18—6.

And whosoever shall scandalize one of these little ones who believe in me;

it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Mark. 9—41. See 4—17.

And he said to his disciples: It is impossible that scandals should not come: but wo to him through whom they come. It were better for him that a millstone were put about his neck, and he cast into the sea, than that he should scandalize one of these little ones. Luke. 17—1, 2. See John. 16—1.

Now him, that is weak in faith, take unto you, not in disputes about thoughts. * * Let us not, therefore, judge one another any more: but judge this rather, that you put not a stumbling-block, or a scandal in your brother's way. I know, and am confident, in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if, because of thy meat, thy brother be grieved; thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died. Rom. 14—1, and 13 to 15.

But take heed, lest perhaps this your liberty become a stumbling-block to the weak. For if a man see him that hath knowledge, sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened, to eat those things which are sacrificed to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother. 1. Cor. 8—9 to 13. See whole Chapter.

Give no offence to the Jews, nor to the Gentiles, nor to the church of God. Ibid. 10—32.

Giving no offence to any one, that our ministry be not blamed. 2. Cor. 6—3.

From all appearances of evil refrain yourselves. 1. Thess. 5—22.

Occasions of Scandal to be Avoided.

Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin. Exod. 34—12. See 23—32, 33.

Thou shalt make no leagues with them (*the Gentiles*), nor show mercy to them: neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son: for she will turn away thy son from following me, that he may rather serve strange gods: and the wrath of the Lord will be kindled, and will quickly destroy thee. * * Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made; neither shalt thou take to thee any thing thereof, lest thou offend; because it is an abomination to the Lord thy God. Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema. Deut. 7—2 to 4 and 25, 26. See Chapter 13.

Now as he (*Mathathias*) left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. And Mathathias saw, and was grieved: and his reins trembled; and his wrath was kindled according to the judgment of the law: and running upon him he slew him upon the altar. 1. Mach. 2—23, 24.

And if thy right eye cause thee to offend, pluck it out, and cast it from

thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go into hell. Matth. 5—29, 30. See 18—8, 9.

And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than, having two hands, to go into hell, into the fire that cannot be quenched: where their worm dieth not, and the fire is not extinguished. And if thy foot scandalize thee, cut it off: it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire: where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than, having two eyes, to be cast into the hell of fire: where their worm dieth not, and the fire is not extinguished. Mark. 9—42 to 47.

Now, I beseech you, brethren, to mark them who cause discensions and offences contrary to the doctrine which you have learned; and avoid them. For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent. Rom. 16—17, 18.

Examples of Pharisaical Scandal, or Scandal Needlessly Taken.

And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. And behold some of the Scribes said within themselves: This man blasphemeth. Matth. 9—2, 3. See Mark. 2—3, and Luke 5—18.

And it came to pass, as he was at table in the house, behold,many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? Matth. 9—10, 11. See Mark. 2—16; Luke. 5—30, and 15—2.

And coming into his own country, he taught them in their synagogues, so that they wondered, and said: How came this man by this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Jude? and his sisters, are they not all with us? Whence then hath he all these things? And they were scandalized in his regard. Matth. 15—54 to 57. See Mark. 6—3, and John. 6—42.

Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? Matth. 15—12.

And blessed is he whosoever shall not be scandalized in me. Luke. 7—23 See Matth. 11—6, and John. 16—1.

This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever. * * Many, therefore, of his disciples hearing *it*, said: This saying is hard, and who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said to them: Doth this scandalize you? John. 6—59 and 61, 62. See Luke 7—39, and following verses; John. 7—43; 8—44; Acts. 4—2; 11—2; 13—45, and 28—29.

(*See also Wisdom.*)

Increasing in Science.

That we may not now be children, tossed to and fro. and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. But performing the truth in charity, we may in all things grow up in him who is the head, Christ. Ephes. 4—14, 15.

Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God. Coloss. 1—9, 10.

As new-born infants, desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—2.

SCOFFER.

(*See Derider.*)

SCOLDING.

(*See Rebuke.*)

SCRIPTURE.

The Holy Scriptures.

(*See Bible.*)

SEA.

The Sea Created.

God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters he called Seas. And God saw that it was good. Gen. 1—9, 10.

The Sea Confined within its Boundaries.

He hath set bounds about the waters, till light and darkness come to an end. Job. 26—10.

When he gave a law for the rain, and a way for the sounding storms. Ibid. 28—26.

Who shut up the sea with doors when it broke forth as issuing out of the womb: when I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands? I set my bounds around it, and made it bars and doors; and I said: Hitherto thou shalt come, and shalt go no further: and here thou shalt break thy swelling waves. Ibid. 38—8 to 11.

When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits. Prov. 8—29.

The Sea Yields to the Children of Israel.

And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided. And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left. Exod. 14—21, 22.

The Sea Calmed by the Word of Christ.

And behold, a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. Matth. 8—24 to 26.

SECURITY.

(*See Surety.*)

SEDITION.

(*See also Rebellion.*)

Examples and Punishment of Sedition.

And behold, Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth, of the children of Ruben, rose up against Moses, and *with them* two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name. * * And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him, he said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins. * * And immediately as he had made an end of speaking, the earth broke asunder under their feet: and opening her mouth, devoured them (*Core, Dathan and Abiron*) with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people. * * And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense. * * The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord. And--there arose a sedition, and the tumult increased. * * And the Lord said to Moses: Get you out from the midst of this multitude; this moment will I destroy them. * * And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core. Num. 16—1, 2, 25, 26, 31 to 33, 35, 41, 42, 44, 45 and 49.

And the people wanting water, came together against Moses and Aaron: and making a sedition, they said: Would God we had perished among our brethren before the Lord. Ibid. 20—2, 3.

And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem; who began to detest him. Judges. 9—23.

But behold, there arose a sedition in Ephraim. And passing towards the north, they said to Jephte: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house. Ibid. 12—1. *For punishment of this sedition*, see following verses.

And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. 2. Kings. 15—10. See 18—9; also Chapter 20.

And his servant Zambri, who was captain of half the horsemen, rebelled against him (*Ela*). * * And Zambri seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died in his sins. 3. Kings. 16—9 and 18, 19. See 4. Kings. 24—20, and 25—6, 7.

At that time therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's enuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him. And Mardochai had notice of it, and immediately he told it to queen Esther; and she to the king in Mardochai's name, who had reported the thing unto her. It was inquired into, and found out; and they were both hanged on a gibbet. Esther. 2—21 to 23. 2. Mach. 4—30.

And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder. Mark. 15—7. See Luke. 23 19.

For before these days rose up Theodas, affirming himself to be somebody, with whom joined a number of men, about four hundred; who was slain: and all who believed him were dispersed, and reduced to nothing. After this man rose up Judas the Galilean in the days of the enrolling, and drew away the people after him: he also perished: and all whosoever consented to him were dispersed. Acts. 5—36, 37. See 19—23, and 23—12.

SEED.

Seed of the Divine Word Sown.

Behold, the sower went forth to sow. Matth. 13—3.
Behold, a sower went out to sow. Mark. 4—3. See Luke. 8—5.

Seed of the Divine Word Corrupted.

But while men were asleep, his enemy came, and oversowed cockle among the wheat; and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. * * And the cockle are the children of the wicked one. And the enemy that sowed them, is the devil. Matth. 13—25, 26 and 38, 39.

Seed of the Divine Word Differently Received.

And whilst he soweth, some fell by the way side: and the birds of the air came and eat them up. Matth. 13—4.

He that soweth, soweth the word. Mark. 4—14.

The seed is the word of God. Luke. 8—11.

For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs useful for them by whom it is tilled, receiveth blessing from God. But that which bringeth forth thorns and briars, is rejected, and very near to a curse, whose end is to be burnt. Hebr, 6—7, 8.

Seed of the Divine Word Harvested.

Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the vats run over: for their wickedness is multiplied. Joel. 3—13. See Apocal. 14—15.

Then he saith to his disciples: The harvest, indeed, is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send forth labourers into his harvest. Matth. 9—37, 38. See Luke. 10—2.

And the servants said to him: Wilt thou that we go and gather it (*the cockle*) up? and he said: No; lest, while ye gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest: and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but gather the wheat into my barn. * * But the harvest is the end of the world. And the reapers are the Angels. Even as cockle, therefore, is gathered up, and burnt with fire, so shall it be at the end of the world. Matth. 13—28, 30 and 39, 40. See verse 44.

Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto everlasting life; that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. John. 4—35 to 38.

Seed of Divine Promise.

I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Gen. 22—17, 18. See 12—3; 18—18; 26—4, and 28—14.

You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed. Acts. 3—25.

To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: and to thy seed, who is Christ. Galat. 3—16. See verse 8.

Seed of Good Works.

They that sow in tears shall reap in joy. Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves. Psalm. 125—5 to 7.

The wicked maketh an unsteady work: but to him that soweth justice, *there is* a faithful reward. Prov. 11—18.

Sow for yourselves in justice, and reap in the mouth of mercy; break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice. Osee. 10—12.

He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. 2. Cor. 9—6.

Seed of Evil Works.

Remember, I pray thee, who ever perished being innocent? or when were the just destroyed? On the contrary I have seen those who work iniquity, and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath. Job. 4—7 to 9.

He that soweth iniquity, shall reap evils: and with the rod of his anger he shall be consumed. Prov. 22—8.

My son, sow not evils in the furrows of injustice: and thou shalt not reap them sevenfold. Eccli. 7—3.

You have ploughed wickedness; you have reaped iniquity; you have eaten the fruit of lying: because thou hast trusted in thy way, in the multitude of thy strong ones. Osee. 10—13.

SELF LOVE.

Saul grieved, not because he had offended God, but out of self-love. He could not endure the thought of losing his prestige. Witness his words to Samuel: Honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God. 1. Kings. 15—30.

I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire. And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty: I have cast thee to the ground. Ezech. 28—16, 17. *From this it is plain that the Angels, like our first parents, sinned through self-love.*

Jonas divested himself so completely of self-love that he besought his companions to cast him into the sea, and thus make their own safety secure. Jonas. 1—12.

St. Paul was wholly devoid of self-love, as appears from the following words in reference to himself: Behold, now the third time I am ready to come to you: and I will not be burdensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. And I most gladly will spend and be spent myself for your souls; although, loving you more, I be loved less. 2. Cor. 12—14, 15.

SELF-PRAISE.

(*See Praise.*)

(*See Buying, and Trade.*)

Selling the Gifts of God.

(*See Simony.*)

SEPULTURE.

Burial of the Dead, a Work of Mercy.

And so Abraham buried Sara his wife, in the double cave of the field, that looked towards Mambre; this is Hebron in the land of Chanaan. And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth. Gen. 23—19, 20.

And decaying he (*Abraham*) died in a good old age, and having lived a long time, and being full of days: and was gathered to his people. And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over-against Mambre. Ibid. 25—8, 9.

So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem. * * And being spent with age he (*Isaac*) died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him. Ibid. 35—19 and 29.

For my father made me (*Joseph*) swear to him, saying: Behold, I die: thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return. * * And carrying him into the land of Chanaan, they buried him in the double cave which Abraham had bought together with the field for a possession of a burying place, of Ephron the Hethite, over-against Mambre. And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father. Ibid. 50—5, and 13, 14.

And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place. Num. 20—1.

And the children of Israel removed their camp from Beroth of the children of Jacan into Mosera, where Aaron died and was buried. Deut. 10—6.

When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet: his body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession. Ibid 21—22, 23.

And after these things Josue the son of Nun, the servant of the Lord died, being a hundred and ten years old: and they buried him. Josue. 24—29, 30. See verses 32 and 33; also Judges. 2—9.

And Jephte the Galaadite judged Israel six years; and he died, and was buried in the city of Galaad. Judges. 12—7. See verses 10, 12 and 15; also 8—32, and 16—31.

And Samuel died: and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. 1. Kings. 25—1. See 28—3.

All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there: and they took their bones, and buried them in the wood of Jabes; and fasted seven days. Ibid. 31—12, 13.

And it was told David, that the men of Jabes Galaad had buried Saul. David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shown this mercy to your master Saul, and have buried him. And now the Lord surely will render you mercy and truth; and I also will requite you for this good turn, because you have done this thing. * * And they took Asael, and buried him in the sepulchre of his father in Bethlehem. 2. Kings. 2—4 to 6, and 32.

And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept. Ibid. 3—32.

So David slept with his fathers, and was buried in the city of David. 3. Kings. 2—10. See Acts. 2—29.

And Solomon slept with his fathers and was buried in the city of David his father. 3. Kings. 11—43. See 2. Paral. 9—31.

And when he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass. And the prophet took up the body of the man of God, and laid it upon the ass; and going back, brought it into the city of the old prophet, to mourn for him. And he laid his dead body in his own sepulchre: and they mourned over him, *saying:* Alas! alas! my brother. 3. Kings. 13—28 to 30. See verse 31.

And Roboam slept with his fathers, and was buried with them in the city of David. Ibid. 14—31. See 15—8, 24; 16—6, 28, and 2. Paral. 12—6.

And they brought him (*Amassias*) away upon horses: and he was buried in Jerusalem with his fathers in the city of David. 4. Kings. 14—20. See 10—35; 12—21; 14—20; 15—38; 16—20; 21—18, and 23—30.

And they buried him (*Asa*) in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers: and they burnt them over him with very great pomp. 2. Paral. 16—14. See 21—1, and 22—9.

But Joiada grew old, and was full of days, and died when he was a hundred and thirty years old. And they buried him in the city of David among the kings, because he had done good to Israel, and to his house. Ibid. 24—15, 16. See verse 25.

And they removed him (*Josias*) from the chariot into another, that followed him after the manner of kings: and they carried him away to Jerusalem; and he died, and was buried in the monument of his fathers: and all Juda and Jerusalem mourned for him. Ibid. 35—24.

And when king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. Tob. 1—21.

And when he had gone, returning he told him that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body: and taking it up, carried it privately to his house, that after the sun was down, he might bury

him cautiously. Ibid. 2—3, 4. See verses 7, 9 and 16.

When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life: for thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. Ibid. 4—3 to 5. See 8—13, 14, and 14—2, 12, 16.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. Ibid. 12—12.

And restrain not grace from the dead. Eccli. 7—37.

My son shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. Ibid. 38—16. See 2. Mach. 4—49.

And his disciples came and took the body, and buried it; and came and told Jesus. Matth. 14—12. See Mark. 6—29.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth; and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. Matth. 27—57 to 60. See Mark. 15—46, and Luke. 23—53.

And Nicodemus also came: he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. They took, therefore, the body of Jesus, and bound it in linen-cloths with the spices, as it is the custom with the Jews to bury. And there was, in the place where he was crucified, a garden: and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, by reason of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand. John. 19—39 to 42. See Acts. 13—29, and 1. Cor. 15—4.

To be Deprived of Sepulture is a Great Affliction and an Indication of Divine Wrath.

And when he (*Jehu*) was come in, to eat and to drink, he said: Go, and see after that cursed woman, and bury her: because she is a king's daughter. And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands. And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel, the dogs shall eat the flesh of Jezabel: and the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same Jezabel? 4. Kings. 9—34 to 37.

And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he (*Joram*) died of a most wretched illness: and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors. He was two and thirty years old when he began his reign: and he reigned eight years in Jerusalem. And he walked not rightly: and they buried him in the city of David, but not in the sepulchres of the kings. 2. Paral. 21—19, 20.

They have given the dead bodies of thy servants to be meat for the fowls of the air; the flesh of thy saints for the beasts of the earth. They have poured out their blood as water, round about Jerusalem; and there was none to bury them. Psalm. 78—2, 3.

They shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth. Jerem. 8—2.

And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters. Ibid. 14—16.

They shall die by the death of grievous illnesses; they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth. Ibid. 16—4.

Therefore thus saith the Lord concerning Joakim, the son of Josias king of Juda: They shall not mourn for him, Alas, my brother, and alas, sister: they shall not lament for him, Alas, *my* lord, or alas, the noble one. He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem. Ibid. 22—18, 19.

And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth. Ibid. 25—33.

And their bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also their Lord was crucified. And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half; and shall not suffer their bodies to be laid in sepulchres. Apocal. 11—8, 9.

SERPENT.

(*See Brazen Serpent.*)

SERVANT.

(*See also Service.*)

Examples of Good Servants.

O Lord the God of my master Abraham, meet me to-day, I beseech thee, and show kindness to my master Abraham. Gen. 24—12. See whole Chapter.

But he (*Jacob*) answered: Thou (*Laban*) knowest how I have served thee, and how great thy possession hath been in my hands. Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. Ibid. 30—29, 30. See 39—8.

And the king's servants said to him: Whatsoever our lord the king shall command we thy servants will willingly execute. 2. Kings. 15—15. See Matth. 18—28, 32; 24—45; 25—16, 17; Luke. 12—37; 19—16, and Acts. 10—7.

Examples of Bad Servants.

And it came to pass after three years, that the servants of Semeiran away to Achis the son of Maacha the king of Geth. 3. Kings. 2—39. See Gen. 40—1.

But Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take some thing of him. 4. Kings. 5—20. See following verses.

And his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella. For Josachar the son of Semaath, and Jozabad the son of Somer his servant struck him; and he died. Ibid. 12—20, 21. See 2. Paral. 24—25.

And his (*Amon's*) servants plotted against him, and slew the king in his own house. 4. Kings. 21—23.

At that time therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him. Esther. 2—21. See Matth. 24—48; 25—18, 30; Luke. 12—45, and 19—20, 22.

The Bad Servant Neglects His Master's Interest.

Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him? Job. 21—15.

You have said: He laboureth in vain that serveth God: and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts? Malach. 3—14.

But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went, and hid thy talent in the earth: behold, here thou hast that which is thine. And his lord, answering, said to him: Thou evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: thou oughtest, therefore, to have committed my money to the bankers: and at my coming I should have received my own with usury. Matth. 25—24 to 27.

For they that are such serve not Christ our Lord, but their own belly. Rom. 16—18.

Penalty Incurred by Bad Servants.

But if that evil servant shall say in his heart: My lord is long a coming; and shall begin to strike his fellow-servants, and shall eat, and drink with drunkards: the lord of that servant shall come in a day that he expecteth not, and in an hour that he knoweth not: and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth. Matth. 24—48 to 51.

And that servant who knew the will of his lord, and hath not prepared, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. Luke. 12—47, 48. See verses 45 and 46.

The Good Servant Works Faithfully.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight. Prov. 14—15.

A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren. Ibid. 17—2.

They that are free shall serve a servant that is wise. Eccli. 10—28.

Servants, obey your carnal masters, with fear and trembling, in the simplicity of your heart, as Christ: not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart, with a good will doing service, as to the Lord, and not to men: knowing that whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond or free. Ephes. 6—5 to 8.

Servants, obey in all things your masters, according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Coloss. 3—22 to 24.

Whosoever are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed. But they who have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort. 1. Tim. 6—1, 2.

Exhort servants to be obedient to their masters, in all things pleasing, not contradicting, not defrauding, but in all things showing good fidelity: that they may adorn the doctrine of God our Saviour in all things. Titus. 2—9, 10.

Admonish them to be subject to princes, and powers; to obey at a word; to be ready to every good work. Ibid. 3—1.

Servants be subject to your masters with all fear; not only to the good, and gentle, but also to the froward. 1. Peter. 2—18. See verse 16.

The Good Servant Rewarded by his Master.

A wise servant is acceptable to the king: he that is good for nothing, shall feel his anger. Prov. 14—35.

Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure. Ibid. 22—29.

Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. Let a wise servant be dear to thee as thy own soul: defraud him not of liberty, nor leave him needy. Eccli. 7—22, 23.

If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him. If thou hurt him unjustly, he will run away: and if he rise up and depart, thou knowest not whom to ask, and in what way to seek him. Ibid. 33—31 to 33.

And you, masters, do the same things to them, forbearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with him. Ephes. 6—9.

Masters, do to your servants that which is just and equal; knowing that you also have a master in heaven. Coloss. 4—1.

The Bad Servant Averse to Steady Work.

Fodder, and a wand, and a burden are for an ass; bread, and correction, and work for a slave. He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty. Eccli. 33—25, 26.

Servants to be kept under Proper Discipline.

A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer. * * He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn. Prov. 29—19 and 21.

Fodder, and a wand, and a burden are for an ass; bread, and correction, and work for a slave. * * The yoke and the thong bend a stiff neck; and continual labours bow a slave. Torture and fetters are for a malicious slave: send him to work, that he be not idle: for idleness hath taught much evil. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters; but be not excessive towards any one: and do no grievous thing without judgment. Eccli. 33—25, and 27 to 30.

SERVICE.

Service of God, Special and Virtual.

Take heed diligently lest thou forget the Lord who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shalt serve him only; and thou shalt swear by his name. Deut. 6—13.

Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name. Ibid. 10—20.

And Samuel said to the people: Fear not; you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart. * * Therefore fear the Lord, and serve him in truth and with your whole heart; for you have seen the great works which he hath done among you. 1. Kings. 12—20 and 24.

And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him. 3. Kings. 18—21.

And thou, my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind; for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever. 1. Paral. 28—9.

Serve ye the Lord with fear: and rejoice unto him with trembling. Psalm. 2—11.

Sing joyfully to God, all the earth: serve ye the Lord with gladness. Psalm. 99—2.

Deal with thy servant according to thy mercy: and teach me thy justifications. I am thy servant: give me understanding that I may know thy testimonies. Psalm. 118—124, 125.

Behold, as the eyes of servants are on the hands of their masters, as the

eyes of the hand-maid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy upon us. Psalm. 122—2.

Son, when thou comest to the service of God,stand in justice and in fear, and prepare thy soul for temptation. Eccli. 2—1.

Thou art my servant: I have chosen thee, and have not cast thee away. Isa. 41—9. See verse 8.

The Lord thy God thou shalt adore,and him only shalt thou serve. Matth. 4—10. See Luke. 4—8.

No man can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and Mammon. Matth. 6—24. See Luke. 16—13.

But which of you, having a servant ploughing or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down: and will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things which he commanded him? I think not. So you also, when you shall have done all the things that are commanded you,say: We are unprofitable servants: we have done that which we ought to do. Luke. 17—7 to 10.

And when they were come to him, and were together, he (*Paul*) said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time,serving the Lord with all humility,and with tears, and temptations which came upon me from the snares of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publickly, and from house to house, testifying both to Jews and Gentiles penance towards God,and faith in our Lord Jesus Christ. Acts. 20—18 to 21.

Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin,unto death, or of obedience, unto justice. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered. Being then made free from sin, you are become the servants of justice. I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification. Rom. 6—16 to 19.

But now we are loosed from the law of death, wherein we were detained, so that we should serve in newness of spirit, and not in the oldness of the letter. Ibid. 7—6. See verse 25.

Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. 1. Cor. 4—1, 2.

Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body. Ibid. 6—19, 20. See 7—21 to 23.

For whereas I was free as to all, I made myself the servant of all: that I might gain more persons. Ibid. 9—19.

But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings: in chastity, in knowledge,

in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice, on the right hand, and on the left: through honour and dishonour, through infamy and good name; as seducers, and yet speaking truth; as unknown, and yet known; as dying, and behold, we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. 2. Cor. 6—4 to 10.

Labour as a good soldier of Christ Jesus. No man, being a soldier to God, entangleth himself with worldly business; that he may please him to whom he hath engaged himself. 2. Tim. 2—3, 4. See verse 24; also Coloss. 3—24.

Wherefore we, receiving an immovable kingdom, have grace; whereby let us serve, pleasing God with fear and reverence. Hebr. 12—28.

Service of God, Salutary.

The Lord preserveth the souls of his saints: he will deliver them out of the hand of the sinner. Psalm. 96—10.

The children of thy servants shall continue: and their seed shall be directed for ever. Psalm. 101—29.

And thou wilt cut off all them that afflict my soul: for I am thy servant. Psalm. 142—12.

Behold, my servant shall understand: he shall be exalted and extolled, and shall be exceeding high. Isa. 52—13.

But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. Rom. 6—22.

Human Service, Burthensome.

And Noe awaking from the wine, when he had learned what his younger son had done to him, he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. Gen. 9—24, 25. See verse 27.

The Lord said to Rebecca: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger. Ibid. 25—23. See Rom. 9—13; also Gen. 47—19.

The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute. Prov. 12—24.

Art thou called, being a bondman? care not for it: but if thou mayst be made free, use it rather. For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ. You are bought with a price: be not made the bond-slaves of men. 1. Cor. 7—21 to 23. See 6—20.

Service of Sin.

(*See Slavery.*)

SEVERITY.

Examples of Divine Severity.

To the woman also he (*God*) said: I will multiply thy sorrows, and thy

conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—16 to 19.

And he (*God*) destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. Ibid. 7—23.

And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. Ibid. 19—24, 25.

And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. Exod. 14—27, 28. See 17—13.

Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him: and he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men. Ibid. 32—26 to 28.

And the Lord spoke to Moses, saying: Bring forth the blasphemer without the camp; and let them that heard him, put their hands upon his head; and let all the people stone him. And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin: and he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die. Levit. 24—13 to 16.

As yet the flesh was between their teeth, neither had that kind of meat failed: when behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague. Num. 11—33.

And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath-day, that they brought him to Moses and Aaron and the whole multitude. And they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die: let all the multitude stone him without the camp. And when they had brought him out, they stoned him; and he died as the Lord had commanded. Ibid. 15—32 to 36. See 16—31, 32.

And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these peo-

ple into the land which I will give them. Ibid. 20—12.

Then Josue and all Israel with him took Achan the son of Zare, and the silver, and the garment, and the golden rule, his sons also and his daughters, his oxen and asses, and sheep, and tent also, and all the goods; and brought them to the valley of Achor: where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire. Josue. 7—24, 25.

And so it came to pass, that all that were slain of Benjamin in divers places, were five and twenty thousand fighting men, most valiant for war. And there remained of all the number of Benjamin *only* six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months. But the children of Israel returning, put all the remains of the city to the sword, both men and beasts: and all the cities and villages of Benjamin were consumed with devouring flames. Judges. 20—46 to 48.

But he slew of the men of Bethsames, because they had seen the ark of the Lord: and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter. 1. Kings. 6—19.

But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart, and him hath the Lord commanded to be prince over his people, because thou (*Saul*) hast not observed that which the Lord commanded. Ibid. 13—14. See 15—23 to 28, and 2. Kings. 21—9.

And Isaias said to Ezechias: Hear the word of the Lord. Behold, the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away: and they shall be eunuchs in the palace of the king of Babylon. 4. Kings. 20—16 to 18. See 25—18.

And the Lord was angry with Oza, and struck him, because he had touched the ark: and he died there before the Lord. 1. Paral. 13—10.

And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests in the house of the Lord at the altar of incense. And Azarias the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead: and they made haste to thrust him out. Yea, himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord. 2. Paral. 26—19, 20.

And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glance of their eyes, and made a noise as they walked with their feet, and moved in a set pace: the Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair. Isa. 3—16, 17. See following verses.

Thus saith the Lord: Behold, I will raise up as it were a pestilential wind against Babylon and against the inhabitants thereof, who have lifted up their heart against me. And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction. Jerem. 51—1, 2. See whole Chapter.

But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury. But the spirit of the Almighty God gave a great evidence of his presence; so that all that

had presumed to obey him, falling down by the power of God, were struck with fainting and dread. For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet: and he that sat upon him, seemed to have armour of gold. Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes. 2. Mach. 3—23 to 26.

Thus he (*Antiochus*) that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground was carried in a litter, bearing witness to the manifest power of God in himself: so that worms swarmed out of the body of this man; and whilst he lived in sorrow and pain, his flesh fell off; and the filthiness of his smell was noisome to the army. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench. Ibid. 9—8 to 10. See Matth. 18—34; 22—13, and 25—30.

But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? Whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him. And it came to pass, about the space of three hours after, his wife also, not knowing what had happened, came in. And Peter said to her: Tell me, woman, whether you sold the field for so much? And she said: Yea, for so much. And Peter *said* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried thy husband, are at the door; and they shall carry thee out. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband. Acts. 5—3 to 10.

And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them. And the people with acclamations cried out: It is the voice of a god, and not of a man. And forthwith Aan ngel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired. Acts. 12—21 to 23.

SHAME.

Wherefore have a shame of these things I am now going to speak of. For it is not good to keep all shamefacedness: and all things do not please all men in opinion. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power; of an offence before a prince and a judge: of iniquity before a congregation and a people; of injustice before companion and friend: and in regard to the place where thou dwellest, of theft, and of the truth of God, and the covenant; of leaning with thy elbow over meat; and of deceit in giving and taking: of silence before them that salute thee; of looking upon a harlot; and of turning away thy face from thy kinsman. Turn not away thy face from thy neighbour, and of

taking away a portion and not restoring. Gaze not upon another man's wife: and be not inquisitive after his handmaid, and approach not her bed. *Be ashamed* of upbraiding speeches before friends: and after thou hast given, upbraid not. Eccli. 41—19 to 28.

Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing stock to thy enemies, and a by-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude. Ibid. 42—11.

Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters. And I will bring back and restore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them, that thou mayst bear thy shame, and mayst be confounded in all that thou hast done, comforting them. Ezech. 16—52 to 54.

SICKNESS.

(*See also Physician.*)

Sickness, a Punishment of Sin.

There he appointed him ordinances, and judgments, and there he proved him, saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer. Exod. 15—25, 26.

If you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant: I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies. * * But if you will not for all this hearken to me, but will walk against me: I will also go against you with opposite fury; and I will chastise you with seven plagues for your sins, * * insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours. Levit. 26—15, 16, 27, 28 and 31.

Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do. If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers. * * The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies. Deut. 7—11, 12 and 15.

The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch; so that thou canst not be healed. * * May the Lord strike thee with a very sore ulcer in the knees and in the legs; and be thou incurable from the sole of the foot to the top of thy head. * * If thou wilt not keep and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name:

that is, The Lord thy God: the Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual. And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of; and they shall stick fast to thee. Moreover, the Lord will bring upon thee all the diseases and plagues, that are not written in the volume of this law till he consume thee: and you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardest not the voice of the Lord thy God. Ibid. 28—27, 35, and 58 to 62.

And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me. And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men. And the Lord sent a pestilence upon Israel, from the morning unto the time appointed: and there died of the people from Dan to Bersabee seventy thousand men. 2. Kings. 24—13 to 15. See verse 16.

And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet: and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians. 2. Paral. 16—12.

But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow. 4. Kings. 5—25 to 27.

And besides all this the Lord struck him (*Joram*) with an incurable disease in his bowels. And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness: and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors. 2. Paral. 21—18, 19.

And by this means, being brought from his great pride, he (*Antiochus*) began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. 2. Mach. 9—11, 12.

Our Lord frequently pardoned the infirm before curing their maladies, in order to show as well that sickness originated in sin, as that penitence was the surest remedy against disease. See Matth. 9—2, and Luke. 5—20.

And as he entered into a certain town, there met him ten men that were lepers, who stood afar off: and they lifted up their voice, saying: Jesus, master, have mercy on us. And when he saw them, he said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was cleansed, went back, with a loud voice glorifiying God. And he fell on his face before his feet, giving thanks: and this man was a Samaritan. And Jesus answering said: Were there not

ten made clean? and where are the nine? There is no one found to return, and give glory to God, but this stranger. Luke. 17—12 to 18.

Afterwards Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee. John. 5—14.

The Sick to be Visited and Comforted.

After these things,it was told Joseph that his father was sick: and he set out to go to him taking his two sons Manasses and Ephraim. And it was told the old man: Behold,thy son Joseph cometh to thee. And being strengthened, he sat on his bed. Gen. 48—1.

And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel; because he was sick there. 4. Kings. 8—29.

Now Eliseus was sick of the illness whereof he died: and Joas king of Israel went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof. Ibid. 13—14.

Now when Job's three friends heard all the evil, that had befallen him, they came every one from his own place, Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, and comfort him. Job. 2—11.

The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness. Psalm. 40—4.

It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all. Eccles. 7—3.

Be not wanting in comforting them that weep; and walk with them that mourn. Be not slow to visit the sick: for by these things thou shalt be confirmed in love. Eccli. 7—38, 39.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? and when did we see thee a stranger, and took thee in, or naked, and clothed thee? or when did we see thee sick or in prison, and came to thee? And the king, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Matth. 25—24 to 40.

Now there was a certain man sick *named*, Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. John. 11—1 to 4.

A great multitude, therefore, of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead. Ibid. 12—9.

Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all consolation, who comforteth us in all our tribula-

tions; that we also may be able to comfort them who are in any distress, by the exhortation wherewith we also are exhorted by God. 2. Cor. 1—3, 4.

Sickness Cured by God.

But not even the teeth of venomous serpents overcame thy children: for thy mercy came, and healed them. For they were examined for the remembrance of thy words, and were quickly healed, lest, falling into deep forgetfulness, they might not be able to use thy help. For it was neither herb, nor mollifying plaster that healed them, but thy word, O Lord, which healeth all things. For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again. Wisdom. 16—10 to 13. See Deut. 32—39, and 1. Kings. 2—6.

My son, in thy sickness neglect not thyself; but pray to the Lord, and he shall heal thee. Eccli. 38—9.

In those days Ezechias was sick even to death: and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house; for thou shalt die, and not live. And Ezechias turned his face toward the wall, and prayed to the Lord; and said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord, the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold, I will add to thy days fifteen years. Isa. 38—1 to 5. See 4. Kings. Chapter 20.

The sick were in almost every instance cured by Christ in compliance with their prayers. The manifest inference to be drawn from this fact is that we should have recourse to God in time of corporal affliction. See Matth. Chapters 9 and 10; Luke. Chapter 18. and John. Chapter 11.

Sickness Cured by Physicians.

The blueness of a wound shall wipe away evils; and stripes in the more inward parts of the belly. Prov. 20—30.

Before sickness take a medicine: and before judgment examine thyself; and thou shalt find mercy in the sight of God. Eccli. 18—20.

Better is death than a bitter life; and everlasting rest, than continual sickness. Ibid. 30—17.

Honour the physician for the need thou hast of him; for the most High hath created him. For all healing is from God: and he shall receive gifts of the king. * * The most High hath created medicines out of the earth: and a wise man will not abhor them. Was not bitter water made sweet with wood? The virtue of these things *is come* to the knowledge of men: and the most High hath given knowledge to men, that he may be honoured in his wonders. By these he shall cure, and shall allay their pains: and *of these* the apothecary shall make sweet confections, and shall make up ointments of health: and of his works there shall be no end. Ibid. 38—1, 2, and 4 to 7. See verses 11, 12, 13 and 15.

How the Just Conducted Themselves in Sickness and Departed this Life.

All these are the twelve tribes of Israel: these things their father spoke to

them, and he (*Jacob*) blessed every one, with their proper blessings. And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite, over against Mambre in the land of Chanaan, which Abraham bought together with the field, of Ephraim the Hethite, for a possession to bury in. There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. And when he had ended the commandments wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people. Gen. 49—28 to 32. See whole Chapter.

And Moses went, and spoke all these words to all Israel. And he said to them: I am this day a hundred and twenty years old: I can no longer go out and come in; especially as the Lord also hath said to me: Thou shalt not pass over this Jordan. * * Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee. Deut. 31—1, 2 and 6.

And he (*Josue*) said to all the people: Behold, this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord. And he sent the people away, every one to their own possession. And after these things Josue the son of Nun, the servant of the Lord died, being a hundred and ten years old. Josue. 24—27 to 29. See whole Chapter; also Chapter 23.

And the days of David drew nigh that he should die: and he charged his son Solomon, saying: I am going the way of all flesh: take thou courage, and show thyself a man. And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou mayst understand all thou doest, and whithersoever thou shalt turn thyself. 3. Kings. 2—1 to 3. See following verses.

In those days Ezechias was sick even to death: and he prayed to the Lord: and he heard him, and give him a sign. 2. Paral. 32—24. See Isa. 38—1, and following verses.

So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head: and he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And his wife said to him: Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil? In all these things Job did not sin with his lips. Job. 2—7 to 10.

And as he (*Tobias*) was sleeping, hot dung out of a swallow's nest fell upon his eyes; and he was made blind. Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him; but continued immovable in the fear of God, giving thanks to God all the days of his life. For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying: Where is thy hope, for which thou gavest alms, and buriedst the dead? but Tobias rebuked them, saying: Speak not so: for we are the children of saints, and look for that life which God will give to those that never change their faith from him. Tob. 2—11 to 18.

Therefore when Tobias thought that his prayer was heard, that he might die, he called to him Tobias his son; and said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life: for thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the command ments of the Lord our God. Ibid. 4—1 to 6. See following verses.

And because thou (*Tobias*) wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the seven, who stand before the Lord. Ibid. 12—13 to 15.

Now the days drew near that Mathathias should die: and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation: now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name. 1. Mach. 2—49 to 51. See following verses.

SIGHING.

Then Tobias sighed, and began to pray with tears, saying: Thou art just, O Lord; and all thy judgments are just, and all thy ways mercy, and truth, and judgment: and now, O Lord, think of me, and take not revenge of my sins; neither remember my offences, nor those of my parents. For we have not obeyed thy commandments; therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us. And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee; and now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live. Tob. 3—1 to 6. See Exod. 2—24, 25.

And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. Ezech. 9—4. See Eccli. 7—29; 2. Mach. 6—30; Rom. 8—22, and James. 5—9.

SIGN.

Signs of Things Future.

And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth. Gen. 9—12, 13. See verse 17.

And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath: because it is a sign between me and you in your generations. Exod. 31—12, 13. See 3—12, and 16—28.

And they said to her (*Rahab*): We shall be blameless of this oath, which thou hast made us swear: if when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother,and brethren and all thy kindred into thy house. Josue. 2—17, 18. See verse 12.

And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said, I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel. And it was so. And rising before day wringing the fleece. he filled a vessel with the dew. And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew. And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground. Judges. 6—36 to 40.

And this shall be a sign to thee,that shall come upon thy two sons,Ophni and Phinees: In one day they shall both of them die. 1. Kings. 2—34.

This shall be a sign unto thee, that God hath anointed thee to be prince. When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south: and they shall say to thee: The asses are found which thou wentest to seek: and thy father thinking no more of the asses, is concerned for you, and saith: What shall I do for my son? And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor,there shalt meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine. And they will salute thee, and will give thee two loaves; and thou shalt take them at their hand. Ibid. 10—1 to 4. See following verses.

And when thou shalt hear the sound of one going in the tops of the pear trees,then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines. 2. Kings. 5—24. See 1. Paral. 14—15.

And to thee, O Ezechias, this shall be a sign: Eat this year what thou shalt find; and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them. And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward. 4. Kings. 19—29, 30. See Isa. 37—30.

And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken: behold, I will bring again the shadow of the lines, by which it is now gone down in the sun-dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down. Isa. 38—7, 8. See 5—26; 7—11; 18—3, and 19—20.

And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. Luke. 2—12.

Signs or Memorials of Things Past.

And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. Exod. 12—1 to 3.

The Lord also said to Moses: Speak to the children of Israel, and thou shalt tell them, to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things. Num. 15—37 to 39. See 16—38.

And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die. Ibid. 17—10. See Josue. 4—6.

Miraculous Signs are Produced to the End that God's Omnipotence, Truth, Justice, and Goodness may be made Manifest.

Moses answered, and said: They will not believe me, nor hear my voice; but they will say: The Lord hath not appeared to thee. Then he said to him: What is that thou holdest in thy hand? He answered: A rod. And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it. And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod. That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee. And the Lord said again: Put thy hand into thy bosom. And when he had put into *his* bosom, he brought it forth leprous as snow. And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh. If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign. But if they will not even believe these two signs, nor hear thy voice; take of the river water, and pour it upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood. Exod. 4—1 to 9. See 7—3; 8—23, and 10—1, 2.

Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold, I will strike with the rod that is in my hand, the water of the river, and it shall be turned into blood. And the fishes that are in the river, shall die, and the waters shall be corrupted: and the Egyptians shall be afflicted when they drink the water of the river. Ibid. 17—17, 18.

And the Lord spoke to Moses, saying: I have heard the murmuring of the children of Israel: say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God. Ibid. 16—11, 12.

And again he (*Josue*) said: By this you shall know that the Lord the living God is in the midst of you, and that he shall destroy before your sight the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also and the Jebusite, and the Amorrhite. * * And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap. Josue. 3—10 and 13.

And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And when the king (*Jeroboam*) had heard the word

of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. The altar also was rent: and the ashes were poured out from the altar according to the sign which the man of God had given before in the word of the Lord. 3. Kings. 13—3 to 5.

For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. Ibid. 17—14.

Then the fire of the Lord fell; and consumed the holocaust, and the wood, and the stones, and the dust; and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God. Ibid. 18—38, 39. See 20—13, 14 and 28.

Then he (*Naaman*) went down, and washed in the Jordan seven times, according to the word of the man of God: and his flesh was restored, like the flesh of a little child; and he was made clean. And returning to the man of God with all his train, he came, and stood before him, and said: In truth I know there is no other God in all the earth, but only in Israel: I beseech thee therefore take a blessing of thy servant. 4. Kings. 5—14, 15.

And Isaias said to him (*Ezechias*): This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees? and Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done: but let it return back ten degrees. And Isaias the prophet called upon the Lord: and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz. Ibid. 20—9 to 11. See Isa. 38—7, 8.

And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: Who is this, for even the winds, and the sea obey him? Matth. 8—26, 27. See Mark. 4—39, 40, and Luke. 8—24, 25.

And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. Matth. 9—2. See Mark. 2—3, and Luke. 5—18.

And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth his hand, took hold of him and said to him: O thou of little faith, why didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying: Thou art truly the Son of God. Matth. 14—28 to 33. See 12—38, 39; 16—4; Luke. 11—29, and John. 6—30.

Both the Jews require signs, and the Greeks seek after wisdom. 1. Cor. 1—22. See 14—22.

SILENCE.

Silence is Useful.

He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit. Even a fool, if he will hold his peace, shall be counted wise; and if he close his lips, a man of understanding. Prov. 17—27, 28.

A time to keep silence, and a time to speak. Eccles. 3—7.

A fool multiplieth words. Ibid. 10—14.

There is one that holdeth his peace; he is wise. Eccli. 19—28.

There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech. There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. He that useth many words shall hurt his own soul. Ibid. 29—5 to 8.

Hear in silence; and for thy reverence good grace shall come to thee. Young man, scarcely speak in thy own cause. If thou be asked twice, let thy answer be short. In many things be as if thou wert ignorant; and hear in silence, and withal seeking. In the company of great men take not upon thee: and when the ancients are present, speak not much. Ibid. 32—9 to 13.

You know, my dearest brethren: and let every man be swift to hear: but slow to speak, and slow to anger. James. 1—19.

SIMONY.

Simony Unlawful.

But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck; and shalt be the third prince in my kingdom. To which Daniel made answer, and said before the king: Thy rewards be to thyself; and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof. Dan. 5—16, 17.

Alcimus accused Judas Machabaeus before King Demetrius, and by means of costly gifts secured his own elevation to the high-priesthood. See 1. Mach. 7—5, and 2. Mach. 14—3, and following verses.

Heal the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give. Matth. 10—8.

And when Simon saw, that by the imposition of the hands of the Apostles the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him: May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter: for thy heart is not right in the sight of God. Do penance, therefore, from this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee: for I see thou art in the gall of bitterness, and in the bonds of iniquity. Acts. 8—18 to 23.

I have not coveted any man's silver, gold or apparel, as you yourselves know: that as for such things as were needful for me, and for them that are with me, these hands have furnished. I have showed you all things, that labouring in this manner, we must receive the weak, and remember the word

of the Lord Jesus, how he said: It is more blessed to give, than to receive. Ibid. 20—33 to 35.

The Lord ordained that they who preach the gospel, should live of the gospel. But I have used none of these things. Neither have I written these things, that they should be so done to me. 1. Cor. 9—14, 15. See verse 18.

And when I was present with you, and wanted, I was burdensome to no man: for that which was wanting to me, the brethren supplied who came from Macedonia: and in all things I have kept myself without being a burden to you: and so I will keep myself. 2. Cor. 11—9. See verse 7.

For what is there that you have had less than the other churches; but that I myself was not burdensome to you? Ibid. 12—13.

Neither did we eat any man's bread for nothing, but in labour and in toil working night and day, lest we should be burdensome to any of you. 2. Thess. 3—8. See 1. Thess. 2—9.

Simony Visited With Severe Chastisement.

After these words Jeroboam came not back from his wicked way: but on the contrary he made of the meanest of the people priests of the high places: whosoever would, he filled his hand; and he was made a priest of the high places. And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth. 3. Kings. 13—32, 34.

But Giezi the servant of the man of God said: My master hath spared Namaan this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take some thing of him. And Giezi followed after Namaan: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well? and he said: Well; my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments. And Namaan said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments; and laid them upon two of his servants: and they carried them before him. And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away; and they departed. But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow. 4. Kings. 5—20 to 27.

But after the death of Seleucus, when Antiochus who was called the Illustrious had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood: and went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents: besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians. Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the Heathens. * *

Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus. * * Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites. 2. Mach. 4—7 to 10, and 14, 26. See verse 24; also 13—4, and following verses.

For the frightful death of the impious and simoniacal Alcimus, see 1. Mach. 9—55, 56.

Men, brethren, the Scripture must be fulfilled, which the Holy Ghost foretold by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of the ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem: so that the same field is called in their tongue, Haceldama, that is, The field of blood. For it is written in the book of Psalms: Let their habitation become desolate: and let there be none to dwell therein: and let another take his bishopric. Acts. 1—16 to 20. See Matth. 27—5.

SIMPLICITY.

Simplicity Commended and Described.

The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them. * * The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness. The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares. Prov. 11—3 and 5, 6.

Better is the poor man walking in his simplicity, than the rich in crooked ways. * * He that walketh uprightly, shall be saved; he that is perverse in his ways, shall fall at once. Ibid. 28—6 and 18. See 19—1.

Behold, I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents, and simple as doves. Matth. 10—16

And all they that believed were together, and had all things common. They sold their possessions and goods, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Acts. 2—44 to 46. See 3. Kings. 9—4.

For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. Rom. 16—19. See 12—8.

For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world; and more abundantly towards you. 2. Cor. 1—12.

Now we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia: that in much experience of tribulation they have had abundance of joy: and their very deep poverty hath abounded unto the riches of their simplicity. Ibid. 8—1, 2. See 1. Mach. 2—37.

But I fear lest, as the serpent seduced Eve by his subtility, so your minds

should be corrupted, and fall from the simplicity which is in Christ. 2. Cor. 11—3. See Job. 2—9, and 12—4.

Servants, obey your carnal masters, with fear and trembling, in the simplicity of your heart, as Christ. Ephes. 6—5.

That you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation; among whom you shine as lights in the world. Philip. 2—15.

Servants, obey in all things your masters, according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Coloss. 3—22.

God Frequently Reveals his Word to the Simple and Lowly, while Hiding it from Those who are Wise in their own Conceit.

Now there was found in it a man poor and wise, and he delivered the city by his wisdom: and no man afterwards remembered that poor man. Eccles. 9—15. See Prov. 29—10, and Wisdom. 1—1.

And in that day the deaf shall hear the words of the book; and out of darkness and obscurity the eyes of the blind shall see. And the meek shall increase their joy in the Lord; and the poor men shall rejoice in the holy One of Israel. * * And they that erred in spirit shall know understanding, and they that murmured shall learn the law. Isa. 29—18, 19 and 24.

The eyes of them that see shall not be dim: and the ears of them that hear shall hearken diligently. And the heart of fools shall understand knowledge: and the tongue of stammerers shall speak readily and plain. Ibid. 32—3, 4.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them; and the brightness of God shone round about them: and they feared with a great fear. * * And it came to pass, that after the Angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us. Luke. 2—8, 9 and 15.

Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord. Ibid. 5—8.

In that same hour he (*Christ*) rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: because so it hath pleased thee. Ibid. 10—21. See Matth. 11—25, 26.

Now they (*the Sadducees*) seeing the constancy of Peter and John, knowing that they were illiterate and ignorant men, they wondered: and they knew them, that they had been with Jesus: seeing also the man standing with them, who had been healed, they could say nothing against it. But they commanded them to go aside out of the council: and they conferred among themselves, saying: what shall we do to these men? for a miracle indeed hath been done by them, conspicuous to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. Acts. 4—13 to 16.

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? for seeing that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching, to save them that believe. For both the Jews

require signs, and the Greeks seek after wisdom: but we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness: but to them that are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God. For that which *appeareth* foolish of God, is wiser than men: and that which *appeareth* weakness of God, is stronger than men. For see your vocation, brethren, that not many are wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong: and the mean things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might destroy the things that are: that no flesh should glory in his sight. But from him you are in Christ Jesus, who is made to us wisdom from God, and justice, and sanctification, and redemption: that, as it is written, He that glorieth, may glory in the Lord. 1. Cor. 1—20 to 31.

And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom; declaring to you the testimony of Christ. Ibid. 2—1.

The Simple and Righteous Man.

Now Abimelech had not touched her (*Sara*), and he said: Lord, wilt thou slay a nation that is ignorant and just? did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this. And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her. Gen. 20—4 to 6.

And the Lord said to him (*Satan*): Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? Job. 1—8. See 2—3, and 33—3.

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent. Rom. 16—17, 18. See Matth. 10—16, and Acts. 2—46.

Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly. 1. Peter. 1—22.

SIMULATION.

(*See Dissimulation.*)

SIN.

The Origin of Sin.

Of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death. Gen. 2—17.

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat. Ibid. 3—6.

From the woman came the beginning of sin: and by her we all died. Eccli. 25—33. See 1. Tim. 2—14.

Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned. Rom. 5—12. See remainder of chapter; also 1. Cor. 15—21.

All Men Born in Original Sin.

Who can make him clean that is conceived of unclean seed? is it not thou who only art? Job. 14—4.

What is man that he should be without spot, and he that is born of a woman that he should appear just? Ibid. 15—14.

For behold, I was conceived in iniquities; and in sin did my mother conceive me. Psalm. 50—7.

What then? Do we excel them? By no means. For we have charged both Jews, and Greeks, that they are all under sin. * * For all have sinned, and do need the glory of God. Rom. 3—9 and 23.

Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned. Ibid. 5—12. See following verses.

Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature the children of wrath, even as the rest. Ephes. 2—3. See verse 5.

Effect of Original Sin.

I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. Gen. 8—21. See 6—5.

Go not after thy lusts: but turn away from thy own will. Eccli. 18—30. See Rom. 6—12.

For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ. Rom. 5—17.

For the wages of sin, is death. But the grace of God, everlasting life, in Christ Jesus our Lord. Ibid. 6—23.

But sin taking occasion by the commandment, wrought in me all manner of concupiscence. * * For sin, taking occasion by the commandment, seduced me, and by it killed *me*. * * Was that then which is good, made death to me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me: that sin by the commandment might become sinful above measure. * * Now then it is no more I that do it: but sin that dwelleth in me. Ibid. 7—8, 11, 13 and 17.

If you live according to the flesh, you shall die. Ibid. 8—13.

Now the sting of death is sin. 1. Cor. 15—56.

For the flesh lusteth against the Spirit. Galat. 5—17.

Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature the children of wrath, even as the rest. Ephes. 2—3.

The Guilt of Original Sin Removed by Baptism.

I am, I am he that blot out thy iniquities. Isa. 43—25.

Behold the Lamb of God; behold, he who taketh away the sin of the world. John. 1—29.

For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. Rom. 5—19.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. Ibid. 8—1.

But you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

But God, who is rich in mercy, through his exceeding charity with which he loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved,) and hath raised us up together; and hath made us sit together in the heavenly *places*, in Christ Jesus. Ephes. 2—4 to 6.

Not by the works of justice which we have done, but according to his mercy he saved us, by the laver of generation. and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to the hope of life everlasting. Titus. 3—5 to 7.

Actual Sin Committed Through Weakness.

Behold, they that serve him are not steadfast, and in his Angels he found wickedness: how much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth? Job. 4—18, 19.

But their heart was not right with him: nor were they counted faithful in his covenant. But he is merciful, and will forgive their sins; and will not destroy them. And many a time did he turn away his anger; and did not kindle all his wrath. And he remembered that they are flesh. Psalm. 77—37 to 39.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame. He remembereth that we are dust. Psalm. 102—13, 14.

For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. Wisdom. 9—15.

Actual Sin Committed Through Ignorance.

And the Lord spoke to Moses, saying: Say to the children of Israel: The soul that sinneth through ignorance, and doeth any thing concerning any of the commandments of the Lord; which he commanded not to be done:—he shall offer to the Lord for his sin, a calf without blemish. * * And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord, and afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle. * * And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending, and shall come to know his sin, he shall offer a she-goat without blemish. Levit. 4—1 to 3, 13, 14, and 27, 28.

And the Lord spoke to Moses, saying: If any one shall sin through mistake transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks

that may be bought for two sicles, according to the weight of the sanctuary: and he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him. If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, he shall offer of the flocks a ram without blemish to the priest, according to the measure, and estimation of the sin: and *the priest* shall pray for him, because he did it ignorantly; and it shall be forgiven him. Ibid. 5—14 to 18.

And if through ignorance you omit any of these things, which the Lord hath spoken to Moses, and by him hath commanded you, from the day that he began to command and thenceforward, and the multitude have forgotten to do it; they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck-goat for sin: and the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly, offering notwithstanding a burnt-offering to the Lord for themselves and for their sin and their ignorance. * * But if one soul shall sin ignorantly, he shall offer a she-goat of a year old for his sin: and the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him. The same law shall be for all that sin by ignorance, whether they be natives or strangers. Num. 15—22 to 25, and 27 to 29.

Who can understand sin? from my secret ones cleanse me, O Lord: and from those of others spare thy servant. Psalm. 18—13, 14.

And Jesus said: Father forgive them, for they know not what they do. Luke. 23—34.

Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth. John. 9—41.

If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. * * If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. Ibid. 15—22 and 24.

And now, brethren, I know that you did it through ignorance, as also your rulers. Acts. 3—17.

Who before was a blasphemer, and a persecutor, and contumelious; but I obtained the mercy of God, because I did it ignorantly in unbelief. 1. Tim. 1—13.

Actual Sin Committed Through Malice and with Premeditation.

But the soul that committeth any thing through pride, whether he be born in the land or a stranger, (because he hath been rebellious against the Lord) shall be cut off from among his people: for he hath contemned the word of the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity. Num. 15—30, 31.

He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits. Job. 15—35.

Behold, he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity. Psalm. 17—15.

Who leave the right way, and walk by dark ways: who are glad when

they have done evil, and rejoice in most wicked things: whose ways are perverse, and their steps infamous. Prov. 2—13 to 15.

The beginning of the pride of man, is to fall off from God: because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions: and it shall ruin him in the end. Eccli. 10—14, 15.

Error and darkness are created with sinners: and they that glory in evil things, grow old in evil. Ibid. 11—16.

There is that is hindered from sinning through want; and in his rest he shall be pricked. Ibid. 20—23.

The show of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: wo to their soul, for evils are rendered to them. Isa. 3—9.

Wo to you that draw iniquity with cords of vanity, and sin as the rope of a cart. * * Wo to you that call evil good, and good evil; that put darkness *for* light, and light *for* darkness; that put bitter for sweet, and sweet for bitter. Ibid. 5—18 and 20.

They have conceived labour, and brought forth iniquity. They have broken the eggs of asps, and have woven the webs of spiders: he, who shall eat of their eggs, shall die: and that which is brought out shall be hatched into a basilisk. Ibid. 59—4, 5.

And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord. * * And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity. Jerem. 9—3 and 5.

And they (*the chief priests*) being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers, saying: Say you, that his disciples came by night, and stole him away when we were asleep. Matth. 28—12, 13.

But one of them, named Caiphas, being the high priest of that year, said to them: You know nothing at all. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. John. 11—49, 50.

For it is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away; to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him. Hebr. 6—4 to 6.

For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. Ibid. 10—26, 27.

Sin Works Evil by Depraving the Affections.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins. For my iniquities are gone over my head; and as a heavy burden are become heavy upon me. My sores are putrefied and corrupted, because of my foolishness. Psalm. 37—4 to 6. See Psalm. 39—13.

A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived. Eccli. 3—29, 30.

There is no good for him that is always occupied in evil. Ibid. 12—3.

Two sorts of men multiply sins: and the third bringeth wrath and destruction. A hot soul is a burning fire: *it* will never be quenched, till it devour something. And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire. Ibid. 23—21 to 23.

Wherefore God gave them up to the desires of their heart, to uncleanness: to dishonour their own bodies among themselves: who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men doing that which is filthy, and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient. Rom. 1—24 to 28. See following verses.

Sin Works Evil by Preventing the Acquisition of Merit.

He that shall offend in one, shall lose many good things. Eccles. 9—18.

What good shall an offering do to an idol? for it can neither eat nor smell: so is he that is persecuted by the Lord, bearing the reward of his iniquity: he seeth with his eyes, and groaneth, as an eunuch embracing a virgin and sighing. Eccli. 30—19 to 21.

Behold, the hand of the Lord is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have divided between you and your God; and your sins have hid his face from you, that he should not hear. Isa. 59—1, 2.

But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered. Ezech. 18—24.

The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin. Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity; all his justices shall be forgotten; and in his iniquity, which he hath committed, in the same shall he die. * * For when the just shall depart from his justice, and commit iniquities; he shall die in them. Ibid. 33—12, 13 and 18.

Whosoever sinneth, hath not seen him, nor known him. 1. John. 3—6.

Avoidance of Sin Salutary, Though Difficult.

If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? Gen. 4—7.

There is no man who sinneth not. 3. Kings. 8—46. See 2. Paral. 6—36.

He that diggeth a pit, shall fall into it: and he that rolleth a stone,it shall return to him. Prov. 26—27.

For there is no just man upon earth, that doeth good, and sinneth not. Eccles. 7—21. See Prov. 20—9.

A hard heart shall fare evil at the last: and he that loveth danger shall perish in it. Eccli. 3—27.

Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins. Ibid. 12—13.

He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. Ibid. 13—1.

My son, hast thou sinned? do so no more; but for thy former sins also pray that they may be forgiven thee. Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. The teeth thereof are the teeth of a lion, killing the souls of men. All iniquity is like a two-edged sword; there is no remedy for the wound thereof. Ibid. 21—1 to 4.

A sinner is caught in his own vanity: and the proud and the evil speakers shall fall thereby. Ibid. 23—8.

Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh is weak. Matth. 26—41. See Mark. 14—38.

Let not therefore sin reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God. For sin shall not have dominion over you. Rom. 6—12 to 14.

For I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am: who shall deliver me from the body of this death? The grace of God by Jesus Christ our Lord. Therefore I myself, with the mind, serve the law of God: but, with the flesh, the law of sin. Ibid. 7—22 to 25.

There is,therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. Ibid. 8—1.

For you have not yet resisted unto blood, striving against sin. Hebr. 12—4.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. If we say that we have not sinned, we make him a liar; and his word is not in us. 1. John. 1—8 to 10.

Every one that is born of God, doth not commit sin. Ibid. 3—9. See verse 6.

Sin Severely Punished.

The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear, who visiteth the sins of the fathers upon the children unto the third and fourth generation. Num. 14—18. See Exod. 20—5; 34—7; Deut. 5—9, and Jerem. 32—18.

But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth. Psalm. 33—17.

For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it. * * * The wicked shall perish. And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing, and vanish like smoke. Psalm. 36—10 and 20.

Justice exalteth a nation: but sin maketh nations miserable. Prov. 14—34.

By what things a man sinneth, by the same also he is tormented. Wisdom. 11—17.

Good things were created for the good from the beginning; so for the wicked, good and evil things. Eccli. 39—30. See verse 33.

Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards. For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil. Your land *is* desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies. Isa. 1—4 to 7. See 5—5.

According to the greatness of their work, is their visitation also. Ibid. 15—7.

The Lord shall go forth as a mighty man: as a man of war, shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies. I have always held my peace; I have kept silence; I have been patient; I will speak now as a woman in labour; I will destroy, and swallow up at once. I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools. * * Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways: and they have not hearkened to his law. And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about; and he knew not; and set him on fire; and he understood not. Ibid. 42—13 to 15, and 24, 25.

Your iniquities have divided between you and your God; and your sins have hid his face from you, that he should not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity. Ibid. 59—2, 3. See followiug verses.

Therefore the showers were withholden, and there was no lateward rain: thou hast a harlot's forehead, thou wouldst not blush. Jerem. 3—3.

The heart of this people is become hard of belief and provoking, they are revolted and gone away. And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest. Your iniquities have turned these things away, and your sins have withholden good things from you. Ibid. 5—23 to 25.

They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith the Lord. Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are

passed away. Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord. We looked for peace, and no good came: *for* a time of healing, and behold fear. Ibid. 8—12 to 15. See 9—15; 14—19, and 23—15, 19.

For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled. Ibid. 13—22.

What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. * * For the wages of sin, is death. Rom. 6—21 and 23.

Sin Eternally Punished.

He shall rain snares upon sinners: fire and brimstone and storms of winds *shall be* the portion of their cup. Psalm. 10—7.

His own iniquities catch the wicked: and he is fast bound with the ropes of his own sins. Prov. 5—22.

Clemency prepareth life; and the pursuing of evil, death. * * If the just man receive in the earth, how much more the wicked and the sinner? Ibid. 11—19 and 31. See 1. Peter. 4—18.

A snare shall entangle the wicked man when he sinneth. Prov. 29—6. See verse 16; also 1—24, and following verses.

Wo to the wicked unto evil: for the reward of his hands shall be given him. Isa. 3—11.

And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it: I will number you in the sword, and you shall all fall by slaughter: because I called, and you did not answer: I spoke, and you did nor hear: and you did evil in my eyes, and you have chosen the things that displease me. Therefore thus saith the Lord God: Behold, my servants shall eat, and you shall be hungry: behold, my servants shall drink, and you shall be thirsty. Behold, my servants shall rejoice, and you shall be confounded: behold, my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit. Ibid. 65—11 to 14.

And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh. Ibid. 66—24. See Mark. 9—45.

We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day: and we have not hearkened to the voice of the Lord our God. Jerem. 3—25.

Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. Matth. 25—41.

The Grievousness and the Penalty of Sin Illustrated by Examples.

That shame is a consequence of sin appears from the fact that our first parents did not discover their nakedness until after their fall. See Gen. 2—25, and 3—7.

And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself. And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? Ibid. 3—8 to 11.

God said to Cain: What hast thou done? the voice of thy brother's blood crieth to me from the earth. Ibid. 4—10.

And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know. Ibid. 18—20, 21.

And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. Ibid. 19—24, 25.

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. Ibid. 6—5 to 7. See Chapter 7; also Exod. 10—16, and 9—27.

And the children of Israel did evil in the sight of the Lord: and they served Baalim. And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them: and they adored them; and they provoked the Lord to anger, forsaking him, and serving Baal and Astaroth. And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies: but whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed. Judges. 2—11 to 15.

Sin will not permit the sinner himself to rest. Thus, David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly. * * *But notwithstanding this humble acknowledgment of guilt,* the Lord sent a pestilence upon Israel, from the morning unto the time appointed: and there died of the people from Dan to Bersabee seventy thousand men. 2. Kings. 24—10 and 15.

Sin infatuated Solomon, the wisest of men. 3. Kings. 11—1, and following verses. *Hence it is said of him:* Thou hast stained thy glory, and defiled thy seed, so as to bring wrath upon thy children, and to have thy folly kindled. Eccli. 47—22.

And he (*Joram*) walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord. * * In his days Edom revolted,

from being under Juda, and made themselves a king. 4. Kings. 8—18 and 20.

And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them, till the Lord removed Israel from his face, as he had spoken in the hand of all his servants the prophets: and Israel was carried away out of their land to Assyria, unto this day. Ibid. 17—22, 23.

And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did, and for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased. Ibid. 24—3, 4.

They that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord, were destroyed by the destroyer, and perished by serpents. As for us therefore let us not revenge ourselves for these things which we suffer, but esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction. Judith. 8—24 to 27. See 7—17.

We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies. Esther. 14—6. See Baruch. 1—17, and Dan. 9—5.

Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blashemed the Holy One of Israel, they are gone away backwards. Isa. 1—2 to 4.

Be astonished, O ye heavens, at this: and ye gates thereof, be very desolate, saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water. * * Thy own wickedness shall reprove thee; and thy apostasy shall rebuke thee. Know thou, and see, that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts. Jerem. 2—12, 13 and 19. See following verses.

Thus saith the Lord of hosts the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold, they are desolate this day; and there is not an inhabitant in them: because of the wickedness which they have committed to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they nor you nor your fathers knew. And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate. But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods. Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day. * * The Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse,

without an inhabitant, as at this day. Ibid. 44—2 to 6 and 22. See Isa. 3—8, and 5—24.

The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness. Her adversaries are become her lords: her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity, before the face of the oppressor. And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer. Lamentations. 1—4 to 6. See whole Chapter.

They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin. I found Israel like grapes in the desert: I saw their fathers like the first-fruits of the fig-tree in the top thereof; but they went in to Beelphegor, and alienated themselves to *that* confusion, and became abominable, as those things *were*, which they loved. As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception. And though they should bring up their children, I will make them without children among men: yea, and wo to them, when I shall depart from them. Osee. 9—9 to 12.

If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea I will curse them: because you have not laid it to heart. Behold, I will cast the shoulder to you, and I will scatter upon your face the dung of your solemnities; and it shall take you away with it. Malach. 2.—2, 3.

And there was a certain man there, that had been eight and thirty years under his infirmity. * * Jesus saith to him: Arise, take up thy bed, and walk. * * Afterwards Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee. John. 5—5, 8 and 14. See 8—11; Rom. 6—21, 23, and Hebr. 6—6.

God Punishes Sin even in the Saints.

And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. Num. 20—12. See 27—12, and Deut. 32—49.

Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither. Deut. 1—37.

Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house. 2. Kings. 12—10, 11. See 3. Kings. 11—11.

And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them; and I will give them a little help; and my wrath shall not fall upon Jerusalem by the hand of Sesac. But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth. 2. Paral. 12—7, 8.

And Jonas rose up to flee into Tharsis from the face of the Lord: and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face the Lord. But the Lord sent a great wind into the sea: and a great tempest was raised in the sea; and the ship was in danger to be broken. Jonas. 1—3,4. See whole Chapter.

Sins are not Equal or Alike.

Thus saith the Lord God: This is Jerusalem; I have set her in the midst of the nations, and the countries round about her. And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her. Ezech. 5—5. See whole Chapter.

But neither hast thou walked in their ways, nor hast thou done a little less *than they* according to their wickednesses: thou hast done almost more wicked things than they in all their ways. *As* I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters. * * And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done. Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters. Ibid. 16—47, 48 and 51,52.

And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister. Ibid. 23—11.

Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. Matth. 10—15. See 11—22, 24, and Luke. 10—12, 14.

And that servant who knew the will of his lord, and hath not prepared, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. Luke. 12—47, 48.

Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. John. 19—11.

Sins Unequally Punished.

I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire. Matth. 5—22.

NOTE.—*Shall be guilty of judgment:* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *Judgment*, which took cognizance of such crimes. *Raca*: A word expressing great indignation or contempt. *Shall be guilty of the council:* That is, shall deserve to be punished by the highest court of judicature, called the *Council*, or *Sanhedrim*, consisting of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem. *Thou fool:* This was looked upon as a heinous injury,

when uttered with contempt,spite,or malice; and therefore is here so severely condemned. *Shall be guilty of hell fire:* Literally,according to the Greek,shall deserve to be cast into the *Gehenna of fire.* Which words our Saviour made use of to express the fire and punishment of hell.

Into whatsoever city you enter, and they receive you not,going forth into the streets thereof, say: Even the very dust of your city, that cleaveth to us, we wipe off against you; yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city. Wo to thee, Corozain; wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon, at the judgment, than for you. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell. Luke. 10—10 to 15. See Matth. 10—15, and 11—22, 24.

Difference Between Mortal and Venial Sin.

A just man shall fall seven times (*a day*) and shall rise again. Prov. 24—16.

Christ mentions three sins, of which he declares only the last deserving of hell-fire. Matth. 5—22.

Wo to you, Scribes and Pharisees, hypocrites; who pay tithe of mint,and anise, and cummin, and have let alone the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those others undone. Blind guides, who strain out a gnat, and swallow a camel. Ibid. 23—23, 24. See 7—3.

Of Zachary and Elizabeth it is written: They were both just before God, walking in all the commandments and justifications of the Lord without blame. Luke. 1—6. *But that they were not free from venial sins is evident from what St. John says of himself:* If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1. John. 1—6.

In many things we all offend. James. 3—2. See 3. Kings. 8—46; 2. Paral. 6—36; Prov. 20—9, and Eccles. 7—21.

He that knoweth his brother to sin a sin *which* is not unto death, let him ask, and life shall be given to him, that sinneth not to death. There is a sin unto death : I do not say that any one should ask for it. 1. John. 5—16.

Sins Against the Holy Ghost.

Therefore I say to you: Every sin and blasphemy shall be forgiven men ; but the blasphemy against the Spirit shall not be forgiven. Matth. 10—31.

NOTE.—*The blasphemy against the Spirit.* The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to *Beelzebub* the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it, are seldom or never converted; and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot, or will not forgive to such as sincerely repent, and have recourse to the keys of the church.

Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: but he that shall blas-

pheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. Mark. 3—28, 29.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. Luke. 12—10.

It is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away; to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him. Hebr. 6—4 to 6.

If we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. Ibid. 10—26, 27. See 1. John. 5—16, as above.

Sins that Cry to Heaven for Vengeance.

God said to Cain: What hast thou done? the voice of thy brother's blood crieth to me from the earth. Gen. 4—10.

And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know. Ibid. 18—20, 21.

You shall not hurt a widow or an orphan. If you hurt them, they will cry out to me, and I will hear their cry: and my rage shall be enkindled; and I will strike you with the sword; and your wives shall be widows, and your children fatherless. * * If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun-set. For that same is the only thing, wherewith he is covered, the clothing of his body; neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate. Exod. 22—22 to 24 and 26, 27.

Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? For from the cheek they go up even to heaven: and the Lord that heareth will not be delighted with them. Eccli. 35—18, 19.

Behold the hire of the labourers, who have reaped your fields of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabaoth. James. 5—4.

Sins Against Nature.

(See also Lewdness.)

Lot, in his efforts to protect his angelic guests, suffered violence at the hands of the Sodomites. After leaving the doomed city, he was made drunk by his two daughters, and during his intoxication committed incest with them. Gen. Chapter 19.

If any one lie with a man as with a woman, both have committed an abomination; let them be put to death; their blood be upon them. Levit. 20—13. See Judges. Chapter 19.

For this cause God delivered them up to shameful affections. For their

women have changed the natural use into that use which is against nature. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men doing that which is filthy, and receiving in themselves the recompense which was due to their error. Rom. 1—26, 27. See 1. Tim. 1—10.

Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—9, 10.

Responsibility for the Sins of Others.

Pharao issued a decree commanding that the children of the Hebrews should be put to death immediately after their birth. He was, therefore, guilty of murder, though his own hands were not imbrued in blood. Exod. 1—16.

And when the morning was come, David wrote a letter to Joab; and sent it by the hand of Urias, writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded, and die. 2. Kings. 11—14, 15. *Hence Nathan said to David:* Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Ibid. 12—9.

Herod commanded the killing of all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under; *which was equivalent to slaying them with his own hands.* Matth. 2—16.

Herodias was guilty of the blood of John the Baptist; for he was beheaded at her solicitation. Ibid. 14—8. See Mark. 6—24, 25.

Caiphas persuaded the council of chief priests and Pharisees to decree the death of Christ. John. 11—49, 50.

Pilate was as guilty as though he had taken upon himself the office of executioner. Ibid. 19—10 and 16,

The Jews, though they did not themselves crucify Christ, were guilty of his death, because they had demanded it and given it their approval. Ibid. 16—15.

Hence Peter said to them: The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy and the just One, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. Acts. 3—13 to 15,

Saul consented to the death of Stephen, and therefore shared with the Jews in the guilt of his murder. Acts. 7—59.

We should have no Part in the Sins of Others.

Whereby it came to pass, that she (*the wife of Tobias*) received a young kid and brought it home: and when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen; restore ye it to its owners; for it is not lawful for us either to eat or to touch anything that cometh by theft. At

these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear. Tob. 2—20 to 22.

And his wife said to him: Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil? In all these things Job did not sin with his lips. Job. 2—9, 10.

He that is partaker with a thief hateth his own soul. Prov. 29—24.

Be ye not therefore partakers with them. Ephes. 5—7.

Impose not hands lightly upon any man, neither be partaker of other men's sins. 1. Tim. 5—22.

The Sin of One, or of a Few, frequently Visited upon many.

And the Lord speaking to Moses and Aaron, said: Separate yourselves from among this congregation, that I may presently destroy them. They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all? Num. 16—20 to 22.

But the children of Israel transgressed the commandment, and took to their own use of the anathema. For Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel. * * * There went up therefore three thousand fighting men, who immediately turned their backs, and were defeated by the men of the city of Hai: and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water. Josue. 7—1 and 4, 5.

And so it came to pass, that all that were slain of Benjamin in divers places, were five and twenty thousand fighting men, most valiant for war. And there remained of all the number of Benjamin *only* six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months. But the children of Israel returning, put all the remains of the city to the sword, both men and beasts: and all the cities and villages of Benjamin were consumed with devouring flames. Judges. 20—46 to 48. See whole Chapter; also Chapter 19.

And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me. And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men. And the Lord sent a pestilence upon Israel, from the morning unto the time appointed: and there died of the people from Dan to Bersabee seventy thousand men. 2. Kings. 24—13 to 15. See 1. Paral. 21—14.

Sin to be Renounced.

Depart from the unjust: and evils shall depart from thee. Eccli. 7—2.

Afterwards Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee. John. 5—14.

Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? and she said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more. Ibid. 8—10, 11.

For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. * * Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God. Rom. 6—4 to 6, and 12, 13.

To put off, according to the former conversation, the old man, who is corrupted according to the desires of error. And be ye renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry, and sin not: let not the sun go down upon your anger. Give not place to the devil. Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need. Let no evil speech proceed from your mouth; but that which is good to the edification of faith, that it may afford grace to the hearers. And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be taken away from you, with all malice. Ephes. 4—22 to 31.

But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. Lie not one to another, stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him who created him. Coloss. 3—8, 9.

And therefore we also having so great a cloud of witnesses over us, laying aside every weight and the sin that surroundeth us, by patience let us run to the fight proposed unto us. Hebr. 12—1.

Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born infants desire the rational milk without guile; that thereby you may grow unto salvation. 1. Peter. 2—1, 2.

Christ, therefore, having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins: that now as to the rest of his time in the flesh, he may live not according to the desires of men, but according to the will of God. Ibid. 4—1, 2.

Purifying From Sin.

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears. Psalm. 6—7.

I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin. For this shall every one that is holy pray to thee, in a seasonable time. Psalm. 31—5, 6.

Why art thou cast down, O my soul? and why dost thou disquiet me? Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God. Psalm. 41—12.

A sacrifice to God is an afflicted spirit, a contrite and humbled heart, O God, thou wilt not despise. Psalm. 50—19.

Pierce thou my flesh with thy fear: for I am afraid of thy judgments. Psalm. 118—120.

He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. Prov. 28—13.

The fear of the Lord driveth out sin: for he that is without fear cannot be justified: for the wrath of his high spirits is his ruin. Eccli. 1—27, 28.

In all thy works remember thy last end; and thou shalt never sin. Ibid. 7—40.

Wherefore I say to thee, Many sins are forgiven her (*Magdalene*), because she hath loved much. Luke. 7—47.

Sin Taken away by Christ.

The next day John saw Jesus coming to him; and he saith: Behold the Lamb of God: behold, he who taketh away the sin of the world. John. 1—29.

For all have sinned, and do need the glory of God. Being justified gratis by his grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood, to the showing of his justice, for the remission of past sins. Rom. 3—23 to 25.

Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life. * * For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ. Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men unto justification of life. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. Ibid. 5—9, 10, and 17 to 19.

Know you not that all we, who are baptized in Christ Jesus, are baptized in his death. Ibid. 6—3.

Unhappy man that I am: who shall deliver me from the body of this death? the grace of God by Jesus Christ our Lord. Ibid. 7—24, 25.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death. Ibid. 8—1, 2.

But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. Galat. 3—22.

But God, who is rich in mercy, through his exceeding charity with which he loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved,) and hath raised us up together; and hath made us sit together in the heavenly *places*, in Christ Jesus: that he might shew in the ages to come the abundant riches of his grace, in goodness upon us in Christ Jesus. Ephes. 2—4 to 7.

None but God can Remit Sin by an Authority peculiarly His own.

O the Lord, the Lord God, merciful and gracious, patient, and of much compassion, and true: who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Exod. 34—6, 7. See Deut. 5—10, and Jerem. 32—18.

Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare thy servant. Psalm. 18—13, 14.

I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin. Psalm. 31—5.

As far as the east is from the west, so far hath he removed our iniquities from us. Psalm. 102—12.

I am, I am he that blot out thy iniquities for my own sake; and I will not remember thy sins. Isa. 43—25.

I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me for I have redeemed thee. Ibid. 44—22.

Know the Lord: for all shall know me from the least of them even to thee greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jerem. 31—34.

And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities. Ibid. 33—8.

Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy. He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea. Micheas. 7—18, 19.

And forgive us our debts. Matth. 6—12. See Luke. 51—4.

And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. Matth. 9—2. See Mark. 2—5, and Luke. 5—20.

And he (*Jesus*) said to her (*Magdalene*): Thy sins are forgiven thee. Luke. 7—48.

The Priest Remits Sin by Divine Authority.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Matth. 18—18. See 16—19.

Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. John. 20—23.

Sins Remitted by Christ.

But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace *was* upon him, and by his bruises we are healed. Isa. 53—5. See whole Chapter.

Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and

prophecy may be fulfilled; and the Saint of saints may be anointed. Dan. 9—24.

And she shall bring forth a son: and thou shalt call his name Jesus: for he shall save his people from their sins. Matth. 1—21. See Luke. 1—31.

And when Jesus saw their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. Mark. 2—5. See Matth. 9—2, and Luke. 3—20.

Come to me, all you that labour, and are heavy laden, and I will refresh you. Matth. 11—28.

The Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many. Ibid. 20—28.

And thou, child, shalt be called the prophet of the most High: for thou shalt go before the face of the Lord, to prepare his way: to give knowledge of salvation to his people, unto the remission of their sins. Luke. 1—76, 77.

But that you may known that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house. Ibid 5—24. See 2—10, 11, and Matth. 9—6.

And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke. 24—46, 47. See John. 1—29.

Peter said to the Jews: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. Acts. 2—38.

Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. Ibid. 4—12.

To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. Ibid. 10—43.

Be it known therefore to you, men brethen, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses. Ibid. 13—38.

Who was delivered up for our sins, and rose again for our justification. Rom. 4—25.

Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life. Ibid. 5—9, 10. See whole Chapter.

But you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God. 1. Cor. 6—11.

For I delivered to you first of all, which I also received: how that Christ died for our sins, according to the Scriptures. Ibid. 15—3.

Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him. 2. Cor. 5—21.

NOTE.—*Sin for us.* That is, to be a *sin-offering*, a victim for *sin*.

Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father. Galat. 1—3, 4.

In whom we have redemption through his blood, the remission of sins, according to the riches of his grace, which hath superabounded in us in all wisdom and prudence. Ephes. 1—7, 8.

That he might shew in the ages to come the abundant riches of his grace,

in goodness upon us in Christ Jesus. Ibid. 2—7. See verse 5; also 1. Peter. 3—18.

In whom we have redemption through his blood, the remission of sins. Coloss. 1—14.

And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences: blotting out the hand-writing of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross. Ibid. 2—13, 14.

A faithful saying, and worthy of all acceptation: That Christ Jesus came into this world to save sinners, of whom I am the chief. 1. Tim. 1—15. See Hebr. 9—28.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works. Titus. 2—14.

Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers; but with the precious blood of Christ, as of a lamb unspotted and undefiled. 1. Peter. 1—18, 19. See Hebr. 9—14.

Who his ownself bore our sins in his body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed. 1. Peter. 2—24. See Hebr. 1—3.

Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death, indeed, in the flesh, but brought to life by the Spirit. 1. Peter. 3—18. See Rom. 3—6, and following verses.

But if we walk in the light, as he also is in the light; we have fellowship one towards another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1. John. 1—7.

I write to you, little children, because your sins are forgiven you for his name's sake. Ibid. 2—12. See 3—5.

Grace *be* unto you and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth; who hath loved us, and washed us from our sins in his own blood. Apocal. 1—4, 5.

We Cannot be Certain as to Whether our Sins are Forgiven.

And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul. Deut. 4—29.

If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked. Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life. * * I feared all my works, knowing that thou didst not spare the offender. Job. 9—20, 21 and 28.

For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him? Ibid. 31—14. See Psalm. 18—13, 14.

Who can say: My heart is clean, I am pure from sins. Prov. 20—9.

He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy. Blessed is the man that is always fearful:

but he that is hardened in mind, shall fall into evil. Ibid. 28—13, 14.

There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love or hatred. But all things are kept uncertain. Eccles. 9—1, 2.

Be not without fear about sin forgiven; and add not sin upon sin. Eccli. 5—5.

But as to me, it is a thing of the least account to be judged by you, or by human judgment: but neither do I judge myself. For I am not conscious to myself of anything: yet in this I am not justified: but he that judgeth me is the Lord. 1. Cor. 4—3, 4. See Rom. 11—20; Philip. 3—11; 1. Tim. 1—19, and Hebr. 3—14.

Wherefore, my dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—12. See Hebr. 4—1.

And if you invoke the Father, him who, without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here. 1. Peter. 1—17. See 1. Cor. 9—27.

Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election. 2. Peter. 1—10. See 1. Cor. 10—12.

Relapse into Sin should be Guarded against.

(*See also Relapse.*)

As a dog returneth to his vomit; so is the fool that repeateth his folly. Prov. 26—11.

Be not without fear about sin forgiven; and add not sin upon sin: and say not: The mercy of the Lord is great: he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him: and his wrath looketh upon sinners. Eccli. 5—5 to 7.

My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee. Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. Ibid. 21—1, 2.

How exceeding base art thou become, going the same ways over again! Jerem. 2—36.

And when an unclean spirit is gone out of a man, he walketh through dry places, seeketh rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is made worse than the first. Matth. 12—43 to 45. See Luke. 11—24, and following verses; also John. 5—14, and 8—11.

For it is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away; to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him. Hebr. 6—4 to 6.

For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire, which shall consume the adversaries. Ibid. 10—26, 27.

For if having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, being again entangled in them, they are overcome: their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment, which was delivered to them. For, that of the true proverb hath happened to them: The dog is returned to his own vomit: and the sow that was washed, to her wallowing in the mire. 2. Peter. 2—20 to 22.

Confession of Sins.

(*See Confession, and Penance.*)

SINNER.

The Wretched Condition of Sinners.

Not so the wicked, not so: but like the dust which the wind driveth from the face of the earth. Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just. For the Lord knoweth the way of the just: and the way of the wicked shall perish. Psalm. 1—4 to 6.

Thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners. Psalm. 3—8.

The wickedness of sinners shall be brought to nought. Psalm. 7—10.

The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands. The wicked shall be turned into hell, all the nations that forget God. Psalm. 9—17, 18. See Psalm. 36—19, 34.

Now we know that God doth not hear sinners. John. 9—31. See Isa. 59—2.

How Sinners are to be Treated.

And we beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the weak; be patient towards all men. 1. Thess. 5—14.

If any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed: yet do not esteem him as an enemy; but admonish him as a brother. 2. Thess. 3—14, 15.

Them that sin reprove before all; that the rest may also have fear. 1. Tim. 5—20.

The Cretians are always liars, evil beasts, slothful bellies. This testimony is true: wherefore rebuke them sharply, that they may be sound in the faith. Titus. 1—12, 13.

A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such a one, is subverted and sinneth, being condemned by his own judgment. Ibid. 3—10, 11.

And some indeed reprove being judged: but others save, snatching *them* out of the fire. And on others have compassion in fear; hating also the spotted garment, which is carnal. Jude. 1—22, 23.

SLANDER.

(*See Detraction.*)

(See also Service, and Servant.)

Slavery of Sin, Vicious in Itself.

Jesus answered them: Amen, amen I say unto you: That whosoever committeth sin, is the servant of sin. John. 8—34. See verse 35.

Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice. Rom. 6—16. See following verses.

Promising them liberty, when they themselves are slaves of corruption: for by whom a man is overcome, of the same also he is the slave. 2. Peter. 2—19.

Slavery of Sin, Fatal to Man.

Now the servant abideth not in the house for ever. John. 8—35. See verse 34.

Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. * * For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. Rom. 6—12 and 20, 21.

SLAUGHTER.

And they (*the four kings*) returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites. Gen. 14—7. See Chapter 7; also Exod. Chapters 12, 14, and 1. Peter. 3—20.

And when they (*the Israelites*) had fought against the Madianites, and had overcome them, they slew all the men. Num. 31—7. See verse 17; also 11—21, and 14—30.

And they (*the Israelites*) took the city (*Jericho*), and killed all that were in it, man and woman, young and old. The oxen also and the sheep, and the asses, they slew with the edge of the sword. Josue. 6—20, 21.

So Josue and all Israel seeing that the city was taken, and that the smoke of the city rose up, returned, and slew the men of Hai. And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved. Ibid. 8—21, 22.

And Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles: and all the multitude of the enemy was utterly destroyed. Judges. 4—13.

And Jephte passed over to the children of Ammon, to fight against them: and the Lord delivered them into his hands. And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter. Ibid. 11—32, 33.

Now the house was full of men and women; and all the princes of the Philistines were there. Moreover, about three thousand persons of both sexes from the roof and the higher part of the house, were beholding Samson's play. * * He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life. Ibid. 16—27, 30.

And so it was, that they were slain on both sides by the enemies; and there was no rest of their men dying. They fell, and were beaten down on the east side of the city Gabaa. And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers. And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also as they were straggling, and going different ways, they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand. Ibid. 20—43 to 45.

So the Philistines fought; and Israel was overthrown: and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen. 1. Kings. 4—10.

Then Saul and all the people that were with him, shouted together, and they came to the place of the fight: and behold, every man's sword was turned upon his neighbour; and there was a very great slaughter. Ibid. 14—20.

And Saul smote Amalec from Hevila, until thou comest to Sur, which is over-against Egypt. And he took Agag the king of Amalec alive: but all the common people he slew with the edge of the sword. Ibid. 15—7, 8. See 1. Paral. 10—1, 2; 21—14, and 2. Kings. 24—15.

And both sides set their armies in array one against the other seven days; and on the seventh day the battle was fought: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. 3. Kings. 20—29, 30.

And it came to pass that night, that an Angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. 4. Kings. 19—35. See 2. Paral. 32—21; Isa. 37—36; 1. Mach. 7—41; 2. Mach, 8—19, and 15—22.

And Abia and his people slew them with a great slaughter: and there fell wounded of Israel five hundred thousand valiant men. 2. Paral. 13—17.

And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa. * * And Asa and the people that were with them pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them; and his army fought against them; and they were destroyed. Ibid 14—9 and 13.

For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord the God of their fathers. Ibid. 28—6. See verse 8.

Moreover through all the provinces which were subject to the king's dominion the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand. Esther. 9—16.

And the king called the Jews to his assistance: and they came to him all at once; and they all dispersed themselves through the city. And they slew in that day a hundred thousand men: and they set fire to the city, and got many spoils that day, and delivered the king. 1. Mach. 11—47, 48. See verse 74; also 10—85.

Antiochus commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay. Thus there was a slaughter of young and old, a destruction of women and children, and killing

of virgins and infants. And there were slain in the space of three whole days fourscore thousand; forty thousand were made prisoners, and as many sold. 2. Mach. 5—12 to 14.

And of the battle that they had fought against the Galatians in Babylonia, how they, being in all but six thousand, when it came to the point, and the Macedonians their companions were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven. Ibid. 8—20. See verses 24 and 30; also 10—23, and 11—11.

SLOTHFULNESS.

(See also Idleness, and Negligence.)

Leaving his generals to fight his battles, David remained slothfully at home, and fell into grievous sins in consequence. 2. Kings. Chapter 11.

The sluggard willeth and willeth not: but the soul of them that work, shall be made fat. Prov. 13—4.

Fear casteth down the slothful: and the souls of the effeminate shall be hungry. Ibid. 18—8.

Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger. * * The slothful hideth his hand under his arm-pit, and will not so much as bring it to his mouth. Ibid. 19—15 and 24.

Desires kill the slothful: for his hands have refused to work at all. He longeth and desireth all the day. Ibid. 21—25, 26.

The slothful man saith: There is a lion without: I shall be slain in the midst of the streets. Ibid. 22—13.

The slothful man saith: There is a lion in the way, and a lioness in the roads. As the door turneth upon its hinges, so doth the slothful upon his bed. The slothful hideth his hand under his armpit; and it grieveth him to turn it to his mouth. The sluggard is wiser in his own conceit, than seven men that speak sentences. Prov. 26—13 to 16.

He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty. Eccli. 33—26.

Behold this was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor. And they were lifted up, and committed abominations before me: and I took them away as thou hast seen. Ezech. 16—49, 50.

And the ship-master came to him (*Jonas*) and said to him: Why art thou fast asleep? rise up, call upon thy God. Jonas. 1—6.

And he cometh to his disciples, and findeth them asleep: and he saith to Peter: What! could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. Matth. 26—40, 41. See Mark. 14—37.

Evils of Slothfulness.

Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him. * * Love not sleep, lest poverty oppress thee; open thy eyes, and be filled with bread. Prov. 20—4 and 13.

The thoughts of the industrious always bring forth abundance: but every sluggard is always in want. Ibid. 21—5.

I passed by the field of the slothful man, and by the vineyard of the foolish man: and behold, it was all filled with nettles; and thorns had covered the face thereof: and the stone wall was broken down. Which, when I had seen, I laid it up in my heart: and by the example I received instruction. Thou wilt sleep a little, said I: thou wilt slumber a little; thou wilt fold thy hands a little to rest: and poverty shall come to thee as a runner, and beggary as an armed man. Ibid. 24—30 to 34.

He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty. Ibid. 28—19. See 12—11.

But while men were asleep, his enemy came, and oversowed cockle among the wheat; and went his way. Matth. 13—25.

And his lord, answering, said to him: Thou evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: Thou oughtest, therefore, to have committed my money to the bankers: and at my coming I should have received my own with usury. Take ye away, therefore, the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given; and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. Ibid. 25—26 to 30.

SOBRIETY.

(*See also Abstinence, and Temperance.*)

Sobriety Commended.

And take need to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life; and that day come upon you suddenly. Luke. 21—34. Eccli. 31—32, and following verses.

But put ye on the Lord Jesus Christ, and make not provisions for the flesh in its concupiscences. Rom. 13—14. See Galat. 5—16. 17, and 1. Peter. 2—11.

Therefore let us not sleep, as others do: but let us watch, and be sober. For they who sleep, sleep in the night: and they who are drunk, are drunk in the night. But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation. 1. Thess. 5—6 to 8. See 1. Tim. 3—2; 2. Tim. 1—7; 4—5; Titus. 1—8, and 2—2, 3.

For the grace of God our Saviour hath appeared to all men, instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world. Titus. 2—11, 12. See Ephes. 5—18.

Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. 1. Peter. 1. 13.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Ibid. 5—8.

SOCIETY.

Society of the Just, and Examples of the Blessings to be Derived Therefrom.

Sodom would have been spared had ten just men been found among its inhabitants. Gen. 18—32.

Jacob said to Laban: Thou hadst but little before I came to thee, and now thou art rich: and the Lord hath blessed thee at my coming. Ibid. 30—30.

And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields. Ibid. 39—5.

And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel. Josue. 24—31.

And it was told Saul by some, saying: Behold, David is in Najoth in Ramatha. So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel presiding over them, the Spirit of the Lord came also upon them: and they likewise began to prophesy. And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceeding angry, went also himself to Ramatha, and came as far as the great cistern, which is in Socho: and he asked, and said: In what place are Samuel and David? And it was told him: Behold, they are in Najoth in Ramatha. And he went to Najoth in Ramatha: and the Spirit of the Lord came upon him also; and he went on, and prophesied till he came to Najoth in Ramatha. And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What, is Saul too among the prophets? 1. Kings. 19—19 to 24.

With the holy one thou wilt be holy; and with the valiant, perfect. With the elect thou wilt be elect. 2. Kings. 22—26, 27. See Psalm. 17—26, 27.

But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house, he said to his son: Go, and bring some of our tribe that fear God, to feast with us. Tob. 2—1, 2.

Lay out thy bread and thy wine upon the burial of a just man; and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Ibid. 4—18, 19.

And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou? and Raphael the Angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son? but lest I should make thee uneasy, I am Azarias the son of the great Ananias. And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family. Ibid. 5—16 to 19.

Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness. Ibid. 3—17.

I made a covenant with my eyes, that I would not so much as think upon a virgin. Job. 31—1.

I have not sat with the council of vanity: neither will I go in with the doers of unjust things. I have hated the assembly of the malignant; and with the wicked I will not sit. I will wash my hands among the innocent and will compass thy altar, O Lord. That I may hear the voice of thy praise; and tell of all thy wondrous works. I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth. Psalm. 25—4 to 8.

He that walketh with the wise, shall be wise: a friend of fools shall become like to them. Prov. 13—20.

Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning; and let thy foot wear the steps of his doors. Eccli. 6—35, 36.

Despise not the discourse of them that are ancient and wise; but acquaint thyself with their proverbs. For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame. Let not the discourse of the ancients escape thee; for they have learned of their fathers: for of them thou shalt learn understanding, and to give an answer in time of need. Ibid. 8—9 to 12.

According to thy power beware of thy neighbour; and treat with the wise and prudent. Let just men be thy guests: and let thy glory be in the fear of God. Ibid. 9—21, 22.

Every beast loveth its like: so also every man him that is nearest to himself. All flesh shall consort with the like to itself: and every man shall associate himself to his like. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just. What fellowship hath a holy man with a dog? Ibid. 13—19 to 22.

From thence they (*Judas and his army*) departed to Scythopolis, which lieth six hundred furlongs from Jerusalem. But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity: they gave them thanks, exhorting them to be still friendly to their nation. 2. Mach. 12—29 to 31.

And we being mightily tossed with the tempest, the next day they threw overboard; and the third day they cast out, with their own hands, the tackling of the ship. And neither sun nor stars appearing for many days, and no small storm threatening, all hopes of our safety were now lost. And after they had fasted a long time, Paul, standing in the midst of them, said: You should, indeed, O ye men, have hearkened to me, and not have put off from Crete, and to have suffered this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but only of the ship. For an Angel of God, whose I am, and whom I serve, stood by me this night, saying: Fear not, Paul; thou must be brought before Cesar: and, behold, God hath given thee all them that sail with thee. Acts. 27—18 to 24.

Society of the Wicked.

And they said to Lot: Hast thou here any of thine? son-in-law, or sons or daughters, all that are thine bring them out of this city: for we will destry this place, because their cry is grown loud before the Lord, who hath sent us to destroy them. So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest. And when it was morning the Angels pressed him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish in the wickedness of the city. And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him. And they brought him forth, and set him without the city: and there they spoke

to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed. Gen. 19—12 to 17.

And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham: Cast out this bond-woman, and her son: for the son of the bond-woman shall not be heir with my son Isaac. Ibid. 21—9.

He (*Moses*) said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins. Num. 16—26.

The Lord said to Moses: Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan, destroy all the inhabitants of that land, beat down their pillars, and break in pieces their statues, and waste all their high places, cleansing the land, and dwelling in it. For I have given it you for a possession. And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families. But if you will not kill the inhabitants of the land, they that remain shall be unto you as nails in *your* eyes, and spears in *your* sides: and they shall be your adversaries in the land of your habitation. Ibid. 33—50 to 55.

But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships: know ye for a certainty that the Lord your God will not destroy them before your face: but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you. Josue. 23—12, 13. See 7—5, and following verses.

And Josaphat king of Juda returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord; and therefore thou didst deserve indeed the wrath of the Lord. 2. Paral. 19—1, 2.

After these things Josaphat king of Juda made friendship with Ochozias king of Israel, whose works were very wicked. And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber. And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works; and the ships are broken; and they could not go to Tharsis. Ibid. 20—35 to 37.

With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent: and with the elect thou wilt be elect: and with the perverse thou wilt be perverted. Psalm. 17—26, 27.

Be not emulous of evil doers; nor envy them that work iniquity. Psalm. 36—1

My son, if sinners shall entice thee, consent not to them. If they shall say: Come with us; let us lie in wait for blood; let us hide snares for the innocent without cause: let us swallow him up alive like hell, and whole as one that goeth down into the pit. We shall find all precious substance: we shall fill our houses with spoils. Cast in thy lot with us; let us all have one purse. My son, walk not thou with them: restrain thy foot from their paths. For

their feet run to evil, and make haste to shed blood. Prov. 1—10 to 16.

Be not delighted in the paths of the wicked: neither let the way of the evil men please thee. Flee from it; pass not by it: go aside, and forsake it. For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall. They eat the bread of wickedness, and drink the wine of iniquity. Ibid. 4—14 to 17.

Let not thy heart covet her beauty; be not caught with her winks: for the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man. Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt? Ibid. 6—25 to 28.

He that walketh with the wise, shall be wise: a friend of fools shall become like to them. Ibid. 13—20.

Meddle not with him that revealeth secrets and walketh deceitfully, and openeth wide his lips. Ibid. 20—19.

Cast out the scoffer, and contention shall go out with him; and quarrels and reproaches shall cease. * * Be not a friend to an angry man; and do not walk with a furious man: lest perhaps thou learn his ways, and take scandal to thy soul. Ibid. 22—10, and 24, 25.

Eat not with an envious man, and desire not his meats: because like a soothsayer and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee. The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words. Speak not in the ears of fools: because they will despise the instruction of thy speech. * * Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long. * * Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat: because they that give themselves to drinking, and that club together, shall be consumed; and drowsiness shall be clothed with rags. Ibid. 23—6 to 9, 17, and 20, 21. See 24—1, and 19 to 21.

The just abhor a wicked man: and the wicked loath them that are in the right way. Ibid. 29—27.

Depart from the unjust: and evils shall depart from thee. Eccli. 7—2.

Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will; and thou shalt perish together with his folly. Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight; and where there is no help he will overthrow thee. Advise not with fools; for they cannot love but such things as please them. Ibid. 8—18 to 20.

Keep thee far from the man that hath power to kill; so thou shalt not suspect the fear of death. And if thou come to him, commit no fault; lest he take away thy life. Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved. Ibid. 9—18 to 20.

He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride. * * What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken. Ibid. 13—1 and 3.

The man born blind was not numbered among the faithful, until he had been cast out of the synagogue by the Pharisees. John. 9—35.

And entering into the synagogue, he (*Paul*) spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

But when some were hardened and believed not, but spoke ill of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. Acts. 19—8, 9.

Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them: and I will be their God; and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing: and I will receive you: and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty. 2. Cor. 6—14 to 18. See 1. Cor. 5—9, and following verses.

And have no fellowship with the unfruitful works of darkness; but rather reprove them. For the things that are done by them in private, it is shameful even to mention. Ephes. 5—11, 12. See 2. Thess. 3—14.

Alexander the copper-smith hath done me many evil things: the Lord will render to him according to his works; whom do thou also avoid; for he hath greatly opposed our words. 2. Tim. 4—14, 15.

And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues. Apocal. 18—4.

SODOMY.

(*See Lewdness.*)

SOLICITUDE.

Excessive Solicitude not to be Approved.

Six days shalt thou work: the seventh day thou shalt cease to plough, and to reap. Exod. 34—21.

But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits? I will give you my blessing the sixth year, and it shall yield the fruits of three years. Levit. 25—20, 21.

He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word that proceedeth from the mouth of God. Deut. 8—3.

What is a man that thou shouldest magnify him? or why dost thou set thy heart upon him? thou visitest him early in the morning, and thou provest him suddenly. Job. 7—17, 18. See Psalm. 8—5.

Cast thy care upon the Lord, and he shall sustain thee; he shall not suffer the just to waver for ever. Psalm. 54—23.

The eyes of all hope in thee, O Lord: and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. Psalm. 144—15, 16. See Psalm. 103—27, 28.

The Lord will not afflict the soul of the just with famine: and he will disappoint deceitful practices of the wicked. Prov. 10—3.

The just eateth and filleth his soul: but the belly of the wicked is never to be filled. Ibid. 13—25.

Therefore I say to you, Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they? Matth. 6—25, 26. See verses 31 and 34.

Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff. Ibid. 10—9, 10. See Mark. 6—8; Luke. 9—3, and 10—4.

And he who received the seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choketh up the word, and he becometh fruitless. Matth. 13—22. See Mark. 4—19.

But they thought within themselves, saying: Because we have taken no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread? Matth. 16—7, 8. See Mark. 8—16, and following verses.

And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. Luke. 8—14.

And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say, For the Holy Ghost shall teach you in the same hour what you ought to say. * * And he said to his disciples: Therefore I say to you: Be not solicitous for your life, what you shall eat; nor for your body what you shall put on. The life is more than the food, and the body is more than the raiment. Consider the ravens, for they do not sow nor do they reap, neither have they storehouse, nor barn, and God feedeth them. How much are you more valuable than they. And which of you by thinking can add to his stature one cubit? If then you are not able to do even the least thing, why are you solicitous for the rest? Consider the lilies how they grow: they labour not, neither do they spin. But I say to you not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven: how much more you, O ye of little faith? And seek not you what you shall eat, or what you shall drink: and be not lifted up on high: for all these things do the nations of the world seek after. But your Father knoweth that you have need of these things. But seek first the kingdom of God and his justice: and all these things shall be added unto you. Ibid. 12—11, 12 and 22 to 31. See 14—18; and Matth. 10—19, 20.

But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. 1. Cor. 7—32, 33.

Be not solicitous about any thing: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. Philip. 4—6.

We brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. 1. Tim. 6—8. See Prov. 27—27.

Let your manners be without covetousness, contented with such things as you have: for he hath said: I will not leave thee, neither will I forsake

thee. So that we may confidently say: The Lord is my helper: I will not fear what man shall do unto me. Hebr. 13—5, 6.

Be you humbled, therefore, under the mighty hand of God; that he may exalt you in the time of visitation: casting all your solicitude upon him; for he hath care of you. 1. Peter. 5—6, 7.

SOOTHSAYER.

Manasses made his son pass through fire: and he used divination, and observed omens, and appointed pythons, and multiplied soothsayers to do evil before the Lord, and to provoke him. 4. Kings. 21—6.

And the king cried out aloud to bring in the wise men, the Chaldeans and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom. Then came in all the king's wise men: but they could neither read the writing, nor declare the interpretation to the king. Wherewith king Baltassar was much troubled; and his countenance was changed: and his nobles also were troubled. Dan. 5—7 to 9. See 2—10, 27, and 4—4.

SORROW.

(*See Grief, Mourning, and Tear.*)

SOUL.

Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. Ezech. 18—4.

And fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth. 10—28.

For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark. 8—36, 37.

The Souls of Some are with Christ immediately after Death.

We are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord. 2. Cor. 5—8. See Philip. 1—24.

And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them. Apocal. 14—13.

The Soul is Judged immediately after Death.

(*See Judgment.*)

Immortality of the Soul.

(*See Immortality.*)

Spirits must be Tried, in order to Ascertain whether they be God.

Ozias and the ancients said to her: All things which thou hast spoken are true; and there is nothing to be reprehended in thy words. Now therefore pray for us; for thou art a holy woman, and one fearing God. And Judith said to them: As you know that what I have been able to say is of God: so that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design. Judith. 8—28 to 31.

And let the prophets speak, two or three: and let the rest judge. 1. Cor. 14—29.

Despise not prophecies. But prove all things; hold that which is good. 1. Thess. 5—20, 21.

Dearly beloved, believe not every spirit; but try the spirits, whether they be of God: because many false prophets are gone out into the world. By this is the Spirit of God known: every spirit, that confesseth Jesus Christ to come in the flesh, is of God. And every spirit, that dissolveth Jesus, is not of God. 1. John. 4—1 to 3.

SPOLIATION.

(*See Robbery.*)

SPOUSE.

Christ, the Spiritual Spouse of the Church.

(*See also Church.*)

He that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the holy One of Israel, shall be called the God of all the earth. Isa. 54—5.

Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited. For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee. * * Behold, the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold, thy Saviour cometh: behold, his reward is with him, and his work before him. And they shall call them: The holy people, The redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken. Ibid. 62—4, 5, and 11, 12.

How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth; A WOMAN SHALL COMPASS A MAN. Jerem. 31—22.

And I passed by thee, and saw thee: and behold, thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee; and I entered into a covenant with thee, saith the Lord God: and thou becamest mine. Ezech. 16—8. See following verses.

And Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bride-

groom shall be taken away from them, and then they shall fast. Matth. 9—15.

Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. Now five of them were foolish; and five were wise. But the five foolish, having taken their lamps, took no oil with them: but the wise took oil in their vessels with the lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise: Give us of your oil: for our lamps are gone out. The wise answered, saying: Lest there be not enough for us and for you; go you rather to them that sell, and buy for yourselves. Now, while they went to buy, the bridegroom came: and they who were ready, went in with him to the marriage; and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he, answering, said: Amen I say to you, I know you not. Watch ye, therefore; because ye know not the day nor the hour. Ibid. 25—1 to 13. See 22—2, and following verses.

And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. Mark. 2—19. See Luke. 5—34, 35.

He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. John. 3—29.

For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. Cor. 11—2.

As the church is subject to Christ; so also let the wives be to their husbands in all things. Ephes. 5—24. See whole context.

Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints. And he saith to me: Write: Blessed are they, who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true. Apocal. 19—7 to 9.

And I John saw the holy city the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Ibid. 21—2. See verse 9.

STONE.

Christ Called the Corner-Stone.

The stone which the builders rejected; the same is become the head of the corner. Psalm. 117—22.

Therefore thus saith the Lord God: Behold, I will lay a stone in the foundations of Sion, a tried stone, a corner-stone, a precious stone, founded in the foundation. He that believeth, let him not hasten. Isa. 28—16. See 8—14.

Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done: and it is wonderful in our eyes. Matth. 21—42. See Mark. 12—10.

This is the stone which was rejected by you the builders; which is become the head of the corner. Acts. 4—11. See Rom. 9—33, and 1. Peter. 2—7.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building framed together groweth into a holy temple in the Lord: in whom you also are built together into a habitation of God in the Spirit. Ephes. 2—20 to 22.

Stone of Offence.

Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread. And he shall be a sanctification to you: but for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem. And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken. Isa. 8—13 to 15.

And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. Matth. 21—44.

And Simeon blessed them; and said to Mary his mother: Behold, this *child* is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted. Luke. 2—34.

Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will dash him to pieces. Ibid. 20—18.

And Jesus said: For judgment I am come into this world: that they who see not, may see: and they who see, may become blind. John. 9—39.

But Israel, in pursuing the law of justice, is not come to the law of justice. Why so? because they sought it not of faith, but as it were of works: for they stumbled at the stumbling-stone; as it is written: Behold, I lay in Sion a stumbling-stone and a rock of scandal: and whosoever believeth in him, shall not be confounded. Rom. 9—31 to 33.

Wherefore, it is contained in the Scripture: Behold, I lay in Sion a chief corner-stone, elect precious: and he that shall believe in him, shall not be confounded. To you, therefore, that believe, honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are set. 1. Peter. 2—6 to 8.

Peter called a Stone.

(See John. 1—42.)

Every Christian called a Stone.

(See also *House.*)

To whom approaching the living stone, rejected indeed by men, but chosen and honoured of God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1. Peter. 2—4, 5.

How Strangers are to be Treated.

And when he (*Abraham*) had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. And he said: Lord, if I have found favour in thy sight, pass not away from thy servant: but I will fetch a little water, and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are ye come aside to your servant. And they said: Do as thou hast spoken. Gen. 18—2 to 5.

Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt. Exod. 22—21.

Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt. Ibid. 23—9.

If a stranger dwell in your land, and abide among you, do not upbraid him: but let him be among you as one of the same country; and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God. Levit 19—33, 34.

When you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain: but you shall leave them for the poor and for the strangers. I am the Lord your God. Ibid. 23—22. See 19—9, 10; also Deut. 24—19, and following verses.

He (*God*) doeth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment. And do you therefore love strangers; because you also were strangers in the land of Egypt. Deut. 10—18, 19.

All that is clean, you shall eat. But whatsoever is dead of itself, eat not thereof. Give it to the stranger that is within thy gates, to eat, or sell it to him. Ibid. 14—20, 21. See 26—11.

Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates: but thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin. * * Thou shalt not pervert the judgment of the stranger nor of the fatherless: neither shalt thou take away the widow's raiment for a pledge. Ibid. 24—14, 15 and 17.

The people of the land have used oppression, and committed robery: they afflicted the needy and poor: and they oppressed the stranger by calumny without judgment. Ezech. 22—29. See 47—22, 23.

Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother. And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother. Zach. 7—9, 10. See Mach. 3—5.

STRENGTH.

Examples of Strength.

Now Chus begot Nemrod: he began to be mighty on the earth. And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord. Gen. 10—8, 9.

They (*the Israelites*) slew of the Moabites at that time, about ten thousand, all strong and valiant men: none of them could escape. Judges. 3—29.

And the Spirit of the Lord came upon Samson: and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother. Ibid. 14—6.

Now when he (*Samson*) was come to the place of the Jaw-bone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as the flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed. And finding a jaw-bone, even the jaw-bone of an ass which lay there, catching it up, he slew therewith a thousand men. Ibid. 15—14, 15.

And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left, he (*Samson*) said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life. Ibid. 16—29, 30.

Now there was a man of Benjamin whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong. And he had a son whose name was Saul, a choice and goodly man: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people. 1. Kings. 9—1, 2.

And one of the servants answering, said: Behold, I have seen a son of Isai the Bethlehemite, a skilful player, and one of great strength, and a man fit for war. Ibid. 16—18.

And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock: and I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me; and I caught them by the throat; and I strangled, and killed them. For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God? Ibid. 17—34 to 36.

These are the names of the valiant men of David. *Jesbaham* sitting in the chair *was* the wisest chief among the three: he was like the most tender little worm of the wood, who killed eight hundred men at one onset. After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle. And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were there fled away, returned to take spoils of them that were slain. And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines, he stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory. * * And David longed, and said: O that one man would give me a drink of the water out of the cistern, that is in Bethlehem by the gate. And the three valiant men broke through the camp of

the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord, saying: The Lord be merciful to me, that I may not do this: shall I drink the blood of these men that went, and the peril of their lives? Therefore he would not drink. These things did these three mighty men. Abisai also the brother of Joab the son of Sarvia, was chief among three: and he lifted up his spear against three hundred, whom he slew: and he was renowned among the three, and the noblest of three, and was their chief: but to the three first he attained not. And Banaias the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab: and he went down, and slew a lion in the midst of a pit, in the time of snow. He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear. 2. Kings. 23—8 to 12 and 15 to 21. See 1. Paral. 11—10 and following verses; also 2. Mach. 12—27.

And the sons of Ulam were most valiant men, and archers of great strength. 1. Paral. 8—40. See 9—13.

From Gaddi also there went over to David, when he lay hid in the wilderness, most valiant men, and excellent warriors, holding shield and spear; whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains. Ibid. 12—8. See verses 21, 25 and 30.

He (*David*) played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth. Eccli. 47—3.

STRIFE.

(*See Contention, and Discord.*)

SUBJECT.

Subjects are Easily led to Imitate their Superiors.

And finding out a device, he (*Jeroboam*) made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt. And he set the one in Bethel, and the other in Dan: and this thing became an occasion of sin: for the people went to adore the calf as far as Dan. 3. Kings. 12—28 to 30.

And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned and made Israel to sin. Ibid. 14—16. See 4. Kings. 10—3.

So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel. 2. Paral. 33—9. See 4. Kings. 21—9 and following verses.

A prince that gladly heareth lying words, hath all his servants wicked. Prov. 29—12.

As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. An unwise king shall be the ruin of his people. Eccli. 10—2, 3.

Duty of Subjects.

Thou shalt not speak ill of the gods: and the prince of thy people thou shalt not curse. Exod. 22—28. See Acts. 25—5.

They made answer to Josue, and said: All that thou hast commanded us we will do: and whithersoever thou shalt send us, we will go. As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee, as he was with Moses. He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully. Josue. 1—16 to 18.

Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Deceitful souls go astray in sins: the just are merciful, and show mercy. Prov. 13—13.

As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul. Ibid. 20—2.

My son, fear the Lord, and the king; and have nothing to do with detractors. Ibid. 24—21.

Appear not glorious before the king; and stand not in the place of great men. Ibid. 25—6.

Strive not with a powerful man, lest thou fall into his hands. Contend not with a rich man; lest he bring an action against thee. Eccli. 8—1, 2.

Pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions: and it shall ruin him in the end. Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them. Ibid. 10—15, 16.

And seek the peace of the city, to which I have caused you to be carried away captives: and pray to the Lord for it: for in the peace thereof shall be your peace. Jerem. 29—7.

And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Baltassar his son, that their days may be upon earth as the days of heaven: and that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Baltassar his son; and may serve them many days, and may find favour in their sight. Baruch. 1—11, 12.

And when they were come to Capharnaum, they that received the didrachma, came to Peter, and said to him: Doth not your master pay the didrachma? Matth. 17—23. See following verses.

And they send to him some of the Pharisees and of the Herodians, to catch him in *his* words. And coming, they say to him: Master, we know that thou art a true speaker, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it? but he, knowing their dissimulation, saith to them: Why tempt you me? bring me a penny that I may see *it*. And they brought it to him. And he saith to them: Whose is this image and inscription? They say to him, Cæsar's. And Jesus answering, said to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him. Mark. 12—13 to 17. See Matth. 22—21, and Luke. 20—25.

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that re-

sisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God, an avenger to execute wrath upon him that doeth evil. Wherefore be subject of necessity, not only for wrath, but also for conscience sake. For therefore also you pay tribute: for they are the ministers of God, serving unto this purpose. Render therefore to all their dues: tribute, to whom tribute *is due*: custom, to whom custom: fear, to whom fear: honour, to whom honour. Rom. 13—1 to 7.

I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all who are in high station. 1. Tim. 2—1, 2.

Admonish them to be subject to princes, and powers; to obey at a word; to be ready to every good work. Titus. 3—1.

Obey your prelates, and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you. Hebr. 13—17.

Be ye subject, therefore, to every human creature, for God's sake; whether it be to the king, as excelling; or to governors, as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well, you may silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king: servants be subject to your masters with all fear; not only to the good, and gentle, but also to the froward. 1. Peter. 2—13 to 18.

Subjects must Recognize the Appointment of their Rulers, and as Indirectly Divine.

David's heart struck him, because he had cut off the hem of Saul's robe. And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed. And David stopped his men with his words, and suffered them not to rise against Saul. 1. Kings. 24—6 to 8.

And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear even to the earth at once; and there shall be no need of a second time. And David said to Abisai: Kill him not; for who shall put forth his hand against the Lord's anointed, and shall be guiltless? And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle, and perish: the Lord be merciful unto me, that I extend not my hand upon the Lord's anointed. Ibid. 26—8 to 11.

But Abisai the son of Sarvia answering, said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed? 2. Kings. 19—21. See verse 27, and 14—17, 20.

Adonias said to Bethsabee: Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord. 3. Kings. 2—15.

And all Israel heard the judgment which the king had judged: and they

feared the king, seeing that the wisdom of God was in him to do judgment. Ibid. 3—28.

Thou art a king of kings; and the God of heaven hath given thee a kingdom, and strength, and power, and glory. Dan. 2—37.

Subjects must Reverence and Love their Rulers.

After this Joseph brought in his father to the king, and presented him before him: and he blessed him. * * And blessing the king, he went out. Gen. 47—7 and 10.

And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king. * * Then let thy handmaid say, that the word of my lord the king be made as a sacrifice. For even as an Angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee. 2. Kings. 14—4 and 17. See verse 22.

And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, lord my king, either in death, or in life, there will thy servant be. * * And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite, came to meet him with his garment rent, and his head covered with earth, etc. Ibid. 15—21 and 32.

Berzellai also the Galaadite, coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river. Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old and he provided the king with sustenance when he abode in the camp. Ibid. 19—31, 32.

Then David's men swore unto him, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel. Ibid. 21—17.

And Daniel answering the king, said: O king, live for ever. Dan. 6—21. See verse 6; also 3—9, and 5—10.

Subjects must Yield Obedience to the Just Laws and Mandates of their Rulers.

And Josue the son of Nun sent from Setim two men, to spy secretly: and said to them: Go, and view the land and the city of Jericho. * * And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue the son of Nun, and told him all that befel them. Josue. 2—1 and 23.

At the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses, and said to them: You have done all that Moses the servant of the Lord commanded you: you have also obeyed me in all things. Ibid. 22—1, 2.

And Samuel said to the people: Come and let us go to Galgal, and let us renew the kingdom there. And all the people went to Galgal: and there they made Saul king before the Lord in Galgal; and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly. 1. Kings. 11—14, 15.

And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food. Ibid. 14—24.

Then Saul sent messengers to Isai, saying: Send me David thy son, who is in the pastures. And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul. Ibid. 16—19, 20.

And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute. 2. Kings. 15—15.

Subjects should Supply the Means Necessary to Carry on Government, and to Support the Dignity of their Rulers.

Then Samuel told all the words of the Lord to the people that had desired a king of him, and said: This will be the right of the king, that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots. And he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots. Your daughters also he will take to make him ointments, and to be his cooks, and bakers. And he will take your fields, and your vineyards, and your best olive-yards, and give them to his servants. Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants. Your servants also and handmaids, and your goodliest young men, and your asses he will take away, and put them to his work. Your flocks also he will tithe. 1. Kings. 8—10 to 17. See Matth. 22—21; Mark. 12—17, and Luke. 20—25.

Render therefore to all their dues: tribute, to whom tribute *is due:* custom, to whom custom: fear, to whom fear: honour, to whom honour. Rom. 13—7.

Subjects should Submit Patiently to the Sentences Passed, and to the Penalties Imposed, by their Rulers.

Moreover he hath also accused me thy servant to thee, my lord the king: but thou my lord the king art as an Angel of God; do what pleaseth thee. 2. Kings. 19—27.

Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. * * For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God, an avenger to execute wrath upon him that doeth evil. Rom. 13—2 and 4.

Subjects should Hold Rulers in Fear, Overlook their Faults, and Refrain from Offering them Violence.

In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived. Josue. 4—14.

And David also rose up after him: and going out of the cave, cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped, and said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt? behold, this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave; and I had a thought to kill thee; but my eye hath spared thee. For I

said: I will not put out my hand against my lord, because he is the Lord's anointed. 1. Kings. 24—9 to 11. See 26—23.

And the name of David became famous in all countries: and the Lord made all nations fear him. 1. Paral. 14—17.

Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said. Eccles. 10—20.

Subjects should Seek Protection and Assistance at the Hands of their Rulers.

And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord O king. 4. Kings. 6—26. See 2. Kings. 14—4.

And when the seven years were ended, the woman returned out of the land of the Philistines: and she went forth to speak to the king for her house, and for her lands. 4. Kings. 8—3.

Subjects Should Manifest Reverence for their Rulers, in External Acts.

And his (*Joseph's*) brethren came to him: and worshipping prostrate on the ground, they said: We are thy servants. Gen. 50—18.

And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped. 2. Kings. 14—4.

Subjects Should Imitate Good Rulers.

And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord, which he had done in Israel. Josue. 24—31.

And Josias took away all the abominations out of all the countries of the children of Israel; and made all that were left in Israel, to serve the Lord their God. As long as he lived, they departed not from the Lord the God of their fathers. 2. Paral. 34—33. See Eccli. 10—2.

Subjects Should Pray for their Rulers, and Invoke Blessings Upon Them.

And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king. 1. Kings. 10—24. See 3. Kings. 1—39.

And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. 3. Kings. 1—47.

And he (*Joiada the priest*) brought forth the king's son, and put the diadem upon him, and the testimony, and they made him king, and anointed him: and clapping their hands, they said: God save the king. 4. Kings. 11—12. See 2. Paral. 23—11; Jerem. 29—7, and Baruch. 1—11, 12.

And presently at that very time some Chaldeans came, and accused the Jews, and said to king Nabuchodonosor: O king, live for ever. Dan. 3—8,9. See 5—10, and 6—6, 21; also 1. Tim. 2—1.

Duty of Superiors, Judges, and Rulers, and their Authority over their Subjects.

(See also King, and Prince.)

Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. Gen. 9—6. See Matth. 26—52, and Apocal. 13—10.

And the next day Moses sat to judge the people, who stood by Moses from morning until night. And when his kinsman had seen all things that he did among the people, he said: What is it that thou doest among the people? Why sittest thou alone, and all the people wait from morning till night? And Moses answered him: The people come to me to seek the judgment of God. And when any controversy falleth out among them, they come to me to judge between them, and to show the precepts of God, and his laws. Exod. 18—13 to 16. See Chapter 5.

And behold, there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel, and fell at words in the camp with a man of Israel. And when he had blasphemed the Name, and had cursed it, he was brought to Moses. * * And Moses spoke to the children of Israel; and they brought forth him that had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses. Levit. 24—10, 11 and 23.

And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee. * * Moses therefore came, and told the people the words of the Lord; and assembled seventy men of the ancients of Israel, and made them to stand about the tabernacle. Num. 11—16 and 24.

And Israel was initiated to Beelphegor: upon which the Lord being angry, said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel. And Moses said to the judges of Israel: Let every man kill his neighbours, that have been initiated to Beelphegor. Ibid. 25—3 to 5.

I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude. * * I alone am not able to bear your business, and the charge *of you* and *your* differences. Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers. Then you answered me: The thing is good which thou meanest to do. And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things. And I commanded them, saying: Hear them, and judge that which is just; whether he be one of your country, or a stranger. There shall be no difference of person: you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. Deut. 1—10 and 12 to 17. See 16—18.

Thou shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God. Ibid. 17—1.

If a lying witness stand against a man, accusing him of transgression, both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days. And

when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother; they shall render to him as he meant to do his brother: and thou shalt take away the evil out of the midst of thee: that others hearing may fear, and may not dare to do such things. Thou shalt not pity him; but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Ibid. 19—16 to 21. See Josue. 1—10, and following verses; also Judges. 2—6, 7, 16; 1. Kings. 10—24; 3. Kings. 3—7, and 2. Paral. 1—8,9.

And he (*Josaphat*) set judges of the land in all the fenced cities of Juda, in every place. And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you. Let the fear of the Lord be with you, and do all things with diligence; for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts. In Jerusalem also Josaphat appointed Levites, and priests, and chiefs of the families of Israel, to judge the judgments and the cause of the Lord for the inhabitants thereof. And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart. Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: show it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin. 2. Paral. 19—5 to 10.

Who maketh a man that is a hypocrite to reign for the sins of the people? Job. 34—30.

By me kings reign, and lawgivers decree just things. By me princes rule, and the mighty decree justice. Prov. 8—15, 16.

Where there is no governor, the people shall fall: but there is safety where there is much counsel. Ibid. 11—14.

The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute. Ibid. 12—24.

Divination is in the lips of the king: his mouth shall not err in judgment. Ibid. 16—10. See verses 12 to 15.

The king that sitteth on the throne of judgment, scattereth away all evil with his look. * * A wise king scattereth the wicked, and bringeth over them the wheel. Ibid. 20—8 and 26.

A just king setteth up the land: a covetous man shall destroy it. * * A prince that gladly heareth lying words, hath all his servants wicked. * * The king that judgeth the poor in truth, his throne shall be established for ever. Ibid. 29—4, 12 and 14.

Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth: and lest they drink and forget judgments, and pervert the cause of the children of the poor. Ibid. 31—4, 5.

Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart. Wisdom. 1—1.

Wisdom is better than strength: and a wise man is better than a strong man. Hear, therefore, ye kings, and understand; learn, ye that are judges of the ends of the earth; give ear, you that rule the people, and that please yourselves in multitudes of nations: for power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts: because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted: but the mighty shall be mightily tormented. For God will not accept any man's person; neither will he stand in awe of any man's greatness: for he made the little and the great; and he hath equally care of all. But a greater punishment is ready for the more mighty. To you therefore, O kings, are these my words, that you may learn wisdom, and not fall from it. For they that have kept just things justly shall be justified: and they that have learned these things, shall find what to answer. Wisdom. 6—1 to 11. See whole Chapter.

A wise judge shall judge his people: and the government of a prudent man shall be steady. As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein. An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers. * * The physician cutteth off a short sickness: so also is a king to-day; and to-morrow he shall die. Eccli. 10—1 to 3 and 12. See whole Chapter.

Have they made thee ruler? be not lifted up: be among them as one of them. Have care of them, and so sit down: and when thou hast acquitted thyself of all thy charge, take thy place: that thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution. Ibid 32—1 to 3.

Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them. Therefore saith the Lord the God of hosts,the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies. And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin. And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city. Isa. 1—23 to 26.

Wo to them that make wicked laws; and when they write, write injustice: to oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless. What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will you flee for help? and where will ye leave your glory? Ibid. 10—1 to 3.

Behold, a king shall reign in justice; and princes shall rule in judgment. Ibid. 32—1.

For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men. As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched. They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor. Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation? Jerem. 5—26 to 29. See Zach. 7—9 and following verses.

Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants: and thy people, who enter in by these gates. Thus saith the Lord: Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger,

the fatherless and the widow, nor oppress them unjustly; and shed not innocent blood in this place. Jerem. 22—2, 3. See whole Chapter; also 19—3 and following verses.

Behold, the princes of Israel, every one hath employed his arm in thee, to shed blood. They have abused father and mother in thee: they have oppressed the stranger in the midst of thee: they have grieved the fatherless and the widow in thee. * * They have taken gifts in thee to shed blood: thou hast taken usury and increase,and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God. Ezech. 22—6, 7 and 12. See verse 27; also Micheas. 3—11, and Sophon. 3—3.

Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice: separate your confines from my people, saith the Lord God. Ezech. 45—9.

And he (*God*) changeth times and ages; taketh away kingdoms, and establisheth them; giveth wisdom to the wise, and knowledge to them that have understanding. Dan. 2—21.

Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings and princes. I will give thee a king in my wrath, and will take *him* away in my indignation. Osee. 13 –10, 11.

And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment, you that hate good, and love evil; that violently pluck off their skins from them, and their flesh from their bones? Who have eaten the flesh of my people, and have flayed their skin from off them; and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot. Then shall they cry to the Lord; and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices. * * Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment, and pervert all that is right. Micheas. 3—1 to 4 and 9. See whole Chapter.

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Rom. 13—1. See Titus. 3—1; 1. Tim. 2—1; Hebr. 13—17, and 1. Peter. 2—13, 14, 17.

SUICIDE.

And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left, he (*Samson*) said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life. Judges. 16—29, 30. See 9—54.

NOTE.—*Let me die.* Literally, *let my soul die.* Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson by dying in this manner was a figure of Christ, who by his death overcame all his enemies.

Then Saul said to his armour-bearer: Draw thy sword and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armour-

bearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. And when his armour-bearer saw this. to wit, that Saul was dead, he also fell upon his sword, and died with him. 1. Kings. 31—4, 5. See 1. Paral. 10—4, 5.

But Achitophel seeing that his counsel was not followed, saddled his ass, and arose, and went home to his house and to his city: and putting his house in order, hanged himself; and was buried in the sepulchre of his father. 2. Kings. 17—23.

And Zambri seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house. 3 Kings. 16—18. See verse 19.

For Ptolemee that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peacably with them. But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometer had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison. 2. Mach. 10—12, 13.

Now as the multitude sought to rush into his house, and to break open the door and to set fire to it, when he was ready to be taken, he (*Rasias*) struck himself with his sword: choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth. But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd. Ibid. 14—41 to 43.

NOTE.—*He struck himself, etc.* This fact of Rasias is of the numbers of those that are by no means to be imitated; and that can no otherwise be justified than by an extraordinary impulse of God, the sovereign master of life and death.

And casting down the pieces of silver in the temple, he (*Judas*) departed; and went and hanged himself with a halter. Matth. 27—5. See Acts. 1—18.

SUN.

The Sun and Moon are Created

And God said: Let there be lights made in the firmament of heaven, to divide the day and night, and let them be for signs, and for seasons and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day, and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. Gen. 1—14 to 18. See Psalm. 135—7 to 9,and Jerem. 31—35.

The Sun and Moon Stand Still at the Command of Josue.

Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, towards Gabaon, nor thou, O moon, toward the valley of Ajalon. And

the sun and moon stood still till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of the heaven, and hasted not to go down the space of one day. There was not before or after so long a day, the Lord obeying the voice of a man, and fighting for Israel. Josue. 10—12, 13. See Eccli. 46—5.

By the Prayer of Isaias, the Sun is made to go Backwards ten Degrees.

And Isaias the prophet called upon the Lord: and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz. 4. Kings. 20—11. See Isa. 38—8.

The Sun Darkened.

Now from the sixth hour there was darkness over all the earth, until the ninth hour. Matth. 27—45. See Mark. 15—33, and Luke. 23—44, 45.

SUNDAY.

(*See also Festival.*)

Selling on Sunday.

In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burdens, and bringing them into Jerusalem on the sabbath-day. And I charged them that they should sell on a day on which it was lawful to sell. Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem. And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath-day? Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath. And it came to pass, that when the gates of Jerusalem were at rest on the sabbath-day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burdens on the sabbath-day. So the merchants and they that sold all kind of wares, stayed without Jerusalem once or twice. And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath. 2. Esdras. 13—15 to 21.

SUPERIOR.

(*See Prince, and Subject.*)

SUPERSTITION.

(*See Fornication, Spiritual, Incantation, Time, and Magic.*)

SUPPLICATION.

(*See Petition, and Prayer.*)

Support of Priests.

(See Church, and Priest.)

SURETY.

We should Avoid giving Surety.

He shall be afflicted with evil, that is surety for a stranger: but he that is aware of the snares, shall be secure. Prov. 11—15.

A foolish man will clap hands, when he is surety for his friend. Ibid. 17—18.

Take away the garment of him that is surety for a stranger; and take a pledge from him for strangers. Ibid. 20—16. See 27—13.

Be not with them that fasten down their hands, and that offer themselves sureties for debts: for if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed? Ibid. 22—26, 27.

Be not surety above thy power: and if thou be surety, think as if thou wert to pay it. Eccli. 8—16.

A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him. Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea. It hath made powerful men to go from place to place round about; and they have wandered in strange countries. A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things shall fall into judgment. Recover thy neighbour according to thy power: and take heed to thyself that thou fall not. Ibid. 29—22 to 26.

The Giver of Surety Should Pay.

My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger: thou art ensnared with the words of thy mouth, and caught with thy own words. Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend: give not sleep to thy eyes, neither let thy eye-lids slumber. Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler. Prov. 6—1 to 5.

Sureties to be Indemnified.

A good man is surety for his neighbour: and he that hath lost shame, will leave *him* to himself. Forget not the kindness of thy surety: for he hath given his life for thee. The sinner and the unclean fleeth from his surety. A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him. * * A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things shall fall into judgment. Recover thy neighbour according to thy power: and take heed to thyself that thou fall not. Eccli. 29—18 to 21, and 25, 26.

SUSPICION.

Suspicion and Rash Judgment.

Abraham answered: I thought with myself, saying: Perhaps there is not

the fear of God in this place: and they will kill me for the sake of my wife. Gen. 20—11. See 26—7 and following verses.

And Jacob being angry, said in a chiding manner (*to Laban*): For what fault of mine, and for what offence on my part hast thou so hotly pursued me, and searched all my household-stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee. Ibid. 31—36, 37.

And Ruben returning to the pit, found not the boy: and rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go? And they took his coat, and dipped it in the blood of a kid, which they had killed; sending some to carry it to their father, and to say: This we have found; see whether it be thy son's coat, or no. And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph. And tearing his garments, he put on sackcloth, mourning for his son a long time. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping, the Madianites sold Joseph in Egypt to Putiphar an eunuch of Pharao, captain of the soldiers. Ibid. 37—29 to 36.

His master hearing these things, and giving too much credit to his wife's words, was very angry, and cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. Ibid. 39—19, 20.

And they (*Joseph's brethren*) being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in; that he may bring upon us a false accusation, and by violence make slaves of us and our asses. Ibid. 43—18.

And a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife; and he brought her a kid of the flock. And when he would have gone into her chamber as usual, her father would not suffer him, saying: I thought thou hadst hated her, and therefore I gave her to thy friend. Judges. 15—1, 2. See Josue. 22—10 and following verses.

Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk. 1. Kings. 1—13. See following verses.

And it came to pass after this, that the king of the children of Ammon died; and Hanon his son reigned in his stead. And David said: I will show kindness to Hanon the son of Naas, as his father showed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon, the princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee; and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it? 2. Kings. 10—1 to 3.

But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life; for he understood that evil was prepared for him by the king. And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay: and he said: He will force the queen also in my presence, in my own house. Esther. 7—7, 8.

And when he was come to the gate of Benjamin, the captain of the gate,

who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans. And Jeremias answered: It is not so; I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias, and brought him to the princes. Jerem. 37—12, 13.

And it came to pass that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words: Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there. But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon. Ibid. 43—1 to 3.

And they that led him (*Eleazar*), and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. 2. Mach. 6—29.

But they seeing him walking upon the sea, thought it was an apparition: and they cried out. Mark. 6—49. See Matth. 14—26.

And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what kind of woman this is that toucheth him: for she is a sinner. Luke. 7—39.

And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking, said: These men are full of new wine. Acts. 2—12, 13.

And when he (*Saul*) was come into Jerusalem, he offered to join himself to the disciples: and all were afraid of him, not believing that he was a disciple. Ibid. 9—26.

And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek? Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers? Ibid. 21—37, 38.

And when the barbarians saw the beast hanging on his (*Paul's*) hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance suffereth him not to live. Ibid. 28—4. See verse 6.

He is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions. 1. Tim. 6—4.

SUSTENANCE.

Sustenance to be Earned by the Sweat of the Brow.

And to Adam he (*God*) said: Because thou hast harkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken. Gen. 3—17 to 19.

God provides Sustenance for his Creatures.

And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. Gen. 1—29, 30.

The eyes of all hope in thee, O Lord: and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. Psalm. 144—15, 16. See Psalm. 103—14, 15, 27.

Who maketh grass to grow on the mountains, and herbs for the service of men. Who giveth to beasts their food; and to the young ravens that call upon him. Psalm. 146—8, 9.

We should be without Solicitude in the matter of Sustenance.

Therefore I say to you, Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by thinking, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Matth. 6—25 to 32. See Luke. 12—22, 24, 29; 1. Tim. 6—8, and 1. Peter. 3—7.

SWEARING.

(*See also Blasphemy, and Oath.*)

How far Swearing is Permitted, and Various Ways of Taking an Oath.

And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself. And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth, that from the very woof-thread unto the shoe-latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram. Gen. 14—21 to 23.

The same time Abimelech, and Phicol the general of his army said to Abraham: God is with thee in all that thou doest. Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness, that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger. And Abraham said: I will swear. Ibid. 21—22 to 24. See 24—3.

And the Angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless

thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. Ibid. 22—15 to 17.

He answered: Lo, I die; what will the first birth-right avail me? Jacob said: Swear therefore to me. Esau swore to him, and sold his first birth-right. Ibid. 25—32, 33.

And the Lord appeared to him (*Isaac*) and said: Go not down into Egypt, but stay in the land that I shall tell thee. And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father. * * Isaac said to them: Why are ye come to me a man whom you hate, and have thrust out from you? And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant, that thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee: but with peace have sent thee away increased with the blessing of the Lord. And he made them a feast, and after they had eaten and drunk: arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home. Ibid. 26—2, 3 and 27 to 31.

The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac. Ibid. 31—53.

He (*Joseph*) saith, This is it that I said: You are spies. I shall now presently try what you are: by the health of Pharao you shall not depart hence, until your youngest brother come. Ibid. 42—14, 15.

But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors. And Joseph answered him: I will do what thou hast commanded. And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head. Ibid. 47—30, 31. See 50—5.

And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you. Exod. 13—19.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Ibid. 20—7.

If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it: there shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution. Ibid. 22—10, 11.

Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth. Ibid. 23—13.

The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it, afterwards understandeth his offence, let him do penance for his sin. Levit. 5—4, 5. See following verses.

Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord. Ibid. 19—12. See Num. Chap. 30.

Thou shalt fear the Lord thy God, and shalt serve him only; and thou

shalt swear by his name. Deut. 6—13. See 7—8.

Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name. Ibid. 10—20.

Now therefore swear ye to me by the Lord, that as I have shown mercy to you, so you also will shew mercy to my father's house: and give me a true token. Josue. 2—12.

Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath. Ibid. 6—22.

And Josue made peace with them; and entering into a league promised that they should not be slain: the princes also of the multitude swore to them. Ibid. 9—15.

Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them. Ibid. 23—7.

Now the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife. * * And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel. For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife. Judges. 21—1 and 17, 18.

And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food. 1. Kings. 14—24.

And when Saul heard this he was appeased with the words of Jonathan, and swore: As the Lord liveth, he (*David*) shall not be slain. Ibid. 19—6. See 20—3; 24—23, and 25—34.

And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing. Ibid. 28—10. See 30—15.

And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sun-set. 2. Kings. 3—35.

Joab said to king David: Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee than all the evils that have befallen thee from thy youth until now. Ibid. 19—7. See 21—2, 17

Nathan said to Bethsabee: Go, and get thee in to king David, and say to him: Didst thou not, my lord O king, swear to me thy handmaid, saying: Solomon thy son shall reign after me, and he shall sit in my throne? why then doth Adonias reign? * * And king David answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him, the king swore, and said: As the Lord liveth, who hath delivered my soul out of all distress, even as I swore to thee by the Lord the God of Israel, saying: Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day. 3. Kings. 1—13 and 28 to 30.

If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come because of the oath, before thy altar to thy house, then hear thou in heaven, and do, and judge thy servants, condemning the wicked, and bringing his way upon his own head; and justifying the

just, and rewarding him according to his justice. Ibid. 8—31, 32. See 2. Paral. 6—22.

And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them. 3. Kings. 19—2. See 4. Kings. 2—2.

And they swore to the Lord with a loud voice, with joyful shouting, and with sound of trumpet, and sound of cornets, all that were in Juda with a curse: for with all their heart they swore, and with all their will they sought him; and they found him: and the Lord gave them rest round about. 2. Paral. 15—14, 15. See 36—13.

So Esdras arose, and made the chiefs of the priests, and of the Levites, and all Israel, to swear that they would do according to this word: and they swore. 1. Esdras. 10—5. See 2. Esdras. Chap. 10.

Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom that he would revenge himself of all those countries. Judith. 1—12. See 1. Mach. 6—61, 62.

As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness: as long as breath remaineth in me, and the Spirit of God in my nostrils, my lips shall not speak iniquity, neither shall my tongue contrive lying. Job. 27—2 to 4.

He that sweareth to his neighbour, and deceiveth not, he that hath not put out his money to usury, nor taken bribes against the innocent: he that doeth these things shall not be moved for ever. Psalm. 14—4, 5.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God his Saviour. Psalm. 23—4, 5.

But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things. Psalm. 62—12.

I have made a covenant with my elect: I have sworn to David my servant: Thy seed will I settle for ever. Psalm. 88—4, 5.

And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest. Psalm. 94—11. See Psalm. 101—9.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Psalm. 109—4.

Let not thy mouth be accustomed to swearing: for in it there are many falls. And let not the naming of God be usual in thy mouth; and meddle not with the names of saints; for thou shalt not escape free from them. For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin. A man that sweareth much, shall be filled with iniquity; and a scourge shall not depart from his house. And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double: and if he swear in vain, he shall not be justified: for his house shall be filled with his punishment. Eccli. 23—9 to 14.

The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: And as I have purposed, so shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder. Isa. 14—24, 25. See 19—18.

I have sworn by myself, the word of justice shall go out of my mouth,

and shall not return: for every knee shall be bowed to me, and every tongue shall swear. Ibid. 45—23, 24.

This thing is to me as in the days of Noe, to whom I swore that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee. Ibid. 54—9.

And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him. Jerem. 4—2. See Chapter 52.

How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house. Ibid. 5—7. See 44—26.

And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people. Ibid. 12—16.

But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation. Ibid. 22—5.

The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee. Ibid. 51—14.

If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven; and do not swear: The Lord liveth. For Israel hath gone astray like a wanton heifer. Osee. 4—15, 16.

The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob; and I hate his houses; and I will deliver up the city with the inhabitants thereof. Amos. 6—8. See 8—7.

And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests: and them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom. Sophon. 1—4, 5.

And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord. Zach. 8—17.

Again, you have heard that it was said to them of old: Thou shalt not forswear thyself, but shalt perform thy oaths to the Lord. Matth. 5—33.

Wo to you, blind guides, who say: Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whosoever, therefore, sweareth by the altar, sweareth by it, and by all things that are upon it: and whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. Ibid. 23—16 to 22. See Hebr. 6—13.

For God is my witness, whom I serve. Rom. 1—9.

But I call God to witness upon my soul, that to spare you, I came not as yet to Corinth. 2. Cor. 1—23.

The God and Father of our Lord Jesus Christ, who is blessed for ever knoweth that I lie not. Ibid. 11—31.

Now the things which I write to you, behold, before God I lie not. Galat. 1—20.

For men swear by one greater than themselves; and an oath, for confirmation, is the end of all their controversy. Hebr. 6—16.

We should not Swear Rashly, nor by Heaven, nor by the Earth, nor by Anything that is in them.

But I say to you, not to swear at all, neither by heaven, for it is the throne of God; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be, yea, yea, no, no: for whatsoever is more than these, cometh from evil. Matth. 5—34 to 37.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be: Yea, yea: no, no: that you fall not under judgment. James. 5—12.

SWORD.

It is not Lawful for Every One to Wield the Sword.

And, behold, one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up, again, thy sword into its place. For all that take the sword, shall perish with the sword. Matth. 26—51, 52.

The Word of God is the Sword of the Spirit.

He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Isa. 11—4.

In that day the Lord with his hard and great and strong sword shall visit Leviathan the bar serpent, and Leviathan the crooked serpent; and shall slay the whale that is in the sea. Ibid. 27—1.

The Assyrian shall fall by the sword, not of a man: and the sword, not of a man shall devour him; and he shall flee, not at the face of the sword: and his young men shall be tributaries. Ibid. 31—8.

He hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me. Ibid. 49—2. See 66—16.

Take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God). Ephes. 6—17.

And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the Spirit of his mouth, and shall destroy with the brightness of his coming. 3. Thess. 2—8.

The word of God is living and effectual, and more penetrating than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also, and the marrow. Hebr. 4—12.

He had in his right hand seven stars: and from his mouth came out a sharp two-edged sword. Apocal. 1—16.

In like manner do penance: if not, I will come to thee quickly; and will fight against them with the sword of my mouth. Ibid. 2—16.

And out of his mouth proceedeth a sharp two-edged sword; that with it he may strike the Gentiles. Ibid. 19—15.

TABERNACLE.

Feast of Tabernacles.

(*See Festival.*)

A Lamp to be Always kept Burning in the Tabernacle.

Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle; that a lamp may burn always in the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel. Exod. 27—20, 21.

TALE-BEARER.

Tale-Bearing Condemned.

Thou shalt not be a detractor nor a whisperer among the people. Levit. 19—16.

When the wood faileth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease. * * The words of a tale-bearer *are* as it were simple; but they reach to the innermost parts of the belly. Prov. 26—20 and 22. See Rom. 1—28 to 30.

I fear, lest when I come, I shall not find you such as I would; and that I shall be found by you such as you would not: lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. 2. Cor. 12—20.

TAX.

Tax, Custom, and Tribute, Due to Rulers.

And when they were come to Capharnaum, they that received the didrachma, came to Peter, and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go thou to the sea, and cast in a hook, and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee. Matth. 17—23 to 26.

And they (*the Pharisees*) send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth: neither carest thou for any man: for thou dost not regard the person of men. Tell us, therefore, what dost thou think; is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render, therefore, to Cæsar the things that are Cæsar's: and to God the things that are God's. Ibid. 22—16 to 21. See Mark. 12—16, 17, and Luke. 20—22.

Render therefore to all their dues: tribute, to whom tribute *is due:* custom, to whom custom: fear, to whom fear: honour, to whom honour. Rom. 13—7.

TEAR.

Tears and Weeping.

And she (*Agar*) went her way, and sat over-against him (*Ismael*) a great way off as far as a bow can carry, for she said: I will not see the boy die: and sitting over-against, she lifted up her voice and wept. Gen. 21—16.

And she (*Sara*) died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn, and weep for her. Ibid. 23—2.

Esau having heard his father's words, roared out with a great cry: and being in a consternation, said: Bless me also, my father. Ibid. 27—34.

And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban his uncle, he removed the stone wherewith the well was closed. And having watered the flock, he kissed her: and lifting up his voice wept. Ibid. 29—10, 11.

Then Esau ran to meet his brother, and embraced him; and clasping him fast about the neck, and kissing him, wept. Ibid. 33—4.

And tearing his garments, he (*Jacob*) put on sackcloth, mourning for his son a long time. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping, the Madianites sold Joseph in Egypt to Putiphar an eunuch of Pharao, captain of the soldiers. Ibid. 37—34 to 36.

And he (*Joseph*) made haste because his heart was moved upon his brother, and tears gushed out: and going in to his chamber he wept. Ibid. 43—30.

And he (*Joseph*) lifted up his voice with weeping, which the Egyptians, and all the house of Pharao heard. Ibid. 45—2. See 50—1 and 17.

For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat? Num. 11—4.

Therefore the whole multitude crying wept that night. And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt? Ibid. 14—1 to 3.

And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families. Ibid. 20—30. See Deut. 34—8.

And an Angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever. * * And when the Angel of the Lord spoke these words to all the children of Israel, they lifted up their voice and wept. And the name of that place was called, The place of weepers, or of tears: and there they offered sacrifices to the Lord. Judges. 2—1 and 4, 5.

Again Israel trusting in their strength and their number, set their army in array in the same place, where they had fought before: yet so that they first went up, and wept before the Lord until night. Ibid. 20—22, 23.

And they all came to the house of God in Silo; and abiding before him till the evening, lifted up their voices, and began to lament and weep, saying: O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us? Ibid. 21—2, 3.

As Anna had her heart full of grief, she prayed to the Lord, shedding many tears. 1. Kings. 1—10. See verse 7; also Ruth. 1—9.

The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices and wept. 1. Kings. 11—4.

And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul. because the Lord repented that he had made him king over Israel. Ibid. 15—35.

And when the boy was gone, David rose out of his place, which was towards the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together, but David more. Ibid. 20—41.

And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept. Ibid. 24—17.

So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives, David and the people that were with him, lifted up their voices, and wept till they had no more tears. Ibid. 30—3, 4. See 2. Kings. 1—12 and 17.

And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier. And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept. 2. Kings. 3—31, 32.

And his servants said to him (*David*): What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive: but when the child was dead, thou didst rise up, and eat bread. Ibid. 12—21.

The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son Absalom, Absalom my son: who would grant me that I might die for thee, Absalom my son, my son Absalom! Ibid. 18—33.

And he stood with him, and was troubled so far as to blush: and the man of God wept. 4. Kings. 8—11.

But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord the God of Israel: Forasmuch as thou hast heard the words of the book, and thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse:

and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord. Ibid. 22—18, 19.

But many of the priests and the Levites, and the chief of the fathers and the ancients, that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice. So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off. 1. Esdras. 3—12, 13.

Now when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children: and the people wept with much lamentation. Ibid. 10—1. See verse 6.

And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven. 2. Esdras. 1—4.

And when he (*Tobias*) had hid the body, he ate bread with mourning and fear. Tob. 2—5.

Then Tobias sighed, and began to pray with tears. * * But continuing in prayer with tears (*Sara*) besought God, that he would deliver her from this reproach. Ibid. 3—1 and 11.

And when they (*Tobias and the Angel*) were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. Ibid. 5—23.

And when he was speaking many good things of him, the Angel said to Raguel: Tobias, concerning whom thou inquirest, is this young man's father. And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. Ibid. 7—6, 7. See verses 13 and 19

And when he was come into Raguel's house, he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God. Ibid. 9—8.

But his mother wept, and was quite disconsolate, and said: Wo, wo is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity. Ibid. 10—4.

And his father that was blind rising up, began to run stumbling with his feet; and giving a servant his hand, went to meet his son. And receiving him, kissed him, as did also his wife: and they began to weep for joy. Ibid. 11—10, 11.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. Ibid. 12—12.

And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord, Judith. 6—14.

And when they had said these things there was great weeping and lamentation of all in the assembly; and for many hours with one voice they cried to God, saying: We have sinned with our fathers; we have done unjustly; we have committed iniquity. * * And when being wearied with these cries, and tired with these weepings, they held their peace, Ozias rising up all in

tears, said: Be of good courage, my brethren; and let us wait these five days for mercy from the Lord. Ibid. 7—18, 19 and 22, 23.

But forasmuch as the Lord is patient, let us be penitent for this same thing; and with many tears let us beg his pardon. Ibid. 8—14. See verse 17.

And Judith stood before the bed, praying with tears, and the motion of her lips in silence. Ibid. 13—6.

Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head: and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind. And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court. And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed. Esther. 4—1 to 3. See 1. Mach. 1—26.

And Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered. Esther. 6—12.

My face is swoln with weeping, and my eyelids are dim. Job. 16—17.

I wept heretofore for him that was afflicted; and my soul had compassion on the poor. * * I went mourning without indignation; I rose up and cried in the crowd. * * My harp is turned to mourning, and my organ into the voice of those that weep. Ibid. 30—25, 28 and 31.

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears. Psalm. 6—7.

Hear my prayer, O Lord, and my supplication: give ear to my tears Psalm. 38—13.

My tears have been my bread day and night, whilst it is said to me daily: Where is thy God? Psalm. 41—4.

O God, I have declared to thee my life: thou hast set my tears in thy sight. Psalm. 55—8, 9.

How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure? Psalm. 79—6.

Come, let us adore and fall down, and weep before the Lord that made us. Psalm. 94—6. See 2. Mach. 11—6.

For he hath delivered my soul from death; my eyes from tears; my feet from falling. Psalm. 114—8. See Isa. 25—8, and 38—5.

They that sow in tears shall reap in joy. Going they went and wept, casting their seeds. But coming, they shall come with joyfulness, carrying their sheaves. Psalm. 125—5 to 7. See Tob. 3—22; Jerem. 31—16; Ezech. 24—16; Apocal. 7—17, and 21—4.

Upon the rivers of Babylon, there we sat and wept: when we remembered Sion. Psalm. 136—1.

He that pricketh the eye, bringeth out tears: and he that pricketh the heart bringeth forth resentment. Eccli. 22—24.

Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall? For from the cheek they go up even to heaven: and the Lord that heareth will not be delighted with them. Ibid. 35—18, 19.

My son shed tears over the dead; and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. And for *fear of* being ill spoken of, weep bitterly for a day; and then comfort thyself in thy sadness. Ibid. 38—16, 17.

Therefore have I said: Depart from me; I will weep bitterly: labour not

to comfort me, for the devastation of the daughter of my people. Isa. 22—4.

Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people. * * Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters. Jerem. 9—1 and 18. See 13—17; 14—17; Lamentations. 1—2, and 2—11, 18.

And she (*Susanna*) weeping looked up to heaven; for her heart had confidence in the Lord. Dan. 13—35.

And he (*Mathathias*) died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers in Modin: and all Israel mourned for him with great mourning. 1. Mach. 2—70. See 9—20; 12—52, and 2. Mach. 4—37.

And immediately the father of the boy crying out, with tears said: I do believe, Lord; help thou my unbelief. Mark. 9—23.

And, standing behind at his feet, she (*Mary Magdalene*) began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Luke. 7—38. See John. 11—31, and 20—11.

And when he (*Christ*) drew near, seeing the city, he wept over it. Luke. 19—41.

And Peter went out, and wept bitterly. Ibid. 22—62.

And there followed him a great multitude of people and of women; who bewailed and lamented him. But Jesus, turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. Ibid. 23—27, 28.

When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself. John. 11—33.

Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you. * * And there was much weeping among them all: and falling on Paul's neck they kissed him. Acts. 20—31 and 37. See verse 19.

For out of much affliction, and anguish of heart I wrote to you with many tears; not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you. 2. Cor. 2—4.

Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. Hebr. 5—7.

TEMPERANCE.

(*See also Abstinence, and Sobriety.*)

Temperance Commended.

Then the Angel Raphael said to him (*Tobias*): Hear me, and I will show thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power. But thou when thou shalt take her, go into the chamber, and for three days keep thyself

continent from her, and give thyself to nothing else but to prayers with her. Tob. 6—16 to 18.

Be not greedy in any feasting, and pour not out thyself upon any meat: for in many meats there will be sickness; and greediness will turn to choler. By surfeiting many have perished: but he that is temperate, shall prolong life. Eccli. 37—32 to 34. See 31—24, 31 and following verses.

But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled. Dan. 1—8. See verse 12.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life; and that day come upon you suddenly. Luke. 21—34.

The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. Rom. 13—12 to 14.

For the kingdom God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. Ibid. 14—17. See verses 20 and 21.

But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they who are Christ's have crucified their flesh, with the vices and concupiscences. Galat. 5—22 to 24.

And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit. Ephes. 5—18.

And you, giving all diligence, join with your faith, virtue; and with virtue, knowledge; and with knowledge, abstinence; and with abstinence, patience. 2. Peter. 1—5, 6.

Therefore let us not sleep, as others do: but let us watch, and be sober. For they who sleep, sleep in the night: and they who are drunk, are drunk in the night. But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation. 1. Thess. 5—6 to 8.

It behooveth, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest; not litigious, not covetous. 1. Tim. 3—2, 3. See verses 8 and 11; also Titus. 1—7, 8.

For God hath not given us the Spirit of fear, but of power, and of love, and of sobriety. 2. Tim. 1—7. See 4—5.

But speak thou the things that become sound doctrine: that the aged men be sober, chaste, prudent, sound in faith, in charity, in patience; the aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well. * * For the grace of God our Saviour hath appeared to all men, instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world. Titus. 2—1 to 3, and 11, 12. See Luke. 2—37, and Judith. 8—6.

Wherefore, having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. 1. Peter. 1—13.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour. Ibid. 5—8. See 1. Cor. 8—13.

Spiritual Temple and House of God.

(*See also Church.*)

He (*Solomon*) shall build a house to my name; and I will establish the throne of his kingdom for ever. 2. Kings. 7—13. See 3. Kings. 5—5, and 1. Paral. 22—6 to 11.

Wisdom hath built herself a house: she hath hewn her out seven pillars. She hath slain her victims, mingled her wine, and set forth her table. She hath sent her maids to invite to the tower, and to the walls of the city. Prov. 9—1, 2.

And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts. * * Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts. Aggeus. 2—8 and 10.

Therefore, whosoever heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not: for it was founded upon a rock. Matth. 7—24, 25. See Luke. 6—47, 48.

And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matth. 16—18. See 26—61; 27—40; Mark. 14—58; 15—29, and John. 2—19 and following verses.

Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are. 1. Cor. 3—16, 17. See 6—19.

And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them: and I will be their God; and they shall be my people. 2. Cor. 6—16. See Ephes. 2—20; Rom. 3—17, and 6—19.

But Christ as a Son in his own house: which house are we, if we retain a firm confidence and the glory of hope unto the end. Hebr. 3—6.

Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1. Peter. 2—5.

Temple of Idols.

And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon. And when the Azotians arose early the next day, behold, Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place. And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold: and only the stump of Dagon remained in its place. 1. Kings. 5—2 to 5.

Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over-against Jerusalem, and for Moloch the idol of the children of Ammon. 3. Kings. 11—7. See 1. Kings. 31—9.

Now therefore call to me all the prophets of Baal, and all his servants, and all his priests: let none be wanting; for I have a great sacrifice to offer to Baal: whosoever shall be wanting shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal. And he said: Proclaim a festival for Baal. And he called, and he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other. 4. Kings. 10—19 to 21. See following verses; also 3. Kings. 16—32.

And as he (*Sennacherib*) was worshipping in the temple of Nesroch his god, Adramelech and Sarasa his sons slew him with the sword; and they fled into the land of the Armenians: and Asarhaddon his son reigned in his stead. 4. Kings. 19—37. See 17—32; 2. Paral. 32—21, and Isa. 37—38.

And he (*Nabuchodonosor*) shall kindle a fire in the temples of the gods of Egypt: and he shall burn them, and he shall carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace. And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire. Jerem. 43—12, 13.

For when fire shall fall upon the house of *these* gods of wood, and of silver, and of gold, their priest indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams. Baruch. 6—54. See Dan. Chapter 14; 1. Mach. 1—50, and 6—2.

And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol's temple, there to save themselves. But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire. 1. Mach. 10—83, 84.

Now you see and hear that this Paul by persuasion hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands. So that not only this our craft is in danger to be vilified, but also the temple of great Diana shall be thought nothing of, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. Acts. 19—26, 27.

Temple Called the House of God and the House of Prayer.

That thou mayst open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon; and that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling-place, that is, from heaven, and show mercy. 2. Paral. 6—20, 21. See whole Chapter; also 3. Kings. Chapter 8.

I will bring them into my holy mount, and will make them joyful in my house of prayer; their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer for all nations. Isa. 56—7.

It is written: My house shall be called the house of prayer: but you have made it a den of thieves. Matth. 21—13. See Jerem. 7—11; Mark. 11—17; Luke. 19—46, and John. 2—16.

The Temple Frequented by the Faithful, as by Christ.

Moreover when all went to the golden calves which Jeroboam king of Israel had made, he (*Tobias*) alone fled the company of all, and went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first-fruits and his tithes. Tob. 1—5, 6.

And Jesus, being come out of the temple, went away. And his disciples came to show him the buildings of the temple. Matth. 24—1. See Mark. 13—1.

And he entered Jerusalem,into the temple: and having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve. * * And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple: and he overthrew the tables of the money-changers, and the chairs of them that sold doves. Mark. 11—11 and 15.

And Jesus answering said, teaching in the temple: How do the Scribes say, that Christ is the son of David? Ibid. 12—35. See 11—27, and Luke. 2—46.

And she (*Anna*) was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Luke. 2—37.

And,entering into the temple, he began to cast them out that sold therein, and them that bought, saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple. And the chief priests, and the scribes, and the rulers of the people,sought to destroy him. Ibid. 19—45 to 47. See 20—1; Matth. 21—12, 13; Mark. 11—15, 17; John. 2—14, and 7—28.

And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Acts. 2—46. See Luke. 24—53.

Now Peter and John went up to the temple, at the ninth hour of prayer. Acts. 3—1.

But an Angel of the Lord by night opening the doors of the prison, and leading them out, said: Go, and standing speak in the temple to the people all the words of this life. And they having heard this, entered early in the morning into the temple, and taught. Ibid. 5—19 to 21. See verse 25.

Then Paul having taken to him the men,the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification,until an oblation should be offered for every one of them. Ibid. 21—26.

And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance. Ibid. 22—17.

God Hears Prayers Offered in the Temple.

But have regard to the prayer of thy servant, and to his supplications, O Lord my God: hear the hymn and the prayer, which thy servant prayeth before thee this day: that thy eyes may be open upon this house night and day: upon the house of which thou hast said: My name shall be there: that thou mayst hearken to the prayer, which thy servant prayeth in this place to thee. That thou mayst hearken to the supplication of thy servant, and of thy

people Israel, whatsoever they shall pray for in this place; and hear them in the place of thy dwelling in heaven; and when thou hearest, show them mercy. 3. Kings. 8—28 to 30. See whole Chapter; also 1. Paral. 6—19 and following verses.

And the Lord said to him (*Solomon*): I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever: and my eyes and my heart shall be there always. 3. Kings. 9—3. See 2. Paral. 7—12 and following verses.

God does not Dwell in Temples, in such a manner as to be Circumscribed by them, or so as to Stand in Need of them, as Men do of Houses.

Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens cannot contain thee, how much less this house which I have built? 3. Kings. 8—27. See 2. Paral. 6—18, and 2—6.

Thus saith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest? Isa. 66—1.

Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord? Jerem. 23—24.

But the Most High dwelleth not in houses made by hands, as the prophet saith: Heaven is my throne: and the earth is my footstool. What house will you build for me? saith the Lord; or what is the place of my rest? Acts. 7—48, 49. See 17—24.

God is said to Dwell in Material Temples.

And the word of the Lord came to Solomon, saying: This house, which thou buildest, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, which I spoke to David thy father. And I will dwell in the midst of the children of Israel, and will not forsake my people Israel. 3. Kings. 6—11 to 13.

Then Solomon said: The Lord said that he would dwell in a cloud. Building I have built a house for thy dwelling, to be thy most firm throne for ever. Ibid. 8—12, 13. See 2. Paral. 6—1; 5—14, and 7—2.

For David said: The Lord the God of Israel hath given rest to his people, and a habitation in Jerusalem for ever. 1. Paral. 23—25.

And he put away the tabernacle of Silo, his tabernacle where he dwelt among men. Psalm. 77—60.

For the Lord hath chosen Sion: he hath chosen it for his dwelling. Psalm. 131—13. See whole Psalm.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Jerem. 7—3. See verse 7.

And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it. Matth. 23—21. See Acts. 7—46.

Temple called a Holy Place.

And when Jacob awaked out of sleep, he said: Indeed the Lord is in this

place, and I knew *it* not. And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven. Gen. 28—16, 17.

God said to Moses: Come not nigh hither, put off the shoes from thy feet: for the place, whereon thou standest, is holy ground. Exod. 3—5. See Acts. 7—33.

Desecration of the Temple Punished.

And Heliodorus suddenly fell to the ground: and they took him up covered with great darkness: and having put him into a litter they carried him out. So he that came with many servants, and all his guard into the aforesaid treasury, was carried out no one being able to help him, the manifest power of God being known. And he indeed by the power of God lay speechless, and without all hope of recovery. But they praised the Lord because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness. 2. Mach. 3—27 to 30. See Matth. 21—12; Mark. 11—15, and Luke. 19—45.

And the pasch of the Jews was at hand: and Jesus went up to Jerusalem, And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen: and he poured out the changers' money: and the tables he overthrew. And he said to them that sold doves: Take these things hence; and make not the house of my Father a house of traffic. And his disciples remembered that it was written: The zeal of thy house hath eaten me up. John. 2—13 to 17.

TEMPTATION.

It is Sinful to Tempt God.

They (*the Israelites*) said to Moses: Perhaps there were no graves in Egypt; therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt? Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness. Exod. 14—11, 12.

And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord? So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts, with thirst. Ibid. 17—2, 3. See Num. 20—3, and 21—5.

Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation. Deut. 6—16. See Matth. 22—18; Mark. 12—15; Luke 20—23; Acts. 5—9, and 15—10.

And who are you that tempt the Lord? Judith. 8—11.

It is written again: Thou shalt not tempt the Lord thy God. Matth. 4—7. See Luke. 4—12.

Neither let us tempt Christ; as some of them tempted,and perished by serpents. 1. Cor. 10—9.

God Tempts, or rather Tries, his Servants in Various Ways.

After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. * * And he put forth his hand,and took the sword,to sacrifice his son. And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son. Gen. 22—1 to 3 and 10 to 13.

And the people murmured against Moses, saying: What shall we drink? But he cried to the Lord: and he showed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him. Exod. 15—24, 25.

And the Lord said to Moses: Behold, I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day; that I may prove them whether they will walk in my law, or no. Ibid. 16—4. See Judith. 8—21 and following verses.

Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. Deut. 13—3. See 8—2; Exod. 20—20; Judges. 2—22; 3—1, and 2. Paral. 32—31.

Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord. Job. 1—12. See 2—6.

Afflicted in few things, in many they shall be well rewarded: because God hath tried them; and found them worthy of himself. As gold in the furnace, he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. Wisdom. 3—5, 6.

Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Eccli. 2—4, 5.

For she (*Wisdom*) walketh with him in temptation; and at the first she chooseth him. She will bring upon him fear, and dread, and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul. Then she will strengthen him, and make a straight way to him, and give him joy. And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice. But if he go astray, she will forsake him, and deliver him into the hands of his enemy. Ibid. 4—18 to 22.

Unless thou hold thyself diligently in the fear of the Lord,thy house shall

quickly be overthrown. As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts. The furnace trieth the potter's vessels, and the trial of affliction just men. Ibid. 27—4 to 6. See 34—9 and 11.

And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God. Zach. 13—9.

And not only so, but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial: and trial hope. Rom. 5—3, 4.

My brethren, count it all joy, when you shall fall into divers temptations; knowing that the trying of your faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, deficient in nothing. James. 1—2 to 4. See verses 12 and 13.

The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented. 2. Peter. 2—9.

God Tries his Servants that their Merit may be thereby Augmented.

Now it happened one day, that being wearied with burying, he (*Tobias*) came to his house, and cast himself down by the wall, and slept. And as he was sleeping, hot dung out of a swallow's nest fell upon his eye; and he was made blind. Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him; but continued immoveable in the fear of God, giving thanks to God all the days of his life. For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying: Where is thy hope, for which thou gavest alms, and buriedst the dead? But Tobias rebuked them, saying: Speak not so: for we are the children of saints, and look for that life which God will give to those that never change their faith from him. Tob. 2—10 to 18.

And Satan answering, said: Doth Job fear God in vain? Hast thou not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord. * * Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it is done: blessed be the name of the Lord. In all these things Job sinned not by his lips nor spoke he any foolish thing against God. Job. 1—9 to 12 and 20 to 22.

And it came to pass when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight, that the Lord said to Satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it. And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoid-

ing evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause. And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life. But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face. And the Lord said to Satan: Behold, he is in thy hand, but yet save his life. So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head: and he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And his wife said to him: Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil? In all these things Job did not sin with his lips. Ibid. 2—1 to 10.

In which you shall greatly rejoice, now if need be for a little time to be made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ. 1. Peter. 1—6, 7.

The Devil Tempts by Lies.

And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. Gen. 3—4, 5. See whole Chapter.

Again the devil took him up into a very high mountain; and showed him all the kingdoms of the world, and the glory of them, and said unto him: All these will I give thee, if, falling down, thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God thou shalt adore, and him only shalt thou serve. Matth. 4—8 to 10. See Mark. 1—13, and Luke. 4—1 to 14.

But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field? Whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. Acts. 5—3, 4.

The Devil Tempts by Inflaming the Passions.

Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation. Eccli. 2—1.

And when supper was done, the devil—put into the heart of Judas *the son* of Simon the Iscariot, to betray him. John. 13—2. See verse 27; also Matth. 26—41: Mark. 14—38; Luke. 22—31, 40 and 46.

For this cause also I forbearing no longer, send to know your faith; lest perhaps he that tempteth, should have tempted you, and our labour should be made vain. 1. Thess. 3—5.

For they who will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. 1. Tim. 6—9.

Be subject, therefore, to God: but resist the devil, and he will fly from you. James. 4—7.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: Whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world. 1. Peter. 5—8, 9.

Creatures Tempt Men.

The creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise. Wisdom. 14—11.

The Senses and the Passions Tempt Men.

(*See also Concupiscence.*)

A man's enemies are they of his own household. Micheas. 7—6. See Matth. 10—36.

But every man is tempted, being drawn away by his own concupiscence, and allured. James. 1—14.

From whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members? You covet, and have not: you kill, and envy, and cannot obtain: you contend, and war: and you have not, because you ask not. You ask, and receive not; because you ask amiss; that you may consume it on your concupiscences. Ibid. 4—1 to 3.

God does not Permit his Creatures to be Tempted Beyond their Strength.

Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it. 1. Cor. 10—13.

The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented. 2. Peter. 2—9.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. Apocal. 2—10.

TESTAMENT.

(*See Bible.*)

Last Testament.

(*See Will.*)

TESTIMONY.

True Testimony Commended.

The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man. Num. 35—30.

One witness shall not rise up against any man, whatsoever the sin or wickedness be; but in the mouth of two or three witnesses every word shall stand. Deut. 19—15. See 17—6, and Hebr. 10—28.

A faithful witness will not lie: but a deceitful witness uttereth a lie. * * A faithful witness delivereth souls: and the double dealer uttereth lies. Prov. 14—5 and 25.

But if thy brother shall offend thee, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. Matth. 18—15, 16.

And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself, and the Father that sent me, giveth testimony of me. John. 8—17, 18. See 2. Cor. 13—1.

Against the priest receive not an accusation, but under two or three witnesses. 1. Tim. 5—19.

False Testimony Forbidden.

(*See also Lying.*)

Thou shalt not bear false witness against thy neighbour. Exod. 20—16. See Deut. 5—20.

Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person. Exod. 23—1. See verse 7.

If a lying witness stand against a man, accusing him of transgression, both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days. And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother: they shall render to him as he meant to do to his brother: and thou shalt take away the evil out of the midst of thee: that others hearing may fear, and may not dare to do such things. Thou shalt not pity him; but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. Deut. 19—16 to 21.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself. Psalm. 26—12. See Psalm. 34—11.

The Lord hateth a deceitful witness that uttereth lies. Prov. 6—19.

A false witness shall not be unpunished: and he that speaketh lies, shall perish. * * An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity. Ibid. 19—9 and 28. See verse 5.

A lying witness shall perish: an obedient man shall speak of victory. Ibid. 21—28.

Be not witness without cause against thy neighbour; and deceive not any man with thy lips. Ibid. 24—28.

A man that beareth false witness against his neighbour, is *like* a dart and a sword and a sharp arrow. Ibid. 25—18.

Thou shalt not bear false witness. Matth. 19—18. See Mark. 10—19, and Luke. 18—20.

Examples of False Testimony.

And Doeg the Edomite who stood by, and was the chief among the ser-

vants of Saul, answering, said: I saw the son of Isai, in Nobe, with Achimelech the son of Achitob the priest. And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine. 1. Kings. 22—9, 10.

And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To-day will the house of Israel restore me the kingdom of my father. 2. Kings. 16—3.

Jezabel said: Suborn two men, sons of Belial, against him: and let them bear false witness, that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die. 3. Kings. 21—10.

And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans. And Jeremias answered: It is not so; I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias, and brought him to the princes. Jerem. 37—12, 13.

And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. Ibid. 38—4.

And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them: and we saw them lie together. And him indeed we could not take, because he was stronger than us: and opening the doors he leaped out: but having taken this woman, we asked who the young man was; but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people: and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, thou knowest that they have borne false witness against me; and behold, I must die; whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. Dan. 13—36 to 44.

Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, though many false witnesses had come in. And last of all there came in two false witnesses. And they said: This man said: I am able to destroy the temple of God, and in three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. Matth. 26—59. See 27—13, and Mark. 14—55 to 60.

And they (*the chief priests*) being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers, saying: Say you, that his disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they, taking the money, did as they were taught. And this word was spread abroad among the Jews even unto this day. Matth. 28—12 to 15.

But certain men of the synagogue, that is called of the Libertines, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia and

Asia, rose up disputing with Stephen: and they were not able to resist the wisdom and the spirit with which he spoke. Then they suborned men to say, that they had heard him speaking words of blasphemy against Moses and against God. They stirred up, therefore, the people, and the ancients, and the scribes: and running together, they took him, and brought him before the council. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered to us. And all they who sat in the council looking earnestly upon him, saw his face as it were the face of an Angel. Acts. 6—9 to 15.

We have found this (*Paul*) a pestilent man, and raising seditions among all the Jews throughout the whole world, and author of the sedition of the sect of the Nazarenes. Ibid. 24—5.

THANKS.

Thanks to be Rendered Before and After Meals.

When thou hast eaten, and art full,—bless the Lord thy God for the excellent land which he hath given thee. Deut. 8—10.

As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come: because he blesseth the victim, and afterwards they eat that are invited. 1. Kings. 9—13.

For they that gather it shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts. Isa. 62—9.

And when they had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes: and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. Matth. 14—19. See 15—36; Mark. 6—41; 8—8; Luke. 9—15, and John. 6—11, 23.

And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples. Matth. 26—26. See Mark. 14—22.

And when he (*Paul*) had said these things, taking bread, he gave thanks to God in the presence of them all: and when he had broken it, he began to eat. Then they were all of better cheer; and they also took food. Acts. 27—35, 36.

He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God. Rom. 14—6.

If I partake with thanksgiving, why am I evil spoken of for that for which I give thanks? Therefore whether you eat or drink, or whatsoever else you do; do all things for the glory of God. 1. Cor. 10—30, 31. See 1. Tim. 4—3.

THEFT.

(*See also Robbery.*)

Theft Forbidden and Punished.

Thou shalt not steal. Exod. 20—15. See Levit. 19—11, and Deut. 5—18.

He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death. Exod. 21—16.

If any man steal an ox or a sheep, and kill or sell it; he shall restore five oxen for one ox, and four sheep for one sheep. If a thief be found breaking open a house or undermining it, and be wounded so as to die; he that slew him shall not be guilty of blood. But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold. If that which he stole be found with him, alive, either ox, or ass, or sheep; he shall restore double. Ibid. 22—1 to 4. See 2. Kings. 12—6.

If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee. Deut. 24—7.

And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done: hide it not. And Achan answered Josue, and said to him: Indeed, I have sinned against the Lord the God of Israel; and thus and thus have I done. For I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent: and the silver I covered with the earth that I dug up. * * Then Josue and all Israel with him took Achan the son of Zare, and the silver, and the garment, and the golden rule, his sons also and his daughters, his oxen and asses, and sheep, and tent also, and all the goods; and brought them to the valley of Achor: where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire. Josue. 7—19 to 21 and 24, 25.

Whereby it came to pass that she received a young kid and brought it home: and when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen; restore ye it to its owners; for it is not lawful for us either to eat or to touch any thing that cometh by theft. Tob. 2—20, 21.

The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul: and if he be taken, he shall restore sevenfold, and shall give up all the substance of his house. Prov. 6—30, 31.

Cursing, and lying, and killing, and theft, and adultery have overflowed: and blood hath touched blood. Therefore shall the land mourn: and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air. Osee. 4—2, 3.

And Jesus said: Thou shalt do no murder: Thou shalt not commit adultery: Thou shalt not steal. Matth. 19—18.

Know you not that the unjust shall not possess the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 1. Cor. 6—9, 10.

Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts. Apocal. 9—21.

THIEF.

They are called Thieves, who Pervert the Word of God, and True Doctrine.

Behold, I *am against* the prophets, saith the Lord, who steal my words every one from his neighbour. Jerem. 23—30.

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. John. 10—1.

THORN.

The Thorns and Thistles, which Spring from Adam's Sin.

To Adam he (*God*) said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. Gen. 3—17 to 19.

The Solicitude, Riches and Pleasures of this World, called Thorns.

And others fell among thorns: and the thorns grew up and choked them. * * And he who received the seed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulness of riches choketh up the word, and he becometh fruitless. Matth. 13—7 and 22.

And when the young man had heard this word, he went away sorrowful: for he had great possessions. Ibid. 19—22. See Mark 10—22.

And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches, and pleasures of this life, and yield no fruit. Luke. 8—14. See Mark. 4—7, 18 and 19.

Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. He, having heard these things, was sorrowful: for he was very rich. Luke. 18—22, 23.

THOUGHT.

God Hates Evil Thoughts.

A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes; presseth with the foot; speaketh with the finger. With a wicked heart he deviseth evil: and at all times he soweth discord. To such a one his destruction shall presently come: and he shall suddenly be destroyed, and shall no longer have any remedy. Prov. 6—12 to 15.

And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord. Zach. 8—17.

But the things which proceed out of the mouth, come forth from the heart: and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. Matth. 15—18, 19.

And he said that the things which come out from a man, they defile a man. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man. Mark. 7—20 to 23.

God Knows the Thoughts of the Heart.

Then hear thou in heaven, in the place of thy dwelling; and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart, (for thou only knowest the heart of all the children of men). 3. Kings. 8—39.

Hear thou from heaven, from thy high dwelling-place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men). 2. Paral. 6—30.

But Jesus did not trust himself to them, because he knew all men, and because he needed not that any should give testimony of man: for he knew what was in man. John. 2—24, 25.

No Thought Hidden from God.

Then Job answered the Lord. and said: I know that thou canst do all things, and no thought is hid from thee. Job. 42—2.

He hath searched out the deep, and the heart of men; and considered their crafty devices. For the Lord knoweth all knowledge, and hath beheld the signs of the world: he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things. No thought escapeth him: and no word can hide itself from him. Eccli. 42—2.

Wo to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark: and they say: Who seeth us, and who knoweth us? This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not; or the thing framed should say to him that fashioned it: Thou understandest not. Isa. 29—15, 16.

And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Matth. 9—4. See Hebr. 4—12.

God Reveals the Thoughts of Men to His Servants.

But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants. 4. Kings. 5—25, 26.

The heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel? And one of his servants said: No one, my lord O king: but Eliseus the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy chamber. Ibid. 6—11, 12.

Thou, O king, didst begin to think in thy bed, what should come to pass

hereafter: and he that revealeth mysteries shewed thee what shall come to pass. To me also this secret is revealed, not by any wisdom that I have more than all men alive; but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind. Dan. 2—29,30.

TIME.

Time to be Profitably Employed.

All things have their season: and in their times all things pass under heaven. Eccles. 3—1.

There is a time and opportunity for every business, and great affliction for man. Ibid. 8—6.

Son, observe the time, and fly from evil. Eccli. 4—23.

Do good to thy friend before thou die: and according to thy ability stretching out thy hand give to the poor. Defraud not thyself of the good day: and let not the part of a good gift overpass thee. Shalt thou not leave to others to divide by lot thy sorrows and labours? Give and take, and justify thy soul. Before thy death work justice: for in hell there is no finding food. Ibid. 14—13 to 17.

He hath commanded no man to do wickedly; and he hath given no man license to sin. Ibid. 15—21.

See therefore, brethren, how you walk circumspectly: not as unwise, but as wise; redeeming the time: for the days are evil. Wherefore become not unwise, but understanding what is the will of God. Ephes. 5—15 to 17. See Coloss. 4—5.

Signs of the Times not to be Superstitiously Observed.

And there came to him the Pharisees and Sadducees, tempting: and they asked him to show them a sign from heaven. But he answered, and said to them: When it is evening, you say: It will be fair weather, for the sky is red. And in the morning: To-day *there will be* a storm, for the sky is red and lowering. You know, then, how to discern the face of the sky: and can you not know the signs of the times? A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away. Matth. 16—1 to 4. See Luke. 12—54 and following verses.

But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power. Acts. 1—7.

A Time for all Things.

All things have their season: and in their times all things pass under heaven. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. A time to kill, and a time to heal. A time to destroy, and a time to build. A time to weep, and a time to laugh. A time to mourn, and a time to dance. A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces. A time to get, and a time to lose. A time to keep, and a time to cast away. A time to rend, and a time to sew. A time to keep silence, and a time to speak. A

time of love, and a time of hatred. A time of war, and a time of peace. Eccles. 3—1 to 8.

He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer. There is a time and opportunity for every business. Ibid. 8—5, 6.

There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time. Eccli. 20—6, 7.

They that fear the Lord, shall find just judgment, and shall kindle justice as a light. Ibid. 32—20.

In solicitude not slothful: in spirit fervent: serving the Lord. Rom. 12—11.

TIMIDITY.

(*See Fear.*)

TITHE.

Use of Tithes.

Melchisedech said to Abraham: Blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all. Gen. 14—20.

And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee. Ibid. 28—22.

All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him. And if any man will redeem his tithes, he shall add the fifth part of them. Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord. It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it; both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed. Levit. 27—30 to 33.

And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant. * * And the Lord spoke to Moses, saying: Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer the first-fruits of them to the Lord, that is to say, the tenth part of the tenth: that it may be reckoned to you as an oblation of first-fruits, as well of the barn-floors as of the wine-presses: and of all the things of which you receive tithes, offer the first-fruits to the Lord, and give them to Aaron the priest. All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things. Num. 18—21 and 25 to 29.

And you shall offer in that place your holocausts and victims, the tithes and first-fruits of your hands, and your vows and gifts, the first-born of your herds and your sheep. Deut. 12—6.

The third year thou shalt separate another tithe of all things that grow to

thee at that time: and shalt lay it up within thy gates. And the Levite that hath no other part nor possession with thee, and the stranger and the fatherless and the widow, that are within thy gates, shall come, and shall eat, and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do. Ibid. 14—28, 29. See 26--12.

This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast: the first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep. Ibid. 18—3, 4.

Moreover he (*the king*) will take the tenth of your corn, and of the revenues of your vineyards, to give to his eunuchs and servants. Your servants also and handmaids, and your goodliest young men, and your asses he will take away, and put them to his work. Your flocks also he will tithe; and you shall be his servants. 1. Kings. 8—15 to 17.

He (*Ezechias*) commanded also the people that dwelt in Jerusalem, to give to the priests and the Levites their portion, that they might attend to the law of the Lord. Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the first-fruits of corn, wine, and oil, and honey; and brought the tithe of all things which the ground bringeth forth. Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God; and carrying them all, made many heaps. 2. Paral. 31—4 to 6.

And that we would bring the first-fruits of our meats, and of our libations, and the fruit of every trees, of the vintage also, and of oil to the priests, to the store-house of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities. And the priest the son of Aaron shall be with the Levites in the tithes of the Levites: and the Levites shall offer the tithe of their tithes in the house of our God, to the store-room into the treasure-house. For the children of Israel and the children of Levi shall carry to the treasury the first-fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers: and we will not forsake the house of our God. 2. Esdras. 10—37 to 39.

For this Melchisedech, king of Salem priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: to whom also Abraham divided the tithes of all. Hebr. 7—1, 2.

TONGUE.

(*See Language, and Evil.*)

TORMENT.

Torments of Hell.

(*See Hell.*)

TRADE.

(*See also Buying.*)

Dangers of Trade.

Two sorts *of callings* have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips. Eccli. 26—28.

NOTE.—*A huckster*; or a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessary to the sins of others.

As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast. Ibid. 27—2.

By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire. * * Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee. Ezech. 28—16 and 18.

Honesty in Trade.

It is naught, it is naught, saith every buyer: and when he is gone away then he will boast. Prov. 20—14.

And that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified. 1. Thess. 4—6.

Examples of Traders.

These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours. Gen. 34—21.

And when the Madianite merchants passed by, they (*Joseph's brethren*) drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt. Ibid. 37—28.

And there were horses brought him from Egypt, and from Coa by the king's merchants, who went and bought at a price. A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria. 1. Paral. 16—17. See 3. Kings. 10—28, 29.

In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burdens, and bringing them into Jerusalem on the sabbath-day. And I charged them that they should sell on a day on which it was lawful to sell. Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem. And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath-day? Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath. And it came to pass, that when the gates of Jerusalem were at rest on the sabbath-day, I spoke: and they shut the gates, and I commanded that they should not

open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burdens on the sabbath-day. So the merchants and they that sold all kind of wares, stayed without Jerusalem once or twice. And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath. 2. Esdras. 13—15 to 21.

Who hath taken this counsel against Tyre that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth? Isa. 28—8. See Ezech. 27—12 and following verses.

The pasch of the Jews was at hand: and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen: and he poured out the changers' money; and the tables he overthrew. And he said to them that sold doves: Take these things hence, and make not the house of my Father a house of traffic. John. 2—13 to 16. See Matth. 21—12; Mark. 11—15; Luke. 19—45, and Apocal. 18—11 and following verses.

TRADITION.

Ecclesiastical Traditions to be Observed.

Remember the days of old; think upon every generation: ask thy father, and he will declare to thee; thy elders, and they will tell thee. Deut. 32—7. See Job. 8—8.

We have heard, O God, with our ears: our fathers have declared to us, the work thou hast wrought in their days, and in the days of old. Psalm. 43—2.

After his resurrection Christ remained with his disciples for forty days, speaking of the kingdom of God. Acts. 1—3.

Paul choosing Silas departed, being delivered by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the apostles and the ancients. Ibid. 15—40, 41.

As they (*Paul and Timothy*) passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. Ibid. 16—4. See Rom. 15—15.

Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances, as I delivered them to you. 1. Cor. 11—2.

Brethren, stand *firm:* and hold the traditions which you have learned, whether by word or by our epistle. 2. Thess. 2—14.

Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus. 2. Tim. 1—13.

The things, which thou has heard from me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Ibid. 2—2. See 3—10, 14.

The Apostles Delivered some Things by Word of Mouth.

If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come. 1. Cor. 11—34.

Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face; that your joy may be full. 2. John. verse 12.

I had many things to write unto thee: but I would not by ink and pen write to thee. But I hope speedily to see thee; and we will speak face to face. 3. John. verses 13. 14.

TRANSUBSTANTIATION.

(*See Mass, and Eucharist.*)

TREACHERY AND TREASON.

Examples and Punishment of Treachery and Treason.

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. Gen. 4—8. See Chapter 34.

When the seventh day came, they (*the Philistines*) said to the wife of Samson: Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee and, thy father's house. Have you called us to the wedding on purpose to strip us? So she wept before Samson,and complained,saying: Thou hatest me,and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people.. But he answered: I would not tell it to my father and mother; and how can I tell it to thee? So she wept before him the seven days of the feast: and at length on the seventh day as she was troublesome to him, he expounded it. And she immediately told her countrymen. Judges. 14—15 to 17.

Dalila said to him (*Samson*): How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy great strength lieth. And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even until death. Then opening the truth of the thing, he said to her: The razor hath never come upon my head: for I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men. Then seeing that he had discovered to her all his mind,she sent to the princes of the Philistines,saying: Come up this once more; for now he hath opened his heart to me. And they went up taking with them the money which they had promised. But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber, and shaved his seven locks; and began to drive him away, and thrust him from her: for immediately his strength departed from him. And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself: not knowing that the Lord was departed from him. Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza; and shutting him up in prison, made him grind. Ibid. 16—15 to 21.

Saul said to David: Behold my elder daughter Merob,her will I give thee to wife: only be a valiant man,and fight the battles of the Lord. Now Saul said

within himself: Let not my hand be upon him; but let the hands of the Philistines be upon him. * * And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines. 1. Kings. 18—17 and 25.

Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord. And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day? * * And the king said to the messengers that stood about him: Turn, and kill the priests of the lord; for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord. And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg the Edomite turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod. And Nobe the city of the priests he smote with the edge of the sword, both men and women, children, and sucklings, and ox and ass, and sheep, with the edge of the sword. Ibid. 22—12, 13 and 17 to 19.

David delivered the inhabitants of Ceila from the Philistines; and yet he would have been surrendered to Saul by them, had he not sought safety in flight. Ibid. 23—5 and following verses. See 24—17 to 23.

When Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother. 2. Kings. 3—27.

The sons of Remmon the Berothite, Rechab and Baana coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the door-keeper of the house, who was cleansing wheat, was fallen asleep. And they entered into the house secretly taking ears of corn: and Rechab and Baana his brother stabbed him in the groin, and fled away. For when they came into the house, he was sleeping upon his bed in a parlour: and they struck him, and killed him: and taking away his head, they went off by the way of the wilderness, *walking* all night. And they brought the head of Isboseth to David to Hebron: and they said to the king: Behold the head of Isboseth the son of Saul thy enemy who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed. * * And David commanded his servants, and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron. Ibid. 4—5 to 8 and 12.

When the morning was come, David wrote a letter to Joab; and sent it by the hand of Urias, writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded, and die. Ibid. 11—14, 15. See 13—10 and following verses.

It came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons. * * And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men. And the servants of Absalom did to Amnon, as Absalom had

commanded them. And all the king's sons arose, and got up every man upon his mule, and fled. Ibid. 13—23 and 28, 29.

And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron. For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord. And king David said to him: Go in peace. And he arose, and went to Hebron. And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. Ibid. 15—7 to 10.

And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him. But Amasa did not take notice of the sword, which Joab had: and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound: and he died. Ibid. 30—9, 10.

And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa the governor of Thersa. And Zambri rushing in, struck him, and slew him in the seven and twentieth year of Asa king of Juda: and he reigned in his stead. * * And Zambri seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died in his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin. 3. Kings. 16—9, 10 and 18, 19.

And Sellum the son of Jabes conspired against him (*Zacharias*); and struck him publicly, and killed him; and reigned in his place. * * Sellum the son of Jabes began to reign in the nine and thirtieth year of Azarias king of Juda: and reigned one month in Samaria. And Manahem the son of Gadi went up from Thersa: and he came into Samaria, and struck Sellum the son of Jabes in Samaria, and slew him, and reigned in his stead. 4. Kings. 15—10 and 13, 14. See verses 25 and 30.

As he (*Sennacherib*) was worshipping in the temple of Nesroch his god, Adramelech and Sarasa his sons slew him with the sword: and they fled into the land of the Armenians: and Asarhaddon his son reigned in his stead. Ibid. 19—37.

And his servants plotted against him, and slew the king in his own house. But the people of the land slew all them that had conspired against king Amon; and made Josias his son their king in his stead. Ibid. 21—23, 24. See 2. Paral. 33—24.

Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon; and it shall be well with you. But it came to pass in the seventh month, that Ismael the son of Nathanias, the son of Elisama of the seed royal, came, and ten men with him; and smote Godolias so that he died: and also the Jews and the Chaldees that were with him in Maspha. 4. Kings. 25—24, 25. See Jerem. 41—1, 2.

After he (*Amasias*) revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis; and they sent, and killed him there. 2. Paral. 25—27. See verse 12.

And it came to pass when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors

in the gates.) Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief. And I sent messengers to them, saying: I am doing a great work; and I cannot come down, lest it be neglected whilst I come, and go down to you. And they sent to me according to this word, four times: and I answered them after the same manner. 2. Esdras. 6—1 to 4. See 1. Esdras. 4—2.

At that time therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him. And Mardochai had notice of it, and immediately he told it to queen Esther; and she to the king in Mardochai's name, who had reported the thing unto her. It was inquired into, and found out; and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king. Esther. 2—21 to 23.

After two full years the king (*Antiochus*) sent the chief collector of his tributes to the cities of Juda: and he came to Jerusalem with a great multitude. And he spoke to them peaceable words in deceit: and they believed him. And he fell upon the city suddenly, and struck it with great slaughter, and destroyed much people in Israel. And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about: and they took the women captives; and the children and the cattle they possessed. 1. Mach. 1—30 to 34.

And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it. And the king and the princes swore to them: and they came out of the strong hold. Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about. Ibid. 6—60 to 62. See 9—40.

And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom. And he went out into Syria with peaceable words: and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law. Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city. Ibid. 11—1 to 3.

But Tryphon, when he was upon a journey with the young king Antiochus, treacherously slew him. And he reigned in his place, and put on the crown of Asia; and brought great evils upon the land. Ibid. 13—31, 32. See verses 17 and 23.

Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho: and he had abundance of silver and gold, for he was son-in-law of the high-priest. And his heart was lifted up; and he designed to make himself master of the country: and he proposed treachery against Simon and his sons, to destroy them. Now Simon as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month of Sabath. And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there. And when Simon and his sons had drunk plentifully,

Ptolemee and his men rose up, and took their weapons, and entered into the banqueting-place, and slew him, and his two sons, and some of his servants. And he committed a great treachery in Israel, and rendered evil for good. Ibid. 16—11 to 17.

One Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high-priest, to bring about some unjust thing in the city. And when he could not overcome Onias, he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria and Phenicia. And told him that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices; and that it was possible to bring all into the king's hand. Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had charge over his affairs, and sent him with commission to bring him the aforesaid money. So Heliodorus forthwith began his journey under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose. 2. Mach. 3—4 to 8. See whole Chapter; also 4—1.

Who when he (*Apollonius*) was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms. And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude. Ibid. 5—25, 26.

Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers; and taking seventy thousand didrachmas, let some of them escape. But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape. So he put these traitors to death, and forthwith took the two towers. Ibid. 10—20 to 22.

And while he (*Jesus*) was yet speaking, cometh Judas Iscariot, one of the twelve; and with him a great multitude with swords and staves, from the chief priests, and the Scribes, and the ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and lead him away cautiously. And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him. But they laid hands on him, and held him. Mark. 14—43 to 46. See verse 10; also Matth. 26—13, 49; Luke. 22—4, 47; John. 18—3, and Acts. 1—18.

And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: That they would neither eat nor drink, till they had killed Paul. And they were more than forty men that had made this conspiracy. And they came to the chief priests and the ancients, and said: We have bound ourselves under a curse that we will eat nothing till we kill Paul. Now therefore do you with the council signify to the tribune, that he bring him forth to you as if you meant to know something more certain concerning him: and we, before he come near, are ready to kill him. Acts. 23—12 to 15.

TREASURE.

The True Treasure.

And there shall be faith in thy time; riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure. Isa. 33—6.

Lay up for yourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal. For where thy treasure is, there is thy heart also. Matth. 6—20, 21. See Luke. 12—33, 34.

Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven. Luke. 18—22. See Matth. 19—21, and Mark. 10—21.

Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy;) to do good; to be rich in good works; to distribute readily; to communicate *to others*; to lay up in store for themselves a good foundation against the time to come, that they may obtain true life. 1. Tim. 6—17 to 19. See Luke. 12—21.

The Treasures Least to be Loved are the Most Loved.

Rejoice not, O Israel: rejoice not as the nations *do*: for thou hast committed fornication against thy God: thou has loved a reward upon every corn-floor. Osee. 9—1.

Lay not up for yourselves treasures on earth: where the rust, and the moth consume, and where thieves dig through, and steal. Matth. 6—19. See verses 20, 21.

And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come follow me. But he being struck sad at the saying, went away sorrowful: for he had great possessions. And Jesus looking round about, saith to his disciples: How hardly shall they who have riches enter into the kingdom of God! Mark. 10—21 to 23.

And he said to his disciples: Therefore I say to you: Be not solicitous for your life, what you shall eat; nor for your body what you shall put on. The life is more than the food, and the body is more than the raiment. Luke. 12—22, 23. See Matth. 6—25.

Jesus answered them, and said: Amen, amen I say to you: you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you. For him hath God the Father sealed. John. 6—26, 27.

While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal. 2. Cor. 4—18.

TREE.

The Tree known by its Fruit.

By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them. Matth. 7—16 to 20.

Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil: for by the fruit the tree is known. Ibid. 12—33.

For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather grapes. Luke. 6—43, 44.

The Good Tree Commended.

And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper. Psalm. 1—3.

But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God for ever, yea, for ever and ever. Psalm. 51—10.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. They that are planted in the house of the Lord, shall flourish in the courts of the house of our God. Psalm. 91—13, 14.

Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. Jerem. 17—7, 8.

And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits: because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine. Ezech. 47—12. See Matth. 7—17.

The Bad Tree Condemned.

Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly, and it eat up thy leaves and destroy thy fruit, and thou be left as a dry tree in the wilderness. Eccli. 6—2, 3.

And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken, and have done it. Ezech. 17—24.

For now the axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire. Matth. 3—10. See 7—19, as above.

He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the tiller of the vineyard: Behold, these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why doth it take up the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it: and if happily it bear fruit: but if not, then after that thou shalt cut it down. Luke. 13—6 to 9.

TRIAL.

Trials of the Just.

(*See Temptation.*)

Examples and Advantages of Tribulation.

And he (*Joseph*) named the second Ephraim, saying: God hath made me to grow in the land of my poverty. Gen. 44—52.

And they (*Joseph's brethren*) talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us. Ibid. 42—21.

And he (*the king of Egypt*) said to his people: Behold, the people of the children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply, and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land. Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharao cities of tabernacles, Phithom and Ramesses. But the more they oppressed them, the more they were multiplied, and increased. Exod. 1—9 to 12. See verses 13. 14.

Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them. Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people. Num. 21—6, 7.

And all that may pass through the fire, shall be purified by fire. Ibid. 31—23.

During the rule of Josue, the Israelites endured many hardships; but we do not read that they departed even in a single instance from the service of the Lord. They did, however, so depart shortly after Josue's death, when peace and abundance fell to their lot. See Judges. Chapter 2.

And the Philistines heard that the children of Israel were gathered together to Masphath: and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines. And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. 1. Kings. 7—7, 8.

And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him (*David*): and he became their prince. Ibid. 22—2.

David was patient under defeat, but sinned in the proud moments of victory. See 2. Kings. 16—10; 24—1, 2, and 2. Paral. 21—1, 2.

And the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amalech: and tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace. 3. Kings. 22—26, 27. See 2. Paral. 18—26.

And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them; and I will give them a little help; and my wrath shall not fall upon Jerusalem by the hand of Sesac. But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth. 2. Paral. 12—7, 8. See 28—22.

And after that he (*Manasses*) was in distress, he prayed to the Lord his God; and did penance exceedingly before the God of his fathers. And he entreated him, and besought him earnestly: and he heard his prayer, and

brought him again to Jerusalem into his kingdom: and Manasses knew that the Lord was God. Ibid. 33—12, 13.

And they took strong cities and a fat land, and possessed houses full of all goods; cisterns made by others, vineyards, and olive-yards, and fruit-trees in abundance: and they ate, and were filled, and became fat, and abounded with delight in thy great goodness. But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies. And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardst from heaven; and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies. But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies; and they had dominion over them. Then they returned, and cried to thee: and thou heardst from heaven, and deliveredst them many times in thy mercies. 2. Esdras. 9—25 to 28.

Blessed is thy name, O God of our father; who when thou hast been angry, wilt show mercy, and in the time of tribulation forgivest the sins of them that call upon thee. * * But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy. For thou art not delighted in our being lost: because after a storm thou makest a calm; and after tears and weeping thou pourest in joyfulness. Tob. 3—13 and 21, 22.

And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the seven, who stand before the Lord. Ibid. 12—13 to 15. See 2—11 and following verses.

Thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand. Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles: because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them known that there is no other almighty God besides him. He hath chastised us for our iniquities: and he will save us for his own mercy. Ibid. 13—2 to 5.

We have sinned with our fathers; we have done unjustly; we have committed iniquity: have thou mercy on us, because thou art good; or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee, that they may not say among the Gentiles: Where is their God? Judith. 7—19 to 21.

And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you; comfort their hearts by your speech, that they may be mindful how our fathers were tempted, that they might be proved, whether they worshipped their God truly. They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God. So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful. But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord, were

destroyed by the destroyer, and perished by serpents. As for us therefore let us not revenge ourselves for these things which we suffer, but esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction. Ibid. 8—21 to 27.

So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head: and he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And his wife said to him: Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God why should we not receive evil? In all these things Job did not sin with his lips. Job. 2—7 to 10.

Blessed is the man whom God correcteth: refuse not therefore the chastising of the Lord: for he woundeth, and cureth, he striketh, and his hands shall heal. In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee. In famine he shall deliver thee from death; and in battle from the hand of the sword. Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh. In destruction and famine thou shalt laugh: and thou shalt not be afraid of the beasts of the earth. But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee. And thou shalt know that thy tabernacle is in peace, and visiting thy beauty thou shalt not sin. Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth. Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season. Ibid. 5—17 to 26.

The arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me. Ibid. 6—4.

Let him take his rod away from me, and let not his fear terrify me. Ibid. 9—34.

The houses of the wicked are secure and peaceable: and the rod of God is not upon them. Ibid. 21—9.

He knoweth my way, and has tried me as gold that passeth through the fire. Ibid. 23—10.

His flesh is consumed with punishments, let it return to the days of his youth. He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice. He shall look upon men, and shall say: I have sinned, and indeed I have offended: and I have not received what I have deserved. Ibid. 33—25 to 27.

And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he had seven sons and three daughters. And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibij. And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren. And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation: and he died an old man, and full of days. Ibid. 42—12 to 16.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way. Psalm. 2—12.

When I was in distress, thou hast enlarged me. Psalm. 4—2. See Psalm. 45—1.

Their infirmities were multiplied: afterwards they made haste. Psalm. 15—4.

Thou hast proved my heart, and visited it by night; thou hast tried me by fire: and iniquity hath not been found in me. Psalm. 16—3.

And thy discipline hath corrected me unto the end: and thy discipline the same shall teach me. Psalm. 17—36. See verse 7; also 2. Kings. 22—7.

For though I should walk in the midst of the shadow of death, I fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me. Psalm. 22—4.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me. Psalm. 31—7.

The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit. Many are the afflictions of the just; but out of them all will the Lord deliver them. The Lord keepeth all their bones: not one of them shall be broken. Psalm. 33—19 to 21. See verses 5, 7 and 18.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm. 49—15. See Psalm. 43—22, 24.

For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried. Thou hast brought us into a net, thou hast laid afflictions on our back: thou hast set men over our heads. We have passed through fire and water, and thou hast brought us out into a refreshment. Psalm. 65—10 to 12. See Psalm. 137—7.

He shall cry to me, and I will hear him: I am with him in tribulation: I will deliver him, and I will glorify him. Psalm. 90—15. See Psalm. 119—1.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul. Psalm. 93—19. See Psalm. 70—20; 106—6, 13, 19, 28, 39, and 114—3.

It is good for me that thou hast humbled me, that I may learn thy justifications. Psalm. 118—71. See Psalm. 114—3.

My son, reject not the correction of the Lord: and do not faint when thou art chastised by him: for whom the Lord loveth he chastiseth: and as a father in the son he pleaseth himself. Prov. 3—11, 12. See Hebr. 12—5, 6.

As silver is tried by fire, and gold in the furnace; so the Lord trieth the hearts. Prov. 17—3.

Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty. Eccles. 4—14.

If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease. Ibid. 10—4.

Afflicted in few things, in many they (*the just*) shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace, he hath proved them; and as a victim of a holocaust, he hath received them; and in time there shall be respect had to them. Wisdom. 3—5, 6.

For thou didst admonish and try them (*the Israelites*) as a father; but the others, as a severe king, thou didst examine and condemn. For whether absent or present, they were tormented alike. For a double affliction came upon them, and a groaning for the remembrance of things past. For when

they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass. Ibid. 11—11 to 14.

Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy. Ibid. 12—22.

Thy wrath endured not for ever; but they were troubled for a short time for their correction, having a sign of salvation to put them in remembrance of the commandment of thy law. Ibid. 16—6.

Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience: for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. * * For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth. Eccli. 2—4, 5 and 13.

The furnace trieth the potter's vessels, and the trial of affliction just men. Ibid. 27—6.

The thinking beforehand turneth away the understanding: and a grievous sickness maketh the soul sober. Ibid. 31—2.

The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought. Ibid. 35—26.

And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin. Isa. 1—25.

When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice. Let us have pity on the wicked, but he will not learn justice. * * Lord, they have sought after thee in distress; in the tribulation of murmuring thy instruction was with them. Ibid. 26—9, 10 and 16.

Vexation alone shall make you understand what you hear. Ibid. 28—19.

For at the voice of the Lord the Assyrian shall fear, being struck with the rod. And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him. Ibid. 30--31, 32.

The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed. Call them reprobate silver, for the Lord hath rejected them. Jerem. 6—29, 30.

Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people? Ibid. 9—7.

For behold, I begin to bring evil on the city wherein my name is called upon, and shall you be as innocent and escape free? Ibid. 25—29.

I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent. Ibid. 30—11.

Thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God. Ibid. 31—18.

And thou, my servant Jacob, fear not, saith the Lord: because I am with thee; for I will consume all the nations to which I have cast thee out: but thee I will not consume; but I will correct thee in judgment, neither will I spare thee as if thou wert innocent. Ibid. 46—28.

For thus saith the Lord: Behold, they whose judgment was not to drink of the cup shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink. Ibid. 49—12.

And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee: Hear, O Lord, and have mercy, for thou art

a merciful God,and have pity on us: for we have sinned before thee. Baruch. 3—1, 2.

Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver. Ezech. 22—18.

Great pains have been taken; and the great rust thereof is not gone out, not even by fire. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee. Ibid. 24—12, 13.

The same hour the word was fulfilled upon Nabuchodonosor: and he was driven away from among men,and did eat grass like an ox: and his body was wet with the dew of heaven; till his hairs grew like the feathers of eagles,and his nails like birds'claws. Now at the end of the days,I Nabuchodonosor lifted up my eyes to heaven; and my sense was restored to me: and I blessed the most High; and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations. Dan. 4—30, 31.

Many shall be chosen, and made white, and shall be tried as fire. Ibid. 12—10. See 13—22 and 42.

Wherefore, behold, I will hedge up thy way with thorns; and I will stop it up with a wall: and she shall not find her paths. Osee. 2—6.

In their affliction they will rise early to me: Come, and let us return to the Lord: for he hath taken us, and he will heal us; he will strike, and he will cure us. Ibid. 6—1, 2.

I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat. Ibid. 11—4.

When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee,unto thy holy temple. Jonas. 2—8. See verse 3.

The Lord's ways *are* in a tempest, and a whirlwind: and clouds *are* the dust of his feet. * * The Lord is good, and giveth strength in the day of trouble; and knoweth them that hope in him. * * What do ye devise against the Lord? he will make an utter end: there shall not rise a double affliction. * * Thus saith the Lord: Though they were perfect, and many of them so, yet thus they shall be cut off; and he shall pass: I have afflicted thee, and I will afflict thee no more. And now I will break in pieces his rod with which he struck thy back: and I will burst thy bonds asunder. Nahum. 1—3, 7, 9 and 12, 13.

I struck you with a blasting wind, and all the works of your hand with the mildew and with hail; yet there was none among you that returned to me, saith the Lord. Aggeus. 2—18.

And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God. Zach. 13—9.

He is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver: and he shall purify the sons of Levi, and shall refine them as gold, and as silver: and they shall offer sacrifices to the Lord in justice. Malach. 3—2, 3.

Joseph in the time of his distress kept the commandment, and he was made lord of Egypt. 1. Mach. 2—53.

It is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished. For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:) doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us. And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not. 2. Mach. 6—13 to 16.

But he (*Eleazar*) choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. * * For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead. * * But when he was now ready to die with the stripes, he groaned, and said: O Lord who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee. Ibid. 6—19, 20, 26 and 30.

Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life. * * These I have from heaven, but for the laws of God, I now despise them, because I hope to receive them again from him. * * We suffer these things for ourselves, having sinned against our God; and things worthy of admiration are done to us: but do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God. * * So thou shalt not fear this tormentor: but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren. * * For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride. But I, like my brethren, offer up my life and my body, for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God. But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease. Ibid. 7—9, 11, 18, 19, 29 and 36 to 38.

And by this means, being brought from his great pride, he (*Antiochus*) began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. Ibid. 9—11, 12.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad: because your reward is very great in heaven: for so they persecuted the prophets, that were before you. * * You have heard that it hath been said: An eye for an eye, a tooth for a tooth. But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn to him the other also. Matth. 5—10 to 12 and 38, 39. See Luke. 6—22, 29.

He that findeth his life, shall lose it: and he that shall lose his life, for my

sake, shall find it. Matth. 10—39. See 16—25; Mark. 8—35; Luke. 9—24; 17—35, and John. 12—25.

Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. Matth. 24—9. See verses 21, 29; also Mark. 13—19, 24.

And after he (*the prodigal son*) had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and joined himself to one of the citizens of that country. And he sent him into his farm, to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house have plenty of bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. Luke. 15—14 to 19.

Ought not Christ to have suffered these things, and so to enter into his glory? Ibid. 24—26.

Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. John. 9—3.

Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Ibid. 15—2.

They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. * * Amen, amen I say to you, that you shall lament and weep; but the world shall rejoice: and you shall be sorrowful; but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you. Ibid. 16—2, and 20 to 22.

And calling in the apostles, after they had been scourged, they charged them not to speak at all in the name of Jesus; and they dismissed them. And they indeed went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus. Acts. 5—40, 41.

And the patriarchs, moved with envy, sold Joseph into Egypt: and God was with him. And he delivered him out of all his tribulations; and gave him favour and wisdom in the sight of Pharao king of Egypt: and he appointed him governor over Egypt, and over all his house. Ibid. 7—9, 10. See verse 11.

Through many tribulations we must enter into the kingdom of God. Ibid. 14—21.

Chains and afflictions wait for me at Jerusalem. But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word which I have received from the Lord Jesus, to testify the gospel of the grace of God. Ibid. 20—23, 24. See verse 19.

Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus. Ibid. 21—13.

And not only so, but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope. Rom. 5—3.

And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. * * Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labour even till now. * * Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (as it is written: For thy sake we are put to death, all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Ibid. 8—17, 18, 21, 22 and 35 to 39.

Rejoicing in hope: patient in tribulation. Ibid. 12—12.

Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode: and we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it: we are ill spoken of, and we entreat: we are made as the refuse of this world, the off-scouring of all even till now. 1. Cor. 4—11 to 13.

Blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all consolation, who comforteth us in all our tribulations; that we also may be able to comfort them who are in any distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us; so also by Christ doth our comfort abound. Now whether we be in tribulation, *it is* for your exhortation and salvation; or whether we be comforted, *it is* for your consolation; or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast; knowing that as you are partakers of the sufferings, so shall you be also of the consolation. For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above *our* strength, so that we were weary even of life. 2. Cor. 1—3 to 8. See 2—4.

In all things we suffer tribulation; but are not distressed: we are straitened; but are not destitute: we suffer persecution; but are not forsaken: we are cast down; but we perish not: always bearing about in our body the dying of Jesus; that the life also of Jesus may be made manifest in our bodies. * * For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory. Ibid. 4—8 to 10 and 17. See 6—4.

Great is my confidence, with you: great is my glorying for you. I am filled with comfort, I exceedingly abound with joy in all our tribulation. For also when we were come into Macedonia, our flesh had no rest: but we suffered all tribulation; combats without, fears within. But God who comforteth the humble, comforted us. Ibid. 7—4 to 6.

Now we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia: that in much experience of tribulation they have had abundance of joy: and their very deep poverty hath abounded

unto the riches of their simplicity. Ibid. 8—1, 2. See verse 13.

For you suffer, if a man bring you into bondage, if a man devour you, if a man take *from you*, if a man be extolled, if a man strike you on the face. * * They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods: once I was stoned: thrice I suffered shipwreck: a night and a day I was in the depth of the sea. In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labour and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness. Ibid. 11—20 and 23 to 27.

Power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then I am powerful. Ibid. 12—9, 10.

But as then he, who was born according to the flesh, persecuted him, who was according to the spirit; so also now. Galat. 4—29.

To you it is given for Christ, not only to believe in him, but also to suffer for his sake; having the same conflict as that which you have seen in me, and now have heard of me. Philip. 1—29, 30.

Who now rejoice in my sufferings for you, and fill up those things which are wanting of the sufferings of Christ, in my flesh for his body, which is the church. Coloss. 1—24.

And you became followers of us, and of the Lord; receiving the word in much tribulation, with the joy of the Holy Ghost. 1. Thess. 1—6.

So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure. 2. Thess. 1—4. See verses 6 and 7.

A faithful saying: For if we be dead with him, we shall live also with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us. 2. Tim. 2—11, 12.

And all who will live piously in Christ Jesus, shall suffer persecution. Ibid. 3—12.

But we see Jesus, who was made a little less than the angels, for the suffering of death, crowned with glory and honour. Hebr. 2—9.

And whereas, indeed, he was the Son of God, he learned obedience by the things which he suffered. Ibid. 5—8.

And others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned; they were cut asunder; they were tempted; they were put to death by the sword; they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted; of whom the world was not worthy. Ibid. 11—36 to 38.

But if you be without chastisement, whereof all are made partakers, then you are bastards, and not sons. * * Now no chastisement for the present seemeth to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice. Ibid. 12—8 and 11. See verses 2 to 4.

My brethren, count it all joy, when you shall fall into divers temptations:

knowing that the trying of your faith worketh patience. And patience hath a perfect work; that you may be perfect and entire, deficient in nothing. * * Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—2 to 4 and 12.

In which you shall greatly rejoice, now if need be for a little time to be made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ. 1. Peter. 1—6, 7.

What glory is it, if, sinning and being buffeted, you suffer it? But if, doing well, you suffer patiently, this is thankworthy before God. For unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps. Ibid. 2—20, 21.

But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled. * * For it is better doing well (if such be the will of God) to suffer, than doing ill. Ibid. 3—14 and 17.

Christ, therefore, having suffered in the flesh, be you also armed with the same thought. * * If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you. * * For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of those who believe not the gospel of God? Ibid. 4—1, 14 and 17. See verse 19.

But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. Ibid. 5—10.

The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented. 2. Peter. 2—9.

I John your brother, and sharer in tribulation, and in the kingdom, and patience in Christ Jesus; was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus. Apocal. 1—9.

And one of the ancients answered, and said to me: Who are these that are clothed in white robes? and whence are they come? And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Ibid. 7—13, 14.

And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death. Ibid. 12—11.

TRIBUTE.

(*See Tax.*)

TRINITY.

The Trinity Symbolized and Declared.

Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him. Gen. 1—26, 27. See 5—1; 9—6; Wisdom. 2—23, and Eccli. 17—1.

And the Lord appeared to him (*Abraham*) in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground. Gen. 18—1, 2.

And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God. Exod. 3—6. See verses 15, 16; 4—5; Matth. 22—32; Mark. 12—26, and Luke. 20—37.

Hear, O Israel, the Lord our God is one Lord. Deut. 6—4.

By the word of the Lord, the heavens were established: and all the power of them by the spirit of his mouth. Psalm. 32—6.

And they (*the seraphim*) cried one to another, and said: Holy, holy, holy, the Lord God of hosts; all the earth is full of his glory. Isa. 6—3. See Apocal. 4—8.

Search ye diligently in the book of the Lord, and read: not one of them was wanting; one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded; and his spirit it hath gathered them. Isa. 34—16.

Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there: and now the Lord God hath sent me, and his spirit. Ibid. 48—16.

The Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. Ibid. 61—1. See Luke. 4—18, 19.

And Jesus, being baptized, went up presently out of the water: and, behold, the heavens were opened to him: and he saw the Spirit of God descending, as a dove, and coming upon him. And, behold, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased. Matth. 3—16, 17. See 17—5; Mark. 1—10, 11; 9—6; Luke. 3—22; 9—35; John. 1—32, and 2. Peter. 1—17.

For it is not you that speak, but the Spirit of your Father, that speaketh in you. Matth. 10—20. See Luke. 12—12.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28—19.

The Father loveth the Son: and he hath given all things into his hand. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John. 3—35, 36.

And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive: because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. * * But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Ibid. 14—16, 17 and 26.

But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. Ibid. 15—26.

The grace of our Lord Jesus Christ, and the charity of God, and the com-

munication of the Holy Ghost be with you all. Amen. 2. Cor. 13—13.

For there are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one. 1. John. 5—7.

TRUMPET.

The Last Trumpet.

And he shall send his Angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens, to the utmost bounds of them. Matth. 24—31.

In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound; and the dead shall rise again incorruptible: and we shall be changed. 1. Cor. 15—52.

For the Lord himself shall come down from heaven with commandment, and with the voice of the archangel, and with the trumpet of God: and the dead, who are in Christ, shall rise first. 1. Thess. 4—15.

Feast of Trumpets.

(*See Festival.*)

TRUST.

(*See Confidence.*)

Trust in the Lord.

(*See Hope.*)

TRUTH.

Power of Truth.

He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him.* Prov. 28—23.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. Luke. 21—15.

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice. Ephes. 6—14.

Truth Hated.

His brethren seeing that he (*Joseph*) was loved by his father, more than all his sons, hated him, and could not speak peaceably to him. Gen. 37—4.

And Balac being angry against Balaam, clapped his hands together, and said: I called thee to curse my enemies; and thou on the contrary hast blessed them three times. Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee. Num. 24—10, 11.

Joatham, the son of Gedeon, fled from Abimelech, after having spoken

the truth concerning him and those who had chosen him king. Judges. 9—21. See preceding verses.

Jonathan answering Saul his father, said: Why shall he die? what hath he done? And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David. 1. Kings. 20—32, 33.

When the word of the Lord came in the hand of Jehu the son of Hanani the prophet against Baasa, and against his house and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him, that is to say, Jehu the son of Hanani, the prophet. 3. Kings. 16—7.

The king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord: Micheas the son of Jemla: but I hate him; for he doth not prophesy good to me, but evil. * * And the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amalech: and tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace. Ibid. 22—8 and 26, 27. See 2. Paral. 18—1.

At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. * * For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly; and for this cause from this time wars shall arise against thee. And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time. 2. Paral. 16—7 and 9, 10.

The Spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord, which will not be for your good, and have forsaken the Lord, to make him forsake you? And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord. Ibid. 24—20, 21.

Immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men, withstood the king, and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God. And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. Ibid. 26—17 to 19.

And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry: and they had a mind to kill him, saying to each other: Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war? Judith. 5—26, 27. See 6—1.

At that time the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, which was in the house of the king of Juda. For Sedecias king of Juda had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold, I will

give this city into the hand of the king of Babylon, and he shall take it? Jerem. 32—2, 3. See Chapter 36.

Jeremias spoke to all the people, saying: Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live. Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it. And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. Ibid. 38—1 to 4. See following verses.

Because Daniel had proved that Bel and the Dragon were not Gods, the Babylonians came to the king, and said: Deliver us Daniel: or else we will destroy thee and thy house. And the king saw that they pressed upon him violently: and being constrained by necessity, he delivered Daniel to them. And they cast him into the den of lions. Dan. 14—29, 30.

And they that led him (*Eleazar*), and had been a little before more mild, were changed to wrath for the words he had spoken. 2. Mach. 6—29.

Herod had apprehended John, and bound him, and put him in prison, because of Herodias, his brother's wife. For John said to him: It is not lawful for thee to have her. Matth. 14—3, 4. See Mark. 6—18, and Luke. 3—19.

And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet. Matth. 21—45, 46. See Mark. 12—12, and Luke. 20—19.

And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things, lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him. Luke. 11—53, 54. See 4—28.

The world cannot hate you: but me it hateth; because I give testimony of it, that the works thereof are evil. John. 7—7. See 15—18, and 17—14.

They answered, and said to him (*the man born blind*): Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Ibid. 9—34.

Peter then answering, and the apostles, said: We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. This prince and Saviour, God hath exalted with his right hand, to give penitence to Israel, and remission of sins. And we are witnesses of these things, and the Holy Ghost, whom God hath given to all those that obey him. When they (*the chief priests*) nad heard these things, they were cut to the heart; and they thought to put them to death. Acts. 5—29 to 33. See verse 40.

Now, hearing these things, they were cut to the heart: and they gnashed with their teeth at him (*Stephen*). * * And having cast him out of the city, they stoned him. Ibid. 7—54 and 57.

But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ. And when many days were passed, the Jews consulted together to kill him. But their laying in wait was made known to Saul. And they guarded the gates also day and night, that they might kill him. Ibid. 9—22 to 24.

Am I then become your enemy, in telling you the truth? Galat. 4—16.

Truth Commended.

And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment. Isa, 59—15.

These then are the things, which you shall do: Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates. * * And the word of the Lord of hosts came to me, saying: Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace. Zach. 8—16 and 18, 19.

But let your speech be, yea, yea, no, no: for whatsoever is more than these, cometh from evil. Matth. 5—37.

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice. Ephes. 6—14. See 4—25.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be: Yea, yea: no, no: that you fall not under judgment. James. 5—12. See 1. Peter. 2—1.

Truth to be Carefully Guarded.

O love the Lord, all ye his saints: for the Lord will require truth. Psalm. 30—24.

For behold, thou (*O God*) hast loved truth. Psalm. 50—8.

And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly. Psalm. 118—43.

Open ye the gates; and let the just nation that keepeth the truth enter in. Isa. 26—2.

And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper. Dan. 8—12.

Only love ye truth and peace. Zach. 8—19.

You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. John. 8—44.

But performing the truth in charity, we may in all things grow up in him who is the head, Christ. Ephes. 4—15.

For the fruit of the light is in all goodness, and justice, and truth. Ibid. 5—9.

Men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety. 1. Tim. 6—5.

Truth to be Reverenced.

Why have you detracted the words of truth, whereas there is none of you that can reprove me? Job. 6—25.

His truth shall compass thee with a shield. Psalm. 90—5. See Psalm. 84—11, 12.

The truth of the Lord remaineth for ever. Psalm. 116—2. See Psalm. 14—3.

The lip of truth shall be steadfast for ever. Prov. 12—19.

In no wise speak against the truth: but be ashamed of the lie of thy ignorance. Eccli. 4—30.

Master, we know that thou art a true speaker, and teachest the way of God in truth. Matth. 22—16. See Mark. 12—14, and Luke. 20—21.

For the law was given by Moses: grace and truth came by Jesus Christ. John. 1—17.

The true adorer shall adore the Father in spirit and in truth. Ibid. 4—23. See verse 24.

Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed: and you shall know the truth, and the truth shall make you free. Ibid. 8—31, 32. See verses 40—to 46.

Jesus saith to him: I am the way, and the truth, and the life. Ibid. 14—6.

Sanctify them in truth. Thy word is truth. Ibid. 17—17.

For this was I born, and for this came I into the world; that I should give testimony to the truth: every one that is of the truth heareth my voice. Pilate saith to him: What is truth? Ibid. 18—37, 38.

Charity rejoiceth not in iniquity, but rejoiceth with the truth. 1. Cor. 13—6.

For we can do nothing against the truth, but for the truth. 2. Cor. 13—8.

O senseless Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? Galat. 3—1. See 1. John. 3—18, 19.

TYRANT.

(*See also Oppressor.*)

Wickedness and Cruelty of Tyrants.

In the mean time there arose a new king over Egypt, that knew not Joseph: and he said to his people: Behold, the people of the children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply, and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land. Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharao cities of tabernacles, Phithom and Ramesses. * * And the king of Egypt spoke to the midwives of the Hebrews, of whom one was called Sephora, the other Phua, commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man-child, kill it: if a woman, keep it alive. But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men-children. * * Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river; whatsoever of the female, ye shall save alive. Exod. 1—8 to 11, 15 to 17 and 22.

After these things Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert. But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go. Ibid. 5—1, 2.

And the Lord hardened Pharao's heart, and he would not let them go. And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die. Ibid. 10—27, 28.

And Adonibezec fled: and they pursued after him, and took him, and cut off his fingers and toes. And Adonibezec said: Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem; and he died there. Judges. 1—6, 7. See 9—5 and 53, 54.

And when the king (*Jeroboam*) had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. 3. Kings. 13—4. See 16—7.

And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword. And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them. Ibid. 19—1, 2.

And the men of his city the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them: they proclaimed a fast, and made Naboth sit among the chief of the people. And bringing two men sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people, saying: Naboth hath blasphemed God and the king: wherefore they brought him forth without the city, and stoned him to death. Ibid. 21—11 to 13.

And (*Achab*) the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amalech: and tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace. Ibid. 22—26, 27.

Moreover Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth; besides his sins, wherewith he made Juda to sin, to do evil before the Lord. 4. Kings. 21—16. See 24—4.

And when king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. But when it was told the king, he commanded him to be slain, and took away all his substance. Tob. 1—21, 22.

And from all the cities he (*Holofernes*) took auxiliaries valiant men, and chosen for war. And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming, and received him with garlands, and lights, and dances, and timbrels, and flutes. And though they did these things, they could not for all that mitigate the fierceness of his heart: for he both destroyed their cities, and cut down their groves. Judith. 3—8 to 12.

Then was Nabuchodonosor filled with fury; and the countenance of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast

them into the furnace of burning fire. Dan. 3—19, 20. See 2. Mach. 6—18 and following verses; also Chapter 7.

Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and, sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Matth. 2—16.

And at the same time Herod the king stretched forth his hands to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded further to take Peter also. Acts. 12—1 to 3.

UNANIMITY.

(*See also Concord.*)

Unanimity Commended.

And the multitude of the believers had but one heart and one soul: neither did any one of them say, that, of the things which he possessed, any thing was his own; but all things were common to them. Acts. 4—32. See 2—46, and 5—12.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. 1. Cor. 1—10.

Only let your conversation be worthy of the gospel of Christ: that whether when I come and see you, or be absent I may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel. Philip. 1—27. See 2—2; Rom. 12—16, and Ephes. 4—3.

UNCERTAINTY.

Uncertainty of Death.

(*See Death.*)

Uncertainty as to the Remission of Sin.

(*See Sin.*)

UNCTION.

Extreme Unction.

(*See Sacrament.*)

UNITY.

Unity of the Church.

(*See Church.*)

(See also Lending.)

Usury Prohibited.

If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries. Exod. 22—25.

If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee, take not usury of him, nor more than thou gavest: fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits. Levit. 25—35 to 37.

Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: but to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works, in the land which thou shalt go in to possess. Deut. 23—19, 20.

NOTE.—*To the stranger.* This was a dispensation granted by God to his people, who being the Lord of all things, can give a right and title to one upon the goods of another. Otherwise the scripture every where condemns usury, as contrary to the law of God, and a crying sin.

And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? And I gathered together a great assembly against them. 2. Esdras. 5—7.

He that hath not put out his money to usury, nor taken bribes against the innocent: he that doeth these things shall not be moved for ever. Psalm. 14—5. See Psalm. 54—12, and Psalm. 71—14.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Prov. 22—16.

He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor. Ibid. 28—8.

Wo is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, *yet* all curse me. Jerem. 15—10.

He that hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God. * * *He that giveth upon usury, and that taketh an increase; shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die: his blood shall be upon him. Ezech. 18—8, 9 and 13. See verse 17.

They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God. Ibid. 22—12.

And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, and lend; hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil. Luke. 6—34, 35.

But Zacheus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him fourfold. Ibid. 19—8. See verse 23.

(*See Glory.*)

VENERATION.

Veneration of Images.

(*See Image.*)

Veneration of Relics.

(*See Relic.*)

Veneration of the Saints.

(*See Saint.*)

VENGEANCE.

The deluge was a punishment of sin. See Gen. Chapter 6.

The Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. Gen. 19—24, 25.

Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharao and his servants: and it was turned into blood. And the fishes that were in the river, died; and the river corrupted; and the Egyptians could not drink the water of the river; and there was blood in all the land of Egypt. Exod. 7—20, 21. See Psalm. 77—44, and Psalm. 104—29.

And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams and upon the rivers and the pools, and bring forth frogs upon the land of Egypt. And Aaron stretched forth his hand upon the waters of Egypt: and the frogs came up, and covered the land of Egypt. * * And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth: and may there be sciniphs in all the land of Egypt. And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt. * * And there came a very grievous swarm of flies into the houses of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies. Exod. 8—5, 6, 16, 17 and 24. See Psalm. 77—43; Psalm. 104—30, 31, and Wisdom. 16—9.

And the Lord said to Moses: Go in to Pharao, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me. But if thou refuse, and withhold them still: behold, my hand shall be upon thy fields: and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep. * * The Lord therefore did this thing the next day: and all the beasts of the Egyptians died: but of the beasts of the children of Israel there died not one. * * And they (*Moses and Aaron*) took ashes out of the chimney, and stood before Pharao: and Moses sprinkled it in the air: and there came biles with swelling blains in men and beasts. Neither could

the magicians stand before Moses for the biles that were upon them, and in all the land of Egypt. * * And Moses stretched forth his rod towards heaven: and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt. * * And the hail destroyed through all the land of Egpyt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country. Only in the land of Gessen, where the children of Israel were, the hail fell not. Exod. 9—1 to 3, 6, 10, 11, 23 and 25, 26. See Psalm. 77—47, 48, and Psalm. 104—32, 33.

Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day and night: and when it was morning, the burning wind raised the locusts. * * And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not anything that was green on the trees, or in the herbs of the earth in all Egypt. * * And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days. No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light. Exod. 10—13, 15 and 22, 23. See Psalm. 77—46; Psalm. 104—34, 35; Wisdom. 16—9, and 17—17.

And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, unto the first-born of the captive woman that was in the prison, and all the first-born of cattle. Exod. 12—29. See Psalm. 77—51, and Psalm. 104—36.

When Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. Exod. 15—27, 28. See Psalm. 77—53; Psalm. 105—11, and Wisdom. 10—19.

If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them; then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way, in which they may walk: and give rain to thy land, which thou hast given to thy people to possess. If a famine arise in the land, or a pestilence, or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them: then if any of thy people Israel, knowing his own scourge and infirmity, shall pray, and shall spread forth his hands in this house; hear thou from heaven, from thy high dwelling-place, and forgive. 2. Paral. 6—26 to 30. See 3. Kings. 8—37.

And the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth. And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as *are* for death, to death: and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity. And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls

of the air, and the beasts of the earth to devour and to destroy. And I will give them up to the rage of all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem. Jerem. 15—1 to 4.

VESTMENT.

Vestment of Priests.

(*See Priest.*)

VICTORY.

(*See also War.*)

Victory is from God alone.

Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God, blessed him,and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection, the enemies are in thy hands. Gen. 14—18 to 20.

Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day: for the Egyptians whom you see now, you shall see no more for ever. The Lord will fight for you, and you shall hold your peace. Exod. 14—13, 14.

Moses said to Josue: Choose out men; and go out and fight against Amalec: to-morrow I will stand on the top of the hill having the rod of God in my hand. Josue did as Moses had spoken; and he fought against Amalec: but Moses and Aaron and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses's hands were heavy: so they took a stone, and put under him: and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight, by the edge of the sword. Ibid. 17—9 to 13.

Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians. And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt. Ibid. 18—9, 10.

I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee. Ibid. 23—27. See 34—11.

The Lord said to Moses: Fear him (*Og the king of Basan*) not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitant of Hesebon. So they slew him also with his sons, and all his peoole, not letting any one escape: and they possessed his land. Num. 21—34, 35.

If thou say in thy heart: These nations are more than I; how shall I be able to destroy them? Fear not, but remember what the Lord thy God did to Pharao and to all the Egyptians. Deut. 7—17, 18.

If thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them; because the Lord thy God is with thee, who brought thee out of the land of Egypt. And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner: Hear, O Israel, you join battle this day against your enemies; let not your heart be dismayed, be not afraid, do not give back, fear ye them not: because the Lord your God is in the midst of you and will fight for you against your enemies, to deliver you from danger. Ibid. 20—1 to 4. See whole Chapter; also Josue. 8—1; 10—8, and 14—12.

All the land of Gosen even to Gabaon, and all their kings, and their lands he (*Josue*) took and wasted at one onset: for the Lord the God of Israel fought for him. Josue. 10—41, 42. See 23—10; 24—8; Judges. 1—2, 4; 3—10, 28, 29; 7—9, 14, and 11—21.

And the Lord said to Josue: Fear them not: for to-morrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire. Josue. 11—6. See verses 8, 11, 17 and 23.

Debora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: behold, he is thy leader. And Barac went down from mount Thabor, and ten thousand fighting men with him. And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac; insomuch, that Sisara leaping down from off his chariot, fled away on foot: and Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles: and all the multitude of the enemy was utterly destroyed. Judges. 4—14 to 16. See whole Chapter.

The Lord said to Gedeon: The people that are with thee are many: and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength. * * And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place. Ibid. 7—2 and 7. See 12—3, and 20—28, 35 and 46.

Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised: it may be the Lord will do for us: because it is easy for the Lord to save either by many, or by few. 1. Kings. 14—6. See 7—10 and following verses; 11—11, and 15—7.

David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel which thou hast defied this day: and the Lord will deliver thee into my hand; and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands. Ibid. 17—45 to 47. See whole Chapter; also 30—23.

David came to Baal Pharisim: and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. Therefore the name of the place was called Baal Pharisim. 2. Kings. 5—20. See verses 24, 25; also 1. Paral. 14—10 and following verses.

Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the

Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king. 2. Kings. 18—28.

In thee I will run girded: in my God I will leap over the wall. * * He teacheth my hands to war: and maketh my arms like a bow of brass. * * I will pursue after my enemies, and crush them; and will not return again till I consume them. I will consume them, and break them in pieces, so that they shall not rise: they shall fall under my feet. Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me. My enemies thou hast made to turn their back to me; them that hated me, and I shall destroy them. They shall cry, and there shall be none to save; to the Lord, and he shall not hear them. I shall beat them as small as the dust of the earth; I shall crush them, and spread them abroad like the mire of the streets. Ibid. 22—30, 35 and 38 to 43. See verses 48 and 49; also 23—10, 12.

A prophet coming to Achab king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold, I will deliver them into thy hand this day; that thou mayst know that I am the Lord. 3. Kings. 20—13. See 4. Kings. 3—18 and following verses; also 5—1, and 1 Paral. 22—18.

Be of good courage; and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight. So Joab and the people that were with him, went against the Syrians to the battle: and he put them to flight. 1. Paral. 19—13, 14. See verse 18; also 2. Kings. 10—12 and following verses.

Asa called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord, thou art our God; let not man prevail against thee. And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled. 2. Paral. 14—11, 12. See 13—16 and following verses.

At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. Were not the Ethiopians, and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand? Ibid. 16—7, 8. See Isa. 45—1, and Jerem. 18—17.

And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord the God of their fathers: and on Joas they executed shameful judgments. 2. Paral. 24—24.

He (*Amasias*) hired also of Israel a hundred thousand valiant men, for a hundred talents of silver. But a man of God came to him, and said: O king, let not the army of Israel go out with thee; for the Lord is not with Israel, and all the children of Ephraim: and if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight. Ibid. 25—6 to 8. See verses 11, 12; also 26—7; 28—5, 9, and 4. Kings. 14—7.

This will be a glorious monument for thy name, when he (*Holofernes*) shall fall by the hand of a woman. Judith. 9—15.

Through God we shall do mightily: and he will bring our enemies to nothing. Psalm. 107—14. See Psalm. 59—14, and Psalm. 17.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength. Psalm. 117—16. See Psalm. 142—12; also Psalm. 142—1 and following verses.

There is no wisdom, there is no prudence, there is no counsel against the Lord. The horse is prepared for the day of battle: but the Lord giveth safety. Prov. 21—30, 31.

Victory Achieved by a Few over Many.

Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan. And dividing his company, he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus. Gen. 14—14, 15.

The Lord said to Gedeon: The people that are with thee are many: and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength. Speak to the people, and proclaim in the hearing of all, Whosoever is fearful and timorous, let him return. So two and twenty thousand men went away from mount Galaad, and returned home: and only ten thousand remained. And the Lord said to Gedeon: The people are still too many: bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return. And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side. And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling. And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place. Judges. 7—2 to 7. See remainder of Chapter.

Jonathan went up creeping on his hands and feet, and his armour-bearer after him. And some fell before Jonathan, others his armour-bearer slew as he followed him. And the first slaughter which Jonathan and his armour-bearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day. 1. Kings. 14—13, 14.

While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army. And when Juda looked back, they saw the battle coming upon them both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets. And all the men of Juda shouted: and behold, when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda. 2. Paral. 13—13 to 15.

Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa. And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa: and he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few or with many: help us, O Lord our God: for with confidence in thee, and in thy

name, we are come against this multitude. O Lord, thou art our God; let not man prevail against thee. And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled. And Asa and the people that were with him, pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them; and his army fought against them; and they were destroyed. And they took abundance of spoils. Ibid. 14—9 to 13. See 24—24.

And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company. But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting to-day? And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company. For the success of war is not in the multitude of the army; but strength cometh from heaven. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils. But we will fight for our lives, and our laws: and the Lord himself will overthrow them before our face: but as for you, fear them not. And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him. 1. Mach. 3—16 to 23.

Triumphal Celebration of Victory.

When the commanders of the army, and the tribunes, and centurions were come to Moses, they said: We thy servants have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting. Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us. Num. 31—48 to 50.

Jephte passed over to the children of Ammon, to fight against them: and the Lord delivered them into his hands. And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel. And when Jephte returned into Maspha to his house, his only daughter met him with timbrels and with dances. Judges. 11—32 to 34.

Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing to meet king Saul, with timbrels of joy and cornets. And the women sung as they played: and they said: Saul slew his thousands, and David his ten thousands. 1. Kings. 18—6, 7.

VIGILANCE.

Vigilance as Attributed to God.

The word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching. And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it. Jerem. 1—11, 12.

As I have watched over them, to pluck up and to throw down, and to scatter, and destroy, and afflict: so will I watch over them, to build up, and to plant *them*, saith the Lord. Ibid. 31—28.

Behold, I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed, by the sword and by famine, till there be an end of them. Ibid. 44—27.

Vigilance Necessary to the Faithful and, above all, to Pastors.

Day and night was I parched with heat, and with frost, and sleep departed from my eyes. Gen. 31—40.

With all watchfulness keep thy heart, because life issueth out from it. Prov. 4—23.

I love them that love me: and they that in the morning early watch for me, shall find me. Ibid. 8—17. See verse 34.

He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing. Eccli. 32—18. See 31—21.

Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh weak. Matth. 26—41. See Mark. 14—38.

This know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Luke. 12—39. See verse 37; Matth. 24—42, 43, and Mark. 13—33 and following verses.

Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. Luke. 21—36.

Let him that thinketh himself to stand, take heed lest he fall. 1. Cor. 10—12.

Awake, ye just, and sin not. Ibid. 15—34.

Watch ye; stand fast in the faith; do manfully; and be strengthened. Ibid. 16—13.

Be instant in prayer; watching in it with thanksgiving. Coloss. 4—2.

Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour. 1. Peter. 5—8. See 1. Thess. 5—6.

Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God. Have in mind, therefore, in what manner thou hast received and heard, and observe and do penance. If then thou shalt not watch, I will come to thee as a thief; and thou shalt not know at what hour I will come to thee. Apocal. 3—2, 3. See 16—15.

Unceasing Vigilance.

Watch ye, therefore; because you know not at what hour your Lord will come. But this know ye, that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready; because at what hour you know not, the Son of man will come. Matth. 24—42 to 44.

Watch ye, therefore; because ye know not the day nor the hour. Ibid. 25—13.

Take ye heed; watch and pray: for ye know not when the time is. Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye, therefore (for you know not when the lord of the house cometh; at even,

or at midnight, or at the cock crowing, or in the morning) lest, coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch. Mark. 13—33 to 37.

Let your loins be girded, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister to them. And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants. But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you also ready: for at what hour you think not, the Son of man will come. Luke. 12—35 to 40.

Let us not sleep, as others do: but let us watch, and be sober. 1. Thess. 5—6.

Be thou vigilant; labour in all things, the work of an evangelist; fulfil thy ministry. Be sober. 2. Tim. 4—5.

The end of all approacheth. Be prudent, therefore, and watch in prayers. 1. Peter. 4—7.

Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. Apocal. 16—15.

VINEYARD.

Vineyard in its Common and in its Mystical Sense.

Noe, a husbandman, began to till the ground, and planted a vineyard. Gen. 9—20.

Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee. Deut. 23—24. See 32—32.

The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver. My vineyard is before me. A thousand are for thee, the peaceable; and two hundred for them that keep the fruit thereof. Canticle of Canticles. 8—11, 12. See Psalm. 69—9 and following verses.

I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more for my vineyard that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes? And now I will show you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down. And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up: and I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should

do judgment, and behold iniquity: and do justice, and behold a cry. Isa. 5—1 to 8. See 1—8; Jerem. 2—21, and Joel. 1—7, 12.

The kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard. Matth. 20—1. See following verses.

Hear ye another parable: There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen: and went into a strange country. Ibid. 21—33. See following verses; also Mark. 12—1, and Luke. 20—9.

VIRGIN.

(*See also Virginity.*)

The Blessed Virgin.

(*See Mary.*)

Virgins Saved.

Kill all that are of the male sex, even of the children: and put to death the women, that have carnally known men. But the girls, and all the women that are virgins, save for yourselves: and stay without the camp seven days. Num. 31—17 to 19.

This is what you shall observe: Every male, and all women that have known men, you shall kill: but the virgins you shall save. And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man: and they brought them to the camp in Silo, into the land of Chanaan. Judges. 21—11, 12.

Virgins Kept Secluded from the World.

The women girded with hair-cloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls; and others looked out of the windows. And all holding up their hands towards heaven made supplication. 2. Mach. 3—19, 20.

VIRGINITY.

Virginity Commended.

All receive not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive *it*, let him receive *it*. Matth. 19—11, 12. See 22—30; Mark. 12—25, and Luke. 20—35, 36.

Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. * * Art thou loosed from a wife? seek not a wife. * * I would have you to be without

solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment. * * For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart to keep his virgin, doeth well. 1. Cor. 7—25, 27, 32 to 35 and 37.

And I saw: and, behold, a Lamb stood on mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients: and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they who are not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb: and in their mouth was found no lie: for they are without spot before the throne of God. Apocal. 14—1 to 5.

Virginity Preferable to Marriage.

Both he that giveth his virgin in marriage, doeth well: and he that giveth her not, doeth better. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord. But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the Spirit of God. 1. Cor. 7—38 to 40.

VISION.

(*See Dream, and Meditation.*)

VISITATION.

Visitation of the Sick, a Work of Mercy.

(*See also Sickness.*)

And he returned to be healed in Jezrahel; for he received many wounds in the aforesaid battle. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel where he lay sick. 2. Paral. 22—6.

When he (*Jesus*) had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus said to him: I will come and heal him. Matth. 8—5 to 7.

Visitation of the Helpless.

Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world. James. 1—27.

Paul Desired to Visit the Saints.

God is my witness, whom I serve with my spirit in the gospel of his Son: that, without ceasing I make a commemoration of you, always in my prayers, beseeching, that by any means I may at length have a prosperous journey by the will of God in coming to you. For I long to see you, that I may impart unto you some spiritual grace to strengthen you. That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine. Rom. 1—9 to 12.

Now, having no more place in these countries, and having a great desire these many years past to come to you; when I shall begin to take my journey into Spain, I hope that, as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you. Ibid. 15—23, 24. See verse 32; also Galat. 4—20.

We, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire. 1. Thess. 2—17. See verses 8 and 18.

VISIBILITY.

Visibility of the Church.

(*See Church.*)

VOCATION.

Vocation of the Gentiles.

(*See Gentile.*)

Every One should Follow his Vocation.

As a bird that wandereth from her nest, so is a man that leaveth his place. Prov. 27—8.

And Jesus walking by the sea of Galilee, saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come after me, and I will make you become fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediately leaving their nets and their father, followed him. Matth. 4—18 to 22. See 9—9, and Luke. 5—27.

It came to pass, as they walked in the way, that a certain man said to him: I will follow thee withersoever thou goest. Jesus said to him: The foxes

have holes, and the birds of the air nests; but the Son of man hath not where to lay his head. But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father. And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God. And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God. Luke. 9—57 to 62. See Matth. 8—19 and following verses; 9—9; Matth. 1—17, 20; 2—14; Luke. 5—27, and John. 21—19, 22.

As the Lord hath distributed to every one, as God hath called every one, so let him walk: and so I teach in all churches. * * Brethren, let every man wherein he was called, therein abide with God. 1. Cor. 7—17 and 24.

Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time. 2. Peter. 1—10.

VOLUPTUOUSNESS.

(*See Concupiscence, and Luxury.*)

VOW.

(*See also Oath, and Swearing*)

Examples of Vows.

He (*Jacob*) made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee. Gen. 28—20 to 22.

Israel binding himself by vow to the Lord, said: If thou wilt deliver this people (*the Chanaanites*) into my hand, I will utterly destroy their cities. Num. 21—2.

Therefore the Spirit of the Lord came upon Jephte: and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon, he made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord. * * And when Jephte returned into Maspha to his house, his only daughter met him with timbrels and with dances: for he had no other children. And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord; and I can do no other thing. Judges. 11—29 to 31 and 34, 35.

As Anna had her heart full of grief, she prayed to the Lord, shedding many tears, and she made a vow, saying: O Lord of hosts, if thou wilt look down and wilt be mindful of me, and not forget thy hand-maid, and wilt give to thy servant a man-child; I will give him to the Lord all the days of his life: and no razor shall come upon his head. 1. Kings. 1—10, 11.

After forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron. For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord. 2. Kings. 15—7, 8.

And he (*Asa*) brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels. 3. Kings. 15—15. See 2. Paral. 15—18.

The people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy. 1. Paral. 29—9.

Then Solomon brought in all the things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God. 2. Paral. 5—1.

Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God; and carrying them all, made many heaps. 2. Paral. 31—6. See verse 12.

All the people, after the victory, came to Jerusalem, to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises. Judith. 16—22.

And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows. Jonas. 1—16.

So Heliodorus after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king. 2. Mach. 3—35.

Then this wicked man prayed to the Lord, of whom he was not to obtain mercy. And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying-place, he now desireth to make free: and the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians. The holy temple also, which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices. Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God. Ibid. 9—13 to 17.

Mary said to the Angel: How shall this be done, because I know not man? Luke. 1—34. *From these words it would appear that she had made a vow of virginity.*

Paul when he had stayed yet many days, taking leave of the brethren, he sailed from thence into Syria, (and with him Priscilla and Aquila,) having shorn his head in Cenchra: for he had a vow. Acts. 18—18. See 21—23.

And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: That they would neither eat nor drink, till they had killed Paul. And they were more than forty men that had made this conspiracy. And they came to the chief priests and the ancients, and said: We have bound ourselves under a curse that we will eat nothing till we kill Paul. Ibid. 23—12 to 14.

Vows to be Kept.

The Lord spoke to Moses, saying: Speak to the children of Israel, and

thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation. Levit. 27—1, 2. See whole Chapter.

The Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord: they shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried all the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel. Num. 6—1 to 4. See whole Chapter; also Chapter 30, *for conditions governing the validity or the invalidity of vows made by wives and daughters.*

When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin. If thou wilt not promise, thou shalt be without sin. But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth. Deut. 23—21 to 23.

I will pay my vows in the sight of them that fear him. Psalm. 21—26.

Offer to God the sacrifice of praise: and pay thy vows to the most High. Psalm. 49—14.

So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day. Psalm. 60—9. See Psalm. 65—13.

Vow ye, and pay to the Lord your God: all you that round about him bring presents. Psalm. 75—12. See Psalm. 131—2.

If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it: and it is much better not to vow, than after a vow not to perform the things promised. Eccles. 5—3, 4.

In like manner they (*the gods of Babylon*) can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it. Baruch. 6—34.

I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for *my* salvation to the Lord. Jonas. 2—10. See Acts. 21—23.

Vow of Chastity.

(*See also Chastity.*)

And Mary said to the Angel: How shall this be done, because I know not man? Luke. 1—34.

Breach of this Vow Damnable.

The younger widows shun: for when they have grown wanton in Christ, they will marry; having damnation, because they have made void their first faith. 1. Tim. 5—11, 12.

NOTE.—*Their first faith.* Their vow, by which they had engaged themselves to Christ.

Impious Vows not to be Kept.

(*See Oath.*)

Now to him that worketh, the reward is not reckoned according to grace, but according to debt. Rom. 4—4.

Behold the hire of the labourers, who have reaped your fields of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabaoth. James. 5—4.

WAKEFULNESS.

(*See Vigilance.*)

WAR.

War is a Punishment of Sin.

If you will not hear me, nor do all my commandments, if you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant: * * I will set my face against you; and you shall fall down before your enemies, and shall be made subject to them that hate you. Levit. 26—14, 15 and 17. See whole Chapter.

If thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, cursed in the field, etc. Deut. 28—15, 16. See whole Chapter.

And they (*the Israelites*) left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them: and they adored them; and they provoked the Lord to anger, forsaking him, and serving Baal and Astaroth. And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies. Judges. 2—12 to 14. See Chapters 3 and 4.

And the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years. Ibid. 6—1.

The children of Israel adding new sins to their old ones, did evil in the sight of the Lord; and served idols, Baalim and Astaroth, and the gods of Syria, and of Sidon, and of Moab, and of the children of Ammon, and of the Philistines: and they left the Lord, and did not serve him. And the Lord being angry with them, delivered them into the hands of the Philistines and of the children of Ammon. And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad: insomuch that the children of Ammon passing over the Jordan, wasted Juda and Benjamin and Ephraim: and Israel was distressed exceedingly. Ibid. 10—6 to 9.

And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years. Ibid. 13—1.

They have cast away the law of the Lord of hosts, and have blasphemed the word of the holy One of Israel. Therefore is the wrath of the Lord kindled against his people: and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets. For all this his anger is not turned away: but his hand is stretched out still. Isa. 5—24, 25. See Jerem. 5—16.

O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest, and be still. How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it? Jerem. 47—6, 7.

Flee, save your lives: and be as heath in the wilderness. For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his priests, and his princes together. And the spoiler shall come upon every city: and no city shall escape: and the valleys shall perish, and the plains shall be destroyed; for the Lord hath spoken. Ibid. 48—6 to 8. See verse 42; also 49—4, 5 and 16.

How to Conduct Oneself in Extremity of War.

Stratagems are allowable in war. See Gen. Chapter 14; Josue. Chapters 8 and 10, and Judges. Chapter 6.

And Moses said to Josue: Choose out men; and go out and fight against Amalec: to-morrow I will stand on the top of the hill, having the rod of God in my hand. Josue did as Moses had spoken; and he fought against Amalec: but Moses and Aaron and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses's hands were heavy: so they took a stone, and put under him: and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sun-set. And Josue put Amalec and his people to flight, by the edge of the sword. Exod. 17—9 to 12. See 2. Paral. 12—6.

And Asa had in his army of men that bore shields and spears, of Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand: all these were most valiant men. And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa. And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa: and he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord, thou art our God; let not man prevail against thee. And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled. And Asa and the people that were with him, pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them; and his army fought against them; and they were destroyed. And they took abundance of spoils. 2. Paral. 14—8 to 13.

Josaphat, who was joined by affinity to the impious Achab, went with him to Ramoth Galaad, four hundred pseudo-prophets promising them victory. Micheas prophesied defeat, and was cast into prison by the king of Israel; but Achab perished in battle, as the prophet had foretold. 2. Paral. Chapter 18.

And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem, he took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind, he gathered together a very great multitude: and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assy-

rians should come, and find abundance of water. He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello in the city of David, and made all sort of arms and shields: and he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart saying: Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him. For with him is an arm of flesh; with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda. Ibid. 32—2 to 8. See whole Chapter.

When they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting to-day? And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company. For the success of war is not in the multitude of the army; but strength cometh from heaven. They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils. But we will fight for our lives, and our laws: and the Lord himself will overthrow them before our face: but as for you, fear them not. And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him. 1. Mach. 3—17 to 23.

And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders; and they knew the orders the king had given to destroy the people, and utterly abolish them. And they said every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people and our sanctuary. And the assembly was gathered, that they might be ready for battle: and that they might pray, and ask mercy and compassion. * * And they assembled together, and came to Maspha over-against Jerusalem: for in Maspha was a place of prayer heretofore in Israel. And they fasted that day, and put on hair-cloth, and put ashes upon their heads, and they rent their garments. * * And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. For it is better for us to die in battle, than to see the evils of our nation, and of the holies: nevertheless, as it shall be the will *of God* in heaven, so be it done. Ibid. 3—42 to 44, 46, 47 and 58 to 60. See 4—7 to 14.

Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand. * * But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully: setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of their fathers. For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world. * * And after the holy Book had been read to them by Esdras, and he had given

them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor: and the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly. 2. Mach. 8—12, 16 to 18 and 23, 24.

God Fights the Battles of his Servants.

(*See also Victory.*)

Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day: for the Egyptians whom you see now, you shall see no more for ever. The Lord will fight for you, and you shall hold your peace. Exod. 14—15. See Chapter 17; also Num. Chapter 14, and Josue. Chapters 7, 8 and 10.

Fear not; neither be ye afraid of them: the Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all. And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place. Deut. 1—29 to 31.

Fear them not: for the Lord your God will fight for you. Ibid. 3—22.

David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel which thou hast defied this day: and the Lord will deliver thee into my hand; and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands. 1. Kings. 17—45 to 47.

Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's. To-morrow you shall go down against them: for they will come up by the ascent named Sis; and you shall find them at the head of the torrent, which is over-against the wilderness of Jeruel. It shall not be you that shall fight; but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to-morrow you shall go out against them, and the Lord will be with you. 2. Paral. 20—15 to 17.

Who teacheth my hands to war: and thou hast made my arms like a brazen bow. Psalm. 17—35.

Blessed *be* the Lord my God, who teacheth my hands to fight, and my fingers to war. Psalm. 143—1.

For thus saith the Lord God, the holy One of Israel: If you return, and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not: but have said: No, but we will flee to horses. Isa. 30—15, 16.

As for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews, being through the help of the Lord brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army. And he that had

promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him. 2. Mach. 8—34 to 36.

We should War with Spiritual Weapons also.

The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Rom. 13—12.

Walking in the flesh, we do not war according to the flesh: for the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, subverting of counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ. 2. Cor. 10—3 to 5.

Put you on the armour of God, that you may be able to stand against the snares of the devil. For our wrestling is not against flesh and blood; but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places. Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Ephes. 6—11 to 13.

War to be Conducted in a Spirit of Counsel and Prudence.

If at any time thou come to fight against a city, thou shalt first offer it peace. * * When thou hast besieged a city a long time, and hath compassed it with bulwarks to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee. But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee. Deut. 20—10 and 19, 20.

Designs are strengthened by counsels: and wars are to be managed by governments. Prov. 20—18.

A wise man is strong: and a knowing man stout and valiant. Because war is managed by due ordering: and there shall be safety where there are many counsels. Ibid. 24—5, 6.

This wisdom also I have seen under the sun, and it seemed to me to be very great: A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it; and the siege was perfect. Now there was found in it a man poor and wise, and he delivered the city by his wisdom: and no man afterwards remembered that poor man. And I said that wisdom is better than strength. * * Better is wisdom, than weapons of war. Eccles. 9.—13 to 16 and 18.

Do violence to no man: neither calumniate any man: and be content with your pay. Luke. 3—14.

Useful to Avoid War.

When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing. Deut. 23—9.

Various is the event of war: and sometimes one, sometimes another is consumed by the sword. 2. Kings. 11—25.

Strive not with a powerful man; lest thou fall into his hands. Eccli. 8—1. See Matth. 5—25, and Luke. 12—58.

What Causes Impelled the Ancients to Wage War.

Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan. And dividing his company, he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus. And he brought back all the substance, and Lot his brother with his substance, the women also and the people. Gen. 14—14 to 16.

And the Levite the husband of the woman that was killed, being asked, how so great a wickedness had been committed, answered: I came into Gabaa of Benjamin with my wife; and there I lodged: and behold, the men of that city in the night beset the house wherein I was, intending to kill me; and abused my wife with an incredible fury of lust, so that at last she died. And I took her and cut her in pieces,and sent the parts into all the borders of your possession: because there never was so heinous a crime,and so great an abomination committed in Israel. You are all here, O children of Israel: determine what you ought to do. And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house: but this we will do in common against Gabaa: we will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army; that we may fight against Gabaa of Benjamin, and render to it for its wickedness what it deserveth. Judges. 20—3 to 10.

But the inhabitants of the city of Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly and save us, and bring us succour: for all the kings of the Amorrhites,who dwell in the mountains, are gathered together against us. And Josue went up from Galgal,and all the army of the warriors with him, most valiant men. Josue. 10—6,7. See 1. Kings. 30—1 to 4, 9, 10 and 17, 18.

WATER.

Water Called Persecution.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters. Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me. Psalm. 68—15, 16. See Psalm. 143—7.

The rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not: for it was founded upon a rock. Matth. 7—25.

He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it: for it was founded on a rock. Luke. 6—48. See Prov. 17—14, and Apocal. 12—15, 16.

Water Opposes no Obstacle to God's Elect.

When Moses had stretched forth his hand over the sea, the Lord took is

away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided. And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left. Exod. 14—21, 22.

Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him. Psalm. 65—6.

When thou shalt pass through the waters I will be with thee: and the rivers shall not cover thee. Isa. 43—2.

Water Likened to the Knowledge of God, and to the Gifts of the Holy Ghost.

They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea. Isa. 11—9.

You shall draw waters with joy out of the saviour's fountains. Ibid. 12—3.

Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water. Ibid. 35—6, 7. See 43—19, 20.

For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. Ibid. 44—3.

And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither: and they shall be healed; and all things shall live to which the torrent shall come. Ezech. 47—9. See Zach. 14—8.

Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water. John. 4—10.

He that believeth in me, as the Scripture saith, Out of his belly shall flow rivers of living water. Ibid. 7—38.

Holy Water.

And he (*the priest*) shall take holy water in an earthen vessel; and he shall cast a little earth of the pavement of the tabernacle into it. Num. 5—17.

For every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God and prayer. 1. Tim. 4—4, 5.

WAY.

Way as Denoting the Course, Thoughts, Counsels and Actions of Men.

The Angel said to him (*Balaam*): Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me. Num. 22—32. See Gen. 6—12.

But if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day,

* * the Lord strike thee with madness and blindness and fury of mind, and mayst thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. Deut. 28—15 and 28, 29.

Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it. Josue. 1—8.

But after the judge was dead, they (*the Israelites*) returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk. Judges. 2—19. See 3. Kings. 15—26; 4. Kings. 8—18, and 2. Paral. 21—5.

Blessed *is* the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. * * For the Lord knoweth the way of the just: and the way of the wicked shall perish. Psalm. 1—1 and 6. See Psalm. 118—1, 3, 5, 9, 14, 15, 26, 27, 29, 30, 32, 33, 37, 59, 101, 104, 128, 151 and 168.

He hath given his Angels charge over thee; to keep thee in all thy ways. Psalm. 90—11.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. Isa. 55—7, 8. See 65—2.

For this cause have I sent to you Timothy, who is my dearest son, and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus, as I teach every where in every church. 1. Cor. 4—17.

But be zealous for the better gifts. And I yet show to you a more excellent way. Ibid. 12—31. See Rom. 3—16, 17, and Psalm. 13—3.

A double-minded man is inconstant in all his ways. James. 1—8.

Forsaking the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity. 2. Peter. 2—15. See Jude. verse 11, and James. 5—20.

Ways of the Lord, as Denoting his Law and Precepts.

And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. 1. Kings. 12—23.

Hear thou them in heaven; and forgive the sins of thy servants, and of thy people Israel: and show them the good way wherein they should walk. 3. Kings. 8—36. See 2. Paral. 6—27; 1. Esdras. 8—21, and Job. 21—14.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way. Psalm. 2—12. See Psalm. 24—4, 8, 9, 10 and 12.

I have chosen the way of truth: thy judgments I have not forgotten. * * Thou art near, O Lord: and all thy ways are truth. Psalm. 118—30 and 151.

Her (*Wisdom's*) ways are beautiful ways; and all her paths are peaceable. Prov. 3—17. See 2—20.

I will show thee the way of wisdom: I will lead thee by the paths of equity: which when thou shalt have entered, thy steps shall not be straitened; and when thou runnest, thou shalt not meet a stumbling-block. Ibid. 4—11, 12.

The commandment is a lamp, and the law a light, and reproofs of instruction are the way of life. Ibid. 6—23. See 8—20; Matth. 21—32, and Acts. 19—9.

Old age is a crown of dignity, when it is found in the ways of justice. Prov. 16—31. See verses 2, 5, 9 and 17.

And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death. Jerem. 21—8. See Rom. 3—17, and 2. Peter. 2—15.

The Way of Christ, Taken for the Doctrine of the Gospel.

And I will lead the blind into the way which they know not: and in the paths which they were ignorant of, I will make them walk: I will make darkness light before them, and crooked things straight. Isa. 42—16.

And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, and asked of him letters to Damascus to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. Acts. 9—1, 2. See 22—4.

The Way of the Just.

O! that my ways may be directed to keep thy justifications. Psalm. 118—5.

Her (*Wisdom's*) ways are beautiful ways; and all her paths are peaceable. Prov. 3—17.

Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way, is to do justice: and this is more acceptable with God, than to offer sacrifices. * * When the ways of man shall please the Lord, he will convert even his enemies to peace. * * The heart of man disposeth his way: but the Lord must direct his steps. * * The path of the just departeth from evils: he that keepeth his soul keepeth his way. Ibid. 16—5, 7, 9 and 17. See verses 2 and 25; also 20—24, and 21—2, 8.

Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge: and let the word of peace and justice keep with thee. Eccli. 5—12.

The way of the just is right: the path of the just is right to walk in. And in the way of thy judgments, O Lord, we have patiently waited for thee. Isa. 26—7, 8. See 30—21, and 35—8.

The voice of one crying in the desert: Prepare ye the way of the Lord; make straight in the wilderness the paths of our God. Ibid. 40—3. See Matth. 3—3; Mark. 1—3; Luke. 3—4, and John. 1—23.

Set thee up a watch-tower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities. Jerem. 31—21.

Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right; and the just shall walk in them: but the transgressors shall fall in them. Osee. 14—10.

For the rest, therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. 1. Thess. 4—1.

Wherefore, lift up the hands which hang down, and the feeble knees. And make straight steps with your feet; that no one halting may go astray, but rather be healed. Hebr. 12—12, 13.

Way of the Just, Directed by the Lord.

Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him. Tob. 4—20.

Perfect thou my goings in thy paths: that my footsteps be not moved. Psalm. 16—5.

Show, O Lord, thy ways to me, and teach me thy paths. Psalm. 24—4.

Lead me into the path of thy commandments; for this same I have desired. Psalm. 118—35.

But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day. Prov. 4—18. See verse 11.

Justice keepeth the way of the innocent: but wickedness overthroweth the sinner. Ibid. 13—6.

The heart of man disposeth his way: but the Lord must direct his steps. Ibid. 16—9.

The steps of man are guided by the Lord; and who is the man that can understand his own way? Ibid. 20—24.

Thus saith the Lord thy redeemer, the holy One of Israel: I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest. Isa. 48—17.

I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps. Jerem. 10—23. See Micheas. 4—2.

A Reward Awaits those who Walk in the Way of the Just.

Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen. His soul shall dwell in good things: and his seed shall inherit the land. Psalm. 24—12, 13. See verses 4, 8, 9 and 10.

For the lawgiver shall give a blessing; they shall go from virtue to virtue: the God of gods shall be seen in Sion. Psalm. 83—8.

In the path of justice *is* life: but the by-way leadeth to death. Prov. 12—28. See Jerem. 6—16.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Jerem. 7—3. See 26—13.

The Way of the Impious.

For they that work iniquity, have not walked in his ways. Psalm. 118—3.

Be not delighted in the paths of the wicked: neither let the way of the evil men please thee. Flee from it; pass not by it: go aside, and forsake it. * * The way of the wicked is darksome: they know not where they fall. Prov. 4—14, 15 and 19. See verses 26 and 27.

The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels. Ibid. 12—15. See verse 28; also 21—2, 8 and 16.

Arms and swords are in the way of the perverse: but he that keepeth his own soul departeth far from them. Ibid. 22—5.

Thou hast been wearied in the multitude of thy ways: *yet* thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked. Isa. 57—10. See verses 14 and 18; also 59—7, 8.

How the Way of the Impious Ends.

The paths of their steps are entangled: they shall walk in vain, and shall perish. Job. 6—18.

There is a way which seemeth just to a man: but the ends thereof lead to death. Prov. 14—12. See verses 2, 8 and 14.

He that walketh uprightly, shall be saved; he that is perverse in his ways, shall fall at once. Ibid. 28—18. See verse 10; also 30—19, 20, and 31—27.

The way of sinners is made plain with stones: and their end is hell, and darkness, and pains. Eccli. 21—11. See 2—16.

How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Jerem. 2—36. See verses 18 and 33.

Thy ways, and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart. Ibid. 4—18. See verse 11.

Way of Salvation and Perdition.

Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth. Exod. 23—2.

Be not delighted in the paths of the wicked: neither let the way of the evil men please thee. Flee from it; pass not by it: go aside, and forsake it. * * But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day. The way of the wicked is darksome: they know not where they fall. * * Let thy eyes look straight on: and let they eye-lids go before thy steps. Make straight the path for thy feet; and all thy ways shall be established. Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight: he will bring forward thy ways in peace. Prov. 4—14, 15, 18, 19 and 25 to 27. See 5—21.

The way of the wicked shall deceive them. * * In the path of justice *is* life: but the by-way leadeth to death. Ibid. 12—26 and 28.

The way of the slothful is as a hedge of thorns: the way of the just is without offence. * * Folly is joy to the fool: and the wise man maketh straight his steps. Ibid. 15—19 and 21.

When the ways of man shall please the Lord, he will convert even his enemies to peace. Ibid. 16—7.

Winnow not with every wind, and go not into every way. Eccli. 5—11.

Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumbling-block to thy soul. Ibid. 32—25. See 8—18.

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction; and many there are who enter by it. How narrow is the gate, and straight is the way, that leadeth to life; and few there are, who find it! Matth. 7—13, 14.

See therefore, brethren, how you walk circumspectly: not as unwise, but as wise; redeeming the time: for the days are evil. Ephes. 5—15, 16.

And make straight steps with your feet; that no one halting may go astray, but rather be healed. Hebr. 12—13.

Old Ways to be Observed.

Pass not beyond the ancient bounds which thy fathers have set. Prov. 22—28.

The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets. Eccli. 39—1.

Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them. Rom. 16—17. See Jerem. 6—16.

I wonder that you are so soon removed, from him who called you to the grace of Christ, to another gospel: which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an Angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema. Galat. 1—6 to 8.

O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising, have erred concerning the faith. 1. Tim. 6—20, 21.

There shall be a time, when they will not bear sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears; and will turn away indeed their hearing from the truth, and will be turned to fables. 2. Tim. 4—3, 4. See 2. Peter. 3—17.

Let that which you have heard from the beginning, abide in you: If what you have heard from the beginning shall abide in you, you also shall abide in the Son, and in the Father. 1. John. 2—24.

Whosoever recedeth, and continueth not in the doctrine of Christ, hath not God: he that continueth in the doctrine, he hath both the Father and the Son. 2. John. verse 9. See Jude. verse 17.

WEALTH.

(*See also Riches.*)

Wealth is from God.

The Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place, wherein thou now art, to the north and to the south, to the east and to the west. All the land, which thou seest, I will give to thee, and thy seed for ever. * * Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee. Gen. 13—14, 15 and 17. See 12—7; 15—18; 17—8; 23—7, and 26—3.

Satan answering, said: Doth Job fear God in vain? Hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? Job. 1—9, 10.

The Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. Ibid. 42—12.

The rich and poor have met one another: the Lord is the maker of them both. Prov. 22—2.

Every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour; this is the gift of God. Eccles. 5—18.

Excessive Wealth not to be Desired.

Labour not to be rich: but set bounds to thy prudence. Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven. Prov. 23—4, 5.

Two things I have asked of thee; deny them not to me before I die. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God. Ibid. 30—7 to 9.

They who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows. 1. Tim. 6—9, 10. See Eccles. 5—9 to 16; 4—8, and 6—2, 3.

Wealth Dishonestly Acquired, will not Last.

Substance got in haste shall be diminished: but that which by little and little is gathered with the hand shall increase. Prov. 13—11. See 20—21.

He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death. The robberies of the wicked shall be their downfall; because they would not do judgment. Ibid. 21—6, 7.

He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need. Ibid. 22—16. See 28—20 and 22.

A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity. Eccles. 5—9.

Wealth Sometimes brings Ruin to its Possessor.

The riches which he hath swallowed, he shall vomit up: and God shall draw them out of his belly. Job. 20—15. See verses 19 to 22.

There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner. Eccles. 5—12. See Chapter 6.

WELFARE.

How Spiritual Welfare is Acquired.

O Lord my God, I have cried to thee, and thou hast healed me. Psalm. 29—3. See verse 4; also Psalm. 40—5.

The Lord healeth the broken of heart, and bindeth up their bruises. Psalm. 146—3.

Health of the soul in holiness of justice, is better than all gold and silver. Eccli. 30—15. See Isa. 25—9, and 45—17 and 20 to 22.

Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise. Jerem. 17—14. See Osee. 1—7.

Whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. Matth. 16—25. See Mark. 8—35; Luke. 9—24, and 17—33.

Corporal Welfare.

A sound body is better than immense revenues. There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart. Better is death than a bitter life; and everlasting rest, than continual sickness. Eccli. 30—16, 17. See verses 22 to 27; also Deut. 28—58 to 62.

Sound and wholesome sleep with a moderate man: he shall sleep till morning; and his soul shall be delighted with him. * * In all thy works be quick; and no infirmity shall come to thee. * * Sober drinking is health to soul and body. Eccli. 31—24, 27 and 37. See John. 5—14.

WICKED.

(*See also Impious.*)

The Great Number of the Wicked.

At the time of the deluge only eight persons were found worthy to be saved. For all flesh had corrupted its way upon the earth. See Gen. Chapter 6.

Ten just men could not be found in the five cities of the Sodomites. Ibid. 18—32.

The sons of Ismael were more numerous than those of Isaac. Ibid. Chapter 25.

Among all the brethren of Joseph, only two, Ruben and Juda, tried to save him. Ibid. 37—22 and 26.

As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you. In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me, shall not enter into the land, etc. Num. 14—28, 29. *The large number included in this punishment will appear when it is considered that six hundred thousand footmen followed Moses out of Egypt.* Ibid. 11—21.

There came a messenger to David, saying: All Israel with their whole heart followeth Absalom. 2. Kings. 15—13. See Num. Chapter 13, and 14—6 to 10.

It came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel: and there was none that followed the house of David but the tribe of Juda only. 3. Kings. 12—20. See 20—10.

And he (*Holofernes*) went forth, he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts. Judith. 2—11. See Jerem. 44—24 to 28, and 1. Mach. 9—3 to 6.

Then they (*the multitude*) all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber. John. 18—40. *It will be remembered that this was in the paschal season. An immense multitude had assembled within the walls of Jerusalem; and yet not one among them all raised his voice in opposition to Pilate's unjust sentence.*

The Jews in Rome said to Paul: We desire to hear from thee what thou thinkest: for as concerning this sect (*the Christians*), we know that it is every where contradicted. Acts. 28—22.

The Wicked Oppress the Good.

(*See Oppression.*)

Association with the Wicked to be Avoided.

(*See also Society.*)

Blessed *is* the man who hath not walked in the counsel of the ungod nor stood in the way of sinners, nor sat in the chair of pestilence. Psalm. 1—1.

I have not sat with the council of vanity: neither will I go in with the doers of unjust things. I have hated the assembly of the malignant; and with the wicked I will not sit. Psalm. 25—4, 5. See Prov. 14—7, and 24—21, 22.

He that is partaker with a thief, hateth his own soul. Ibid. 29—24.

If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God save you. For he that saith to him: God, save you, communicateth with his wicked works. 2. John. verses 10, 11.

NOTE.—*Nor say to him, God save you.* The admonition is in general, to forewarn the faithful of the dangers which may arise from a familiarity with those who have prevaricated and gone from the true faith, and with such as teach false doctrine. But this is not forbidding a charity for all men, by which we ought to wish and pray for the eternal salvation of every one, even of our enemies.

WIDOW.

Widows to be Protected.

You shall not hurt a widow or an orphan. If you hurt them, they will cry out to me, and I will hear their cry. Exod. 22—22, 23.

Thou shalt not pervert the judgment of the stranger nor of the fatherless: neither shalt thou take away the widow's raiment for a pledge. Deut. 24—17. See verses 19 to 21; 16—11, 14; 26—12, 13, and 27—19.

They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge. Job. 24—3. See 31—16; and Psalm. 131—15.

In judging be merciful to the fatherless as a father, and as a husband to their mother. Eccli. 4—10. See verse 11.

Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. Isa. 1—17. See verses 23 and 24; also Jerem. 5—28, and 22—3.

Oppress not the widow, and the fatherless, and the stranger, and the poor. Zach. 7—10. See Malach. 3—5.

Wo to you, Scribes and Pharisees, hypocrites; because you devour the houses of widows. Matth. 23—14. See Mark. 12—40, and Luke. 20—47.

If any of the faithful have widows, let him relieve them, and let not the church be burdened; that there may be sufficient for them who are widows indeed. 1. Tim. 5—16. See preceding verses.

Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world. James. 1—27.

Pious Widows.

She (*Judith*) made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids. And she wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new-moons, and the feasts of the house of Israel. Judith. 8—5, 6.

And she (*Anna*) was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Luke. 2—37. See 1. Tim. 5—3 to 7 and 9, 10.

Young Widows to be Avoided.

The younger widows shun: for when they have grown wanton in Christ, they will marry; having damnation, because they have made void their first faith. And withal, being idle, they learn to go about from house to house; not only idle, but tattlers also, and inquisitive, speaking things which they ought not. 1. Tim. 5—11 to 13.

Young Widows Advised to Marry.

I will, therefore, that the younger (*widows*) should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil. For some are already turned aside after Satan. 1. Tim. 5—14, 15. See 1. Cor. 7—8.

WIFE.

(*See also Husband.*)

Duty of Wives.

Sara obeyed Abraham, and called him Lord. Gen. 18—12. See 1. Peter. 3—6.

If she have a husband, and shall vow any thing, and the word once going out of her mouth shall bind her soul by an oath: the day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised. But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she had bound her soul of no effect; the Lord will forgive her. Num. 30—7 to 9. See verses 11 to 14; also Deut. 22—5.

The parents taking their daughter, kissed her, and let her go: admonishing her to honour father and mother-in-law, to love her husband, to take care

of the family, to govern the house, and to behave herself irreprehensibly. Tob. 10—12, 13. See Esther. 1—10 and following verses; 1. Cor. Chapter 7; 11—5 and following verses, and 14—34, 35.

A diligent woman is a crown to her husband: and she that doeth things worthy of confusion, is as rottenness in his bones. Prov. 12—4. See 11—16, and Chapter 31.

Let women be subject to their husbands, as to the Lord: for the husband is the head of the wife; as Christ is the head of the church. He *is* the Saviour of his body. Ephes. 5—22, 23. See verse 33; also Coloss. 3—18.

The women, in like manner, chaste, not detracting, sober, faithful in all things. 1. Tim. 3—11. See 2—9 and following verses; also Titus. 2—3 to 5, and 1. Peter. 3—1 to 7.

WILL.

Our Will should Conform to God's Will.

(*See also Abnegation, and Resignation.*)

Samuel told him all the words, and did not hide them from him. And he (*Heli*) answered: It is the Lord: let him do what is good in his sight. 1. Kings. 3—18. See 2. Kings. 10—11, 12, and 15—25, 26,

Nevertheless, as it shall be the will *of God* in heaven, so be it done. 1. Mach. 3—60. See Matth. 6—10.

O my Father, if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as thou *wilt*. Matth. 26—39. See Mark. 14—36; Luke. 22—42, and Acts. 21—14.

This we will do, if God will permit. Hebr. 6—3. See 1. Cor. 4—19, and James. 4—15.

God Takes the Will for the Deed.

(*See also Heart.*)

Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 2. Kings. 12—9. See Gen. 20—3 and 6.

The Will of God.

He that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven. Matth. 7—21. See Luke. 6—46.

Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. Matth. 12—50. See Mark. 3—35.

I came down from heaven, not to do my own will, but the will of him that sent me. John. 6—38. See verses 39 and 40; also Ephes. 5—17, and Coloss. 1—9.

This is the will of God, your sanctification. 1. Thess. 4—3. See Rom. 12—12, and 1. Tim. 2—4.

He that doeth the will of God, abideth forever. 1. John. 2—17.

It is not God's Will that Any One should Perish.

Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? Ezech. 18—23. See verse 32.

This is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day. John. 6—39.

God our Saviour will have all men to be saved, and to come to the knowledge of the truth. 1. Tim. 2—3, 4. See 2. Peter. 3—9.

Last Will and Testament.

Abraham gave all his possessions to Isaac: and to the children of the concubines he gave gifts. Gen. 25—5, 6.

When he (*Jacob*) had ended the commandments wherewith he instructed his sons, he drew up his feet upon the bed, and died. Ibid. 49—32. See Tob. Chapter 4; also 3. Kings. 2—1 to 10.

Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another: lest thou repent, and thou entreat for the same. * * For it is better that thy children should ask of thee, than that thou look toward the hands of thy children. * * In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance. Eccli. 33—20, 22 and 24.

Wills to be Executed.

A man's testament, if it be confirmed, no man despiseth, nor addeth to it. Galat. 3—15.

A testament is of force, after men are dead; otherwise it is not yet of force, whilst the testator liveth. Hebr. 9—17. See verse 16.

WIND.

The Winds are in the Hand of God.

And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day and night. Exod. 10—13. See verse 19; also Gen. 8—1.

When Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind. Ibid. 14—21. See 13—10; and Num. 11—31.

He removed the south-wind from heaven; and by his power brought in the south-west wind. Psalm. 77—26. See Psalm. 134—7; Jerem. 10—13, and 51—16.

Who makest the clouds thy chariot: who walkest upon the wings of the winds. Psalm. 103—3. See Psalm. 17—11, 43, and 2. Kings. 22—11.

Behold, he that formeth the mountains, and createth the wind,—the Lord the God of hosts is his name. Amos. 4—13. See verse 9; also Aggeus. 2—18.

The Lord sent a great wind into the sea: and a great tempest was raised. Jonas. 1—4 See 4—8.

Then rising up, he (*Jesus*) commanded the winds and the sea, and there came a great calm. Matth. 8—26. See verse 27; also Mark. 4—39, 40, and Luke. 8—23 to 25.

WINE.

(*See also Abstinence, and Sobriety.*)

The Abuse of Wine Injurious.

Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith shall not be wise. Prov. 20—1.

Who hath wo? whose father hath wo? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly: but in the end, it will bite like a snake, and will spread abroad poison like a basilisk. Ibid. 23—29 to 32. See verses 20,21 and 33 to 35.

Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth. Ibid. 31—4. See verses 5 and 6; also Eccli. 9—15; 40—20, and Isa. 5—11, 12.

Be not drunk with wine, wherein is luxury. Ephes. 5—18. See 1. Tim. 3—2, 3, 8; Titus. 1—7, and 2—3.

Wine to be Used Moderately.

Do not still drink water; but use a little wine for thy stomach's sake,and thy frequent infirmities. 1. Tim. 5—23.

Wine Taken Figuratively for Human Acts.

Their wine is the gall of dragons, and the venom of asps, which is incurable. Deut. 32—33. See Psalm. 59—5.

They eat the bread of wickedness, and drink the wine of iniquity. Prov. 4—17. See Isa. 1—22.

WISDOM.

True Wisdom.

Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job. 28—28. See Psalm. 106—43.

The fear of the Lord is the beginning of wisdom. Psalm. 110—10. See Prov. 1—7; 9—10; Eccli. 1—16, and 19—18.

He that keepeth the law, is a wise son. Prov. 28—7. See Eccli. 3—31, 32.

The wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded,consenting to the good, full of mercy,and good fruits, without judging,without dissimulation. James. 3—17. See verses 13 and 15.

Source, Praise and Utility of Wisdom.

This is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold, a wise and understanding people, a great nation. Deut. 4—6. See 29—9.

Where is wisdom to be found, and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of them that live in delights. The depth saith: It is not in me: and the sea saith: It is not with me * * Whence then cometh wisdom? and where is the place of understanding? * * Destruction and death have said: With our ears we have heard the fame thereof. God understandeth the way of it; and he knoweth the place thereof. * * And he said to man: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job. 28—12 to 14, 20, 22, 23 and 28. See 32—6 to 9.

Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun. For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them. Eccles 7—12, 13. See verses 20 and 24 to 26; also 8—1.

This wisdom also I have seen under the sun, and it seemed to me to be very great: a little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it; and the siege was perfect. Now there was found in it a man poor and wise, and he delivered the city by his wisdom: and no man afterwards remembered that poor man. And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard? The words of the wise are heard in silence, more than the cry of a prince among fools. Better is wisdom, than weapons of war. Ibid. 9—13 to 18.

Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her, etc. * * To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure. Wisdom. 6—13 and 16. See remainder of Chapter; also 1—6, and Chapters 7 to 10.

All wisdom is from the Lord God, and hath been always with him, and is before all time. * * Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God on high is the fountain of wisdom; and her ways are everlasting commandments. * * The love of God is honourable wisdom. And they to whom she shall show herself, love her by the sight, and by the knowledge of her great works. The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb: it walketh with chosen women, and is known with the just and faithful. The fear of the Lord is the religiousness of knowledge. Religiousness shall keep and justify the heart: it shall give joy and gladness. Eccli. 1—1, 4, 5 and 14 to 18. See whole Chapter; also Chapter 24.

Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before *them* in the way of justice. And he that loveth her, loveth life, and they that watch for her, shall embrace her sweetness. They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing. They that serve her, shall be servants to the holy one: and God loveth them that love her. He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure. Ibid. 4—12 to 16. See verses 28 and 29; also 11—1, 15.

He that keepeth justice shall get the understanding thereof. The perfection of the fear of God is wisdom and understanding. Ibid. 21—12, 13. See verses 15 and 16.

He (*the wise man*) shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom; and it shall never be forgotten. The memory of him shall not depart away: and his name shall be in request from generation to generation. Nations shall declare his wisdom; and the church shall show forth his praise. Ibid. 39—11 to 14. See verse 1; also Jerem. 8—9.

I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. Luke. 21—15.

O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! Rom. 11—33.

In whom are hidden all the treasures of wisdom and knowledge. Coloss. 2—3.

But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him. James. 1—5. See 3—13 and following verses.

True Wisdom Obtained from God.

He hath loved the people: all the saints are in his hand: and they that approach to his feet, shall receive of his doctrine. Deut. 33—3.

Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people thy people which is so numerous. And the word was pleasing to the Lord that Solomon had asked such a thing. And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold, I have done for thee according to thy words, and have given thee a wise and understanding heart; insomuch that there hath been no one like thee before thee, nor shall arise after thee. 3. Kings. 3—9 to 12. See 4—29 to 31; 2. Paral. 1—10 to 12; Job. 28—12, 13, and Prov. 1—7.

Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone. Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works. Psalm. 70—15 to 17.

NOTE.—*Learning.* As much as to say, I build not upon human learning, but only on the power and justice of God.

Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me. I have understood more than all my teachers; because thy testimonies are my meditation. I have had understanding above ancients; because I have sought thy commandments. Psalm. 118—98 to 100. See Psalm. 110—10; Eccli. 1—16; 19—18; Eccles. 10—1, 10; 7—20; 8—1, and 9—18.

My son, if thou wilt receive my words, and wilt hide my commandments with thee, that thy ear may hearken to wisdom: incline thy heart to know prudence. For if thou shalt call for wisdom, and incline thy heart to prudence; if thou shalt seek her as money, and shalt dig for her as for a treasure; then shalt thou understand the fear of the Lord, and shalt find the knowledge

of God: because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge. Prov. 2—1 to 6. See verse 10; also 7—4, and Wisdom. 1—4 and 6.

Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children: for I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws. For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Wisdom. 9—4 to 6. See whole Chapter; also 6—13, 14; 7—17, 27; Chapters 8 and 10, and Eccli. Chapter 1.

If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. Eccli. 6—34. See verse 35; also 21—14, 15.

The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom. With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls. He shall give his mind to turn up furrows; and his care is to give the kine fodder. Ibid. 38—25 to 27. See 39—1, 2, 12 and 14.

The Lord hath made all things: and to the godly he hath given wisdom. Ibid. 43—37.

Thus saith the Lord thy redeemer, the holy one of Israel: I am the Lord thy God, that teach thee profitable things, etc. Isa. 48—17.

Because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Baruch. 3—28, 29. See verse 23.

Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his. And he changeth times and ages; taketh away kingdoms, and establisheth them; giveth wisdom to the wise, and knowledge to them that have understanding. Dan. 2—20, 21.

At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Matth. 11—25. See Luke. 10—21.

Wisdom Despised by Fools.

Fools despise wisdom and instruction. Prov. 1—7. See Wisdom. 3—11, 12.

How very unpleasant is wisdom to the unlearned: and the unwise will not continue with her. Eccli. 6—21. See following verses.

It is not a wise people; therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it. Isa. 27—11. See Osee. 4—14.

Wisdom Sought by the Good, because it Leads to God.

This is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold, a wise and understanding people, a great nation. Deut. 4—6. See Job. 28—28.

Have confidence in the Lord with all thy heart; and lean not upon thy own prudence. Prov. 3—5.

A wise man feareth and declineth from evil. Ibid. 14—16.

God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it. Wisdom. 7—28, 29. See 6—15.

Son, if thou desire wisdom, keep justice, and God will give her to thee. For the fear of the Lord is wisdom and discipline: and that which is agreeable to him, is faith, and meekness. Eccli. 1—33 to 35. See whole Chapter.

Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God. Ibid. 14—22. See following verses.

Give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom. But the learning of wickedness is not wisdom: and the device of sinners is not prudence. Ibid. 19—18, 19. See 21—13 and following verses.

A wise man hateth not the commandments and justices: and he shall not be dashed in pieces as a ship in a storm. Ibid. 33—2.

He (*the wise man*) will give his heart to resort early to the Lord, that made him: and he will pray in the sight of the most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding: and he will pour forth the words of his wisdom as showers: and in his prayer he will confess to the Lord. And he shall direct his counsel and his knowledge: and in his secrets shall he meditate. Ibid. 39—6 to 10. See 1. Peter. 4—7; Ephes. 5—15, 16, and Coloss. 4—5.

Wisdom a Blessing to its Possessor.

The wisdom of a discreet man is to understand his way. Prov. 14—8.

Wisdom shineth in the face of the wise. Ibid. 17—24. See Eccli. 21—16, and 27—12.

For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise; but to be wise unto sobriety. * * Be not wise in your own conceits. Rom. 12—3 and 16.

I would have you to be wise in good, and simple in evil. Ibid. 16—19.

If any man among you seem to be wise in this world, let him become a fool, that he may be wise. 1. Cor. 3—18. See verses 19 and 20.

Wisdom Enables its Possessor to Benefit his Neighbor in Word and Deed.

Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth. Prov. 27—11. See 10—8, and 12—15.

The wisdom of a man shineth in his countenance, and the most mighty will change his face. * * The heart of a wise man understandeth time and answer. Eccles. 8—1 and 5. See 2—14, and Prov. 17—24.

The words of the mouth of a wise man are grace. Eccles. 10—12.

By the tongue wisdom is discerned; and understanding, and knowledge, and learning, by the word of the wise, and steadfastness in the works of justice. Eccli. 4—29.

They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments. Ibid. 18—29.

A man wise in words shall make himself beloved. * * A wise man

shall advance himself with his words: and a prudent man shall please the great ones. * * Wisdom that is hid, and treasure that is not seen; what profit is there in them both? Better is he that hideth his folly, than the man that hideth his wisdom. Ibid. 20—13, 29 and 32, 33.

The mouth of the prudent is sought after in the church: and they will think upon his words in their hearts. Ibid. 21—20. See verse 16.

A wise man instructeth his own people: and the fruits of his understanding are faithful. Ibid. 37—26. See verses 27 and 29; also 41—17, 18.

Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom. James. 3—13. See 1. Cor. 1—4, 5.

Wisdom an Ornament to the Good.

Blessed is the man that findeth wisdom, and is rich in prudence. The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold: she is more precious than all riches: and all the things that are desired, are not to be compared with her. Prov. 3—13 to 15. See following verses.

If thou be wise, thou shalt be so to thyself. Ibid. 9—12. See whole Chapter.

Learning and wisdom excel in this, that they give life to him that possesseth them. Eccles. 7—13. See whole Chapter.

Send her (*wisdom*) out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee: for she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. Wisdom. 9—10, 11. See whole Chapter; also Chapter 7.

Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm. Eccli. 21—24. See 37—25 and 29.

Advantages of Wisdom.

He that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils. Prov. 1—33.

If wisdom shall enter into thy heart, and knowledge please thy soul: counsel shall keep thee, and prudence shall preserve thee, that thou mayst be delivered from the evil way, and from the man that speaketh perverse things. Ibid. 2—10 to 12. See 3—15 and 35.

Wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it. Ibid. 8—11.

A wise man is strong: and a knowing man stout and valiant. Ibid. 24—5. See Eccles. 7—12, 13 and 20.

If riches be desired in life, what is richer than wisdom, which maketh all things? * * For her sake I shall have glory among the multitude, and honour with the ancients though I be young: and I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty: and the faces of princes shall wonder at me. They shall wait for me, when I hold my peace; and they shall look upon me, when I speak: and if I talk much they shall lay their hands on their mouth. Moreover, by the means of her, I shall have immortality; and shall leave behind me an everlasting memory to them that come after me. Wisdom. 8—5 and 10 to 13.

The Wisdom of this World is Vanity and Foolishness.

My foolish people have not known me: they are foolish and senseless children: they are wise to do evils, but to do good they have no knowledge. Jerem. 4—22. See Job. 5—13; Prov. 3—7, and Isa. 44—24, 25.

Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise: and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? 1. Cor. 1—17 to 20. See Rom. 11—25, and 12—3 and 16.

My speech, and my preaching, was not in the persuasive words of human wisdom, but in the showing of the spirit and power: that your faith might not stand on the wisdom of men, but on the power of God. Howbeit, we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, who are destroyed: but we speak the wisdom of God in a mystery which is hidden, which God predestinated before the world, unto our glory, which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory. 1. Cor. 2—4 to 8.

Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. And again: The Lord knoweth the thoughts of the wise, that they are vain. Ibid. 3—18 to 20. See 2. Cor. 1—12.

Wordly Wisdom Provokes God.

Better is a man that hath less wisdom, and wanteth understanding, with the fear *of God*, than he that aboundeth in understanding, and transgresseth the law of the most High. Eccli. 19—21.

Wo to you that are wise in your own eyes, and prudent in your own conceits. Isa. 5—21. See 29—10 and 14; 40—23, and Abdias. verse 8.

Thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. Isa. 47—10.

How do you say: We are wise, and the law of the Lord is with us? Indeed, the lying pen of the scribes hath wrought falsehood. The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them. Jerem. 8—8, 9. See 49—7; Ezech. 28—4, 5; Rom. 12—16, and 1. Cor. 1—19.

Worldly Wisdom Multiplies Sin.

Professing themselves to be wise, they became fools. Rom. 2—12. See Eccli. 19—19, 20, and Jerem. 4—22.

The wisdom of the flesh is death: but the wisdom of the spirit is life and peace. The wisdom of the flesh is an enemy to God: For it is not subject to the law of God, neither can it be. Rom. 8—6, 7. See 1. Cor. 8—1, 2.

Wordly Wisdom Injurious to Neighbor.

The children of this world are wiser in their generation than the children of light. Luke. 16—8. See 2. Kings. 16—21.

If you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth. For this is not wisdom, descending from above; but earthly, sensual, diabolical. James. 3—14, 15.

Worldly Wisdom a Reproach to its Possessor.

Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him. Prov. 26—12. See 28—11.

He that is not wise in good, will not be taught. But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness. Eccli. 21—14, 15.

Every man is become foolish by *his* knowledge. Jerem. 51—17. See 1. Cor. 3—19, 20.

WIZARD.

(*See Incantation, and Magic.*)

WO.

Against Whom Wo is Pronounced.

Wo be to the nation that riseth up against my people: for the Lord Almighty will take revenge on them; in the day of judgment he will visit them. Judith. 16—20. See Num. 21—29; Eccles. 4—9, 10, and 10—16.

Wo to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. Wo to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him. Eccli. 2—14, 15. See verse 16; also 31—7, and 41—11.

Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards. Isa. 1—4. See verse 24; also 1. Kings. 4—8, and Prov. 23—29.

Wo to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth? * * Wo to you that draw iniquity with cords of vanity, and sin as the rope of a cart. Isa. 5—8 and 18. See verses 11 and 20 to 22; 3—9 and 11, and 6—5.

Wo to them that make wicked laws; and when they write, write injustice: to oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless. Ibid. 10—1, 2. See verse 5; also 17—12; 18—1, and 24—16.

Wo to you apostate children, saith the Lord, that you would take counsel, and not of me; and would begin a web, and not by my spirit, that you might add sin upon sin. Ibid. 30—1. See 28—1; 29—1 and 15; 31—1, and 33—1.

Wo to him that gainsayeth his Maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making; and thy work is without hands? Wo to him that saith to his father: Why begettest thou?

and to the woman: Why dost thou bring forth? Ibid. 45—9, 10. See Jerem. 4—31, and 10—19.

I have seen thy adulteries, and thy neighing, the wickedness of thy fornication, and thy abominations, upon the hills in the field. Wo to thee, Jerusalem, wilt thou not be made clean after me? how long yet? Jerem. 13—27. See 15—10.

Wo to him that buildeth up his house by injustice, and his chambers not n judgment: that will oppress his friend without cause, and will not pay him his wages. Ibid. 22—13. See verse 18; also 30—7; 48—1; Ezech. 6—11, and 13—3, 18.

Wo to the pastors, that destroy and tear the sheep of my pasture, saith the Lord. Jerem. 23—1. See Ezech. 16—23, 24; 24—9, and 30—2, 3.

Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Wo to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds? You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed. Ezech. 34—2, 3. See Osee. 7—13; Joel. 1—15, and Amos. 5—18.

Wo to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria; ye great men, heads of the people, that go with state into the house of Israel. Amos. 6—1. See Micheas. 2—2; 7—1, and Nahum. 3—1.

Wo to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee; and they be stirred up that shall tear thee: and thou shalt be a spoil to them? Habac. 2—6, 7. See verses 12, 15 and 19; Sophon. 2—5; 3—1, 2, and 1. Mach. 2—7.

Wo to thee, Corozain, wo to thee, Bethsaida: for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sackcloth and ashes. Matth. 11—21. See Luke. 10—13.

It must needs be that scandals come: nevertheless wo to that man by whom the scandal cometh. Matth. 18—7. See Ibid. 18—26,27; Mark. 14—21, and Luke. 22—22.

But wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that laugh now: for you shall mourn and weep. Wo *to you* when men shall bless you: for according to these things did their fathers to the false prophets. Luke. 6—24 to 26. See Matth. 23—13; 24—19; Mark. 13—17, and Luke. 21—23.

But wo to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God: Now these things you ought to have done, and not to leave those undone. Wo to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place. Wo to you, because you are as sepulchres that appear not, and men that walk over them are not aware. Luke. 11—42 to 46. See 17—1; 1. Cor. 9—16; Jude. verse 11; Apocal. 8—13; 9—12; 11—14; 12—12, and 18—10, 16.

WOMAN.

The Good Woman Honors God.

Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Prov. 31—30.

As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman. Eccli. 26—24.

The Good Woman Assiduous in her Attention to Household Duties.

He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. Prov. 18—22.

As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house. Ibid. 26—21. See verse 19; also 22—4.

He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest. Ibid. 36—26. See Titus. 2—4, 5.

The Good Woman Edifying in Word.

Thy lips, my spouse, are as a dropping honey-comb: honey and milk are under thy tongue. Canticle of Canticles. 4—11.

Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the law saith. But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church. 1. Cor. 14—34, 35. See 1. Tim. 2—11 to 15.

The Good Woman Edifying in Carriage and Deportment.

A holy and shamefaced woman is grace upon grace. * * As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman. Eccli. 26—19 and 23. See Prov. 11—6.

Children, and the building of a city shall establish a name: but a blameless wife shall be accounted above them both. Eccli. 40—19.

The unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband. 1. Cor. 7—14. See 11—7 to 10 and 13 to 15; 1. Tim. 2—9, 10, and 1. Peter. 3—3.

Faith of Women.

Ruth said to Noemi: Thy people *shall be* my people, and thy God my God. Ruth. 1—16. See 2—12.

The Woman of Sarephta had faith in the words of Elias. 3. Kings. 17—14.

For faith of the mother of the Machabees, see 2. Mach. 7—23 and following verses.

Jesus answering, said to her (*the woman of Chanaan*): O woman, great is thy faith: be it done to thee as thou wilt. Matth. 15—28.

We read that many men were incredulous as to the resurrection of our Lord, but have no record of any such doubt on the part of women. Christ appeared first to a woman, Mary Magdalene, who announced his resurrection to the disciples. Matth. 28—17, and Mark. 16—9.

Women were more ready than men to believe in the Incarnation. See example of Zachary, Luke. 1—20, *and of Elizabeth,* Ibid. 1—43.

Mary said to the Angel: Behold the handmaid of the Lord: be it done to me according to thy word. Ibid. 1—38. See 2—38.

Jesus said to Mary Magdalene: Thy faith hath made thee safe: go in peace. Ibid. 7—50. See 8—48; Matth. 19—21, 22, and Mark. 5—28, 34.

For faith of the Samaritan woman, see John. 4—25, 41.

Martha said to Christ: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world. Ibid. 11—27. See Matth. 16—16; Acts. 16—14, 15; Hebr. 11—31: Josue. 2—3, and James. 2—25.

Piety and Compassion of Women.

She (*Rebecca*) answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink. And when he (*Abraham's servant*) had drunk, she said: I will draw water for thy camels also, till they all drink. Gen. 24—18, 19. See Exod. 1—17; 2—6; Josue. Chapter 2: 2. Kings. 17—19; 3 Kings. 3—26; 17—9, and 4. Kings. 5—10.

Josaba the daughter of king Joram, sister of Ochozias, took Joas the son of Ochozias, and stole him from among the king's sons that were slain, out of the bed-chamber with his nurse; and hid him from the face of Athalia: so that he was not slain. 3. Kings. 11—2.

Esther exposed herself to great danger in behalf of her people. See Esther. Chapter 5.

The woman of Chanaan regarded her daughter's wretchedness as her own. Matth. 15—22. See 28—1; Mark. 16—2; Luke. 23—55, 56, and 1. John. 20—1.

Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him (*Christ*) of their substance. Luke. 8—3. See 10—38; 11—27, and 21—2.

There followed him a great multitude of people and of women; who bewailed and lamented him. Ibid. 23—27.

For compassion of the Blessed Virgin, see John. 2—3.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. Ibid. 19—25. See 12—2, and Acts. 9—36.

Mary, the mother of John, was a pious, compassionate and hospitable woman. Acts. 12—12. See 16—15.

Wisdom of Women.

Sara rightly thought Ismael an unworthy playmate for Isaac. Hence the Lord said to Abraham: In all that Sara hath said to thee, hearken to her voice. Gen. 21—12. See 27—5 and 42; also Judges. 2—4.

Debbora judged the people, and taught Barac what he was to do in order to effect the liberation of the Israelites. Judges. 4—4 to 6. See 1. Kings. 23—25; 2. Kings. 14—2; 20—16, 22, and 3. Kings. 1—15 and following verses.

And the queen of Saba, having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions. 3. Kings. 10—1. See 2. Paral. 9—1.

Esther displayed great wisdom and sagacity in the time which she selected for presenting her petition to king Assuerus. Esther. 7—2. See Judith. Chapter 8.

Fortitude of Women.

Barac said to her (*Debbora*): If thou wilt come with me, I will go: if thou

will not come with me, I will not go. She said to him: I will go indeed with thee; but at this time the victory shall not be attributed to thee, becouse Sisara shall be delivered into the hand of a woman. Judges. 4—8, 9. See Ruth. 3—11.

Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to-morrow thou wilt die: she let him down through a window. 1. Kings. 19—11. See 25—18.

Now the mother *(of the Machabees)* was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God. 2. Mach. 7—20.

Deceitfulness and Cunning of Women.

Eve deceived Adam. Gen. 3—6.

For cunning practised by the daughters of Lot, see Ibid. 19—31.

The little skins of the kids she *(Rebecca)* put about his *(Jacob's)* hands, and covered the bare of his neck. Ibid. 27—16. See 31—34, 35; 38—13; 39—16; Exod. 1—19; Num. 25—1, 2, and Josue. 2—5.

Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent. * * So Jahel, Haber's wife, took a nail of the tent, taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died. Judges. 4—18 and 21. See 14—16; 16—16, and 1. Kings. 19—12, 13.

A certain boy saw them, and told Absalom: but they making haste went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it. And a woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley: and so the thing was not known. 2. Kings. 17—18, 19. See Chapter 14; 3. Kings. 3—20, and Judith. Chapters 10 and 11.

Herodias cunningly brought about the decapitation of John the Baptist. Matth. 14—8, and Mark. 6—20, 27. See Acts. 5—1 and following verses.

Insatiate Desire and Concupiscence of Women.

The woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat. Gen. 3—6.

Sara, though otherwise good, evinced a culpable desire for children in her words to Abraham: Go in unto my handmaid, it may be I may have children of her at least. Ibid. 16—2. See 19—31 and following verses.

Rachel, seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die. Ibid. 30—1.

Joseph's mistress did not wait to be solicited by him, but herself incited him to sin. Ibid. 39—7, 12.

Athalia, the mother of Ochozias, impelled by her lust for rule, slew all the royal seed. 4. Kings. 11—1, 2. See 2. Paral. 22—10, 11; Tob. 10—7, and 11—5.

She (*Esther*) answered: If it please the king, let it be granted to the Jews, to do to-morrow in Susan as they have done to-day, and that the ten sons of Aman may be hanged upon gibbets. Esther. 9—13.

Then came to him the mother of the sons of Zebedee with her sons, worshipping, and desiring something of him. And he said to her: What wilt thou? She said to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. Matth. 20—20, 21. See Acts. 12, 13, 14.

The Foolish Prattle of Women.

We do not read that Eve spoke either with God or with Adam before her fatal conversation with the serpent. Gen. 3—2.

Sara foolishly laughed at the promise made by the Angel, and afterwards as foolishly denied that she had laughed. Ibid. 18—12 and following verses. See 30—1; Judges. 14—17, and 16—18.

David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to-day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked. 2. Kings. 6—20. See Tob. 2—22.

When she (*Sara*) reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands. Wilt thou kill me also, as thou hast already killed seven husbands? Tob. 3—9, 10. See Esther. 5—14.

His wife said to him (*Job*): Dost thou still continue in thy simplicity? bless God and die. And he said to her: Thou hast spoken like one of the foolish women. Job. 2—9, 10. See Matth. 20—21.

Examples of Sterile Women made Fruitful.

Sara, the wife of Abraham, Gen. 16—1, and 21—2: *Rebecca, the wife of Isaac,* Ibid. 25—21: *Rachel, the wife of Jacob,* Ibid. 30—1 and 22, 23: *the mother of Samson,* Judges. 13—2, 3 and 24: *Anna, the mother of Samuel,* 1. Kings. 1—2, 5, 6 and 20: *Elizabeth, the mother of John the Baptist,* Luke. 1—7, 24 and 57.

The Bad Woman Despises God.

That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words: and forsaketh the guide of her youth, and hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell. Prov. 2—16 to 18.

One man among a thousand I have found: a woman among them all I have not found. Eccles. 7—29. See Eccli. 10—22.

From the woman came the beginning of sin; and by her we all died. Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad. If she walk not at thy hand, she will confound thee in the sight of thy enemies. Eccli. 25—33 to 35. See Jerem. 44—25.

The Bad Woman an Affliction to her Husband.

It is better to sit in a corner of the housetop, than with a brawling wom-

an, and in a common house. * * It is better to dwell in a wilderness than with a quarrelsome and passionate woman. Ibid. 21—9 and 19. See 18—22.

Roofs dropping through in a cold day, and a contentious woman, are alike. He that retaineth her, *is* as he that would hold the wind, and shall call in the oil of his right hand. Ibid. 27—15, 16. See 19—1, 13, and Eccli. 22—5.

The sadness of the heart is every plague: and the wickedness of a woman is all evil. And a man will choose any plague, but the plague of the heart; and any wickedness, but the wickedness of a woman. * * There is no head worse than the head of a serpent: and there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear, and showeth it like sackcloth. In the midst of her neighbours, her husband groaned; and hearing he sighed a little. All malice is short to the malice of a woman: let the lot of sinners fall upon her. As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man. * * A woman's anger, and impudence, and confusion is great. A woman, if she have superiority, is contrary to her husband. A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart. Feeble hands, and disjointed knees, a woman that doth not make her husband happy. Eccli. 25—17 to 19, 22 to 27 and 29 to 32.

A jealous woman is the grief and mourning of the heart. With a jealous woman is a scourge of the tongue which communicateth with all. As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion. Ibid. 26—8 to 10.

The Bad Woman Incites by the Boldness of her Address.

(*See also Fornication.*)

Mind not the deceit of a woman. For the lips of a harlot are like a honey comb dropping: and her throat is smoother than oil. But her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down into death; and her steps go in as far as hell. They walk not by the path of life; her steps are wandering, and unaccountable. Now therefore, my son, hear me; and depart not from the words of my mouth. Remove thy way far from her; and come not nigh the doors of her house. Prov. 5—2 to 8.

Now therefore, my son, hear me, and attend to the words of my mouth. Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. For she hath cast down many wounded, and the strongest have been slain by her. Her house is the way to hell, reaching even to the inner chambers of death. Ibid. 7—24 to 27. See verses 4, 5 and 21 to 23.

A foolish woman and clamorous, and full of allurements, and knowing nothing at all, sat at the door of her house, upon a seat, in a high place of the city, to call them that pass by the way, and go on their journey: he that is a little one, let him turn to me. And to the fool she said: Stolen waters are sweeter, and hidden bread *is* more pleasant. And he did not know that giants are there, and that her guests are in the depths of hell. Ibid. 9–13 to 18.

The Bad Woman Ruins Home.

A wise woman buildeth her house: but the foolish will pull down with her hands that also which is built. Prov. 14—1.

A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance. Ibid. 29—3.

The Bad Woman to be Avoided.

The commandment is a lamp,and the law a light,and reproofs of instruction are the way of life: that they may keep thee from the evil woman, and from the flattering tongue of the stranger. Let not thy heart covet her beauty; be not caught with her winks: for the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man. Prov. 6—23 to 26.

The mouth of a strange woman is a deep pit: he whom the Lord is angry with shall fall into it. Ibid. 22—14. See 31—3.

Wine and women make wise men fall off, and shall rebuke the prudent: and he that joineth himself to harlots,will be wicked. Rottenness and worms shall inherit him; and he shall be lifted up for a greater example; and his soul shall be taken away out of the number. Eccli. 19—2, 3. See 25—28; 1. Cor. 7-1, and 1. Tim. 5—11.

The Bad Woman to be Watched.

Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad. If she walk not at thy hand, she will confound thee in the sight of thy enemies. Eccli. 25—34, 35. See 7—28, and 9—2.

Sure keeping is good over a wicked wife. Ibid. 42—6. See Micheas. 7—5.

Superfluous Ornaments of Women.

Jezabel, hearing of his (*Jehu's*) coming in, painted her face with stibic stone, and adorned her head. 4. Kings. 9—30. See Gen. 38—14.

She (*Judith*) put off her the garments of widow-hood, and put on her the garments of joy, to give joy to the children of Israel. She anointed her face with ointment, and bound up her locks with a crown; she took a new robe to deceive him (*Holofernes*). Judith. 16—9, 10. See Esther. 2—15.

Behold,a woman meeteth him in harlot's attire,prepared to deceive souls; talkative and wandering. Prov. 7—10.

In that day the Lord will take away the ornaments of shoes, and little moons. And chains and necklaces, and bracelets, and bonnets, and bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear-rings, and rings, and jewels hanging on the forehead, and changes of apparel, and short cloaks, and fine linen, and crisping pins, and looking-glasses, and lawns, and head-bands, and fine veils. Isa. 3—18 to 23. See Eccli. 9—8; 1. Tim. 29, and 1. Peter. 3—3.

WORD.

Words to be Pondered, and not Lightly Spoken.

He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils. Prov. 13—3. See Psalm. 111—5, 6.

The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly. * * A man rejoiceth in the sentence of his mouth: and a word in due time is best. Prov. 15—2 and 23.

He that setteth bounds to his words, is knowing and wise. Ibid. 17—27. See 20—15.

He that keepeth his mouth and his tongue, keepeth his soul from distress. Ibid. 21- 23. See 25—11.

In many words shall be found folly. Eccles. 5—2. See 12—10.

A wise man will hold his peace till he see opportunity: but a blabber, and a fool, will regard no time. Eccli. 20—7. See verses 6, 13 and 29; also 23—7.

Make doors and bars to thy mouth. Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth. Ibid. 28—28, 29. See 32—18.

I say unto you. that every idle word that men shall speak, they shall render an account for it in the day of judgment. Matth. 12—36.

Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man. Coloss. 4—6. See James. 1—19.

The Word of God to be Continually kept before the Eyes.

The Lord' also said to Moses: Speak to the children of Israel, and thou shalt tell them, to make to themselves fringes in the corners of their garments, putting in them ribands of blue: that when they shall see them, they may remember all the commandments of the Lord. Num. 15—37 to 39. See Deut. 4—1, 2, 9 and 40.

And these words which I command thee this day, shall be in thy heart. * * Keep the precepts of the Lord thy God, and the testimonies and ceremonies, which he hath commanded thee. Deut. 6—6 and 17. See 7—11.

Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up. Thou shalt write them upon the posts and the doors of thy house. Ibid. 11—18 to 20.

Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night. Josue. 1—8. See Psalm. 1—2.

My son, forget not my law, and let thy heart keep my commandments. Prov. 3—1. See 4—1, 10 and 20.

My son, keep the commandments of thy father, and forsake not the law of thy mother. Bind them in thy heart continually, and put them about thy neck. When thou walkest, let them go with thee: when thou sleepest, let them keep thee: and when thou awakest, talk with them. Ibid. 6—20 to 22. See 7—1, 2.

Strict Adherence to the Word of the Lord Enjoined.

You shall not add to the word that I speak to you, neither shall you take away from it. Deut. 4—2.

Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left: but you shall walk in the way that the Lord your God hath commanded. Ibid. 5—32, 33.

The Lord shall make thee the head, and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them.

And turn not away from them neither to the right hand, nor to the left. Ibid. 28—13, 14. See following verses.

Observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left. Josue. 1—7. See 23—6.

Decline not to the right hand, nor to the left: turn away thy foot from evil. Prov. 4—27.

This is the way; walk ye in it; and go not aside, neither to the right hand nor to the left. Isa. 20—21.

All of God's Word has not been Committed to Writing.

The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. John. 14—26. See 20—30, and 21—25.

Brethren, stand *firm:* and hold the traditions which you have learned, whether by word or by our epistle. 2. Thess. 2—14. See 1. Cor. 11—34.

Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face. 2. John. verse 12.

I had many things to write unto thee: but I would not by ink and pen write to thee. But I hope speedily to see thee; and we will speak face to face. 3. John. verses 13, 14.

The Word of God to be not only Heard and Spoken, but also Believed and Fulfilled.

Aaron spoke all the words which the Lord had said to Moses: and he wrought all the signs before the people, and the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored. Exod. 4—30, 31. See Gen. 4—6.

Moses came and told the people all the words of the Lord, and *all* the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken. * * And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do: we will be obedient. Exod. 24—3 and 7.

Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work. * * Approach thou rather: and hear all things that the Lord our God shall say to thee: and thou shalt speak to us, and we will hear and will do them. Deut. 5—1 and 27.

These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it. Ibid. 6—1. See verse 3; also 8—1.

Moses said to Josue: When all Israel come together, to appear in the sight of the Lord thy God, in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing: and the people being all assembled together, both men and women, children and strangers, that are within thy gates; that hearing they may learn, and fear the Lord your God, and keep and fulfil all the words of this law. Ibid. 31—11, 12. See

Josue. 1—8; Judges. 3—20; 1. Kings. 3—9, 10; 2. Esdras. 8—3 and 9, and Job. 42—5.

The Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men: therefore behold, I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid. Isa. 29—13, 14.

Thus saith the Lord: Stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them; leave not out one word. If so be they will hearken and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings. Jerem. 26—2, 3.

They come to thee, as if a people were coming in: and my people sit before thee, and hear thy words,and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness. And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not. Ezech. 33—31, 32.

The word came to the king of Nineve: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. Jonas. 3—6. See verse 3; also Matth. 5—21 and following verses.

Whosoever heareth these my words, and doeth them, shall be likened to a wise man, who built his house upon a rock. Matth. 7—24. See verses 21 and 26.

This people honoureth me with their lips: but their heart is far from me. Ibid. 15—8. See Mark. 7—6.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. Matth. 28—19, 20. See Mark. 16—15; also Luke. 5—3 and 11.

Whosoever cometh to me, and heareth my words, and doeth them, I will show you to whom he is like. He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it: for it was founded on a rock. But he that heareth, and doeth not, is like to a man building his house upon the earth, without a foundation; against which the stream beat vehemently, and immediately it fell: and the ruin of that house was great. Luke. 6—47 to 49. See 10—39 and 43.

It came to pass, as he spoke these things, that a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it. Ibid. 11—27, 28. See 12—47; 19—47 48, and 21—37, 88.

If you know these things, you shall be blessed if you do them. John. 13—17. See Acts. 2—37, 38 and 41; also 4—4.

Then the twelve, calling together the multitude of the disciples, said: It is not fit that we should leave the word of God, and serve tables. Acts. 6—2. *Observe that the tables, to which reference is here made, were those of destitute widows. Preaching the word of God was, therefore, held preferable to the doing of works of mercy.*

The Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed. Ibid. 13—48. See 8—5,6 and 35; also 10—5, 6 and 44.

A certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to attend to the things which were spoken by Paul. Ibid. 16—14. See verse 15; also 14—1.

Now these were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so. And many indeed of them that believed, and of honourable women that were Gentiles, and men not a few. Ibid. 17—11, 12.

And when they (*the Athenians*) had heard of the resurrection of the dead, some indeed mocked: but others said: We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhered to him, and believed: among whom was also Dionysius the Areopagite,and a woman named Damaris,and others with them. Ibid. 17—32 to 34.

All who dwelt in Asia heard the word of the Lord, Jews and Gentiles. Ibid. 19—10.

Not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. 2—13. See Acts. 26—28, 29.

Be ye doers of the word,and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer; he shall be compared to a man beholding his natural countenance in a glass: for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. James. 1—22 to 25.

Contempt for the Word of God, and Punishment of such Contempt.

When the king (*Jeroboam*) had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. 3. Kings. 13—4. See 4. Kings. 17—14, 19; 2. Paral. 18—7, and 36—15.

I called, and you refused: I stretched out my hand; and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions. I also will laugh in your destruction; and will mock when that shall come to you which you feared. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon you; then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me: because they have hated instruction, and received not the fear of the Lord, nor consented to my counsel, but despised all my reproof. Prov. 1—24 to 30.

He that turneth away his ears from hearing the law, his prayer shall be an abomination. Ibid. 28—9. See Isa. 28—14, and 29—13.

You, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it: I will number you in the sword, and you shall all fall by slaughter: because I called, and you did not answer: I spoke, and you did not hear. Isa. 65—11, 12. See 30—9 and 12; 66—4, and Jerem. 2—5.

They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine. * * Thus saith the Lord the God of hosts: Because you have spoken this word: behold, I will make my words in thy mouth as fire, and this people as wood, and it shall devour them. * * Hear, O foolish people and without understanding: who have eyes, and see not: and ears, and hear not. Jerem. 5—12, 14 and 21. See 7—13; 16—9, and Chapter 19.

The Lord hath sent to you all his servants the prophets, rising early and sending, and you have not hearkened, nor inclined your ears to hear. Ibid. 25—4. See verse 7; also 35—15, and Ezech. 3—4 and 7.

Whosoever shall not receive you, nor hear your words, going forth out of that house, or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. Matth. 10—14, 15. See Luke. 10—10, 11.

Then he began to upbraid the cities, wherein were done the most of his mighty works, because they had not done penance. Matth. 11—20.

They (*the Jews*) contradicting and blaspheming, shaking his garments, he (*Paul*) said to them: Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles. Acts. 18—6. See 13—45.

When they had known God, they have not glorified him as God, nor gave thanks: but became vain in their thoughts, and their foolish heart was darkened. Rom. 1—21.

The Word of God Remains Forever.

God is not as a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil? Num. 23—19.

The destruction of Ninive is at hand: for the word of the Lord must be fulfilled. Tob. 14—6.

The counsel of the Lord standeth for ever: the thoughts of his heart to all generations. Psalm. 32—11.

The truth of the Lord remaineth for ever. Psalm. 116—2.

For ever, O Lord, thy word standeth firm in heaven: thy truth unto all generations. Psalm. 118—89, 90.

The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever. Isa. 40—8.

Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke; and the earth shall be worn away like a garment; and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail. Ibid. 51—6. See 54—10.

Amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled. Matth. 5—18.

Heaven and earth shall pass away; but my words shall not pass away. Ibid. 24—35. See Mark. 13—31, and Luke. 21—33.

It is easier for heaven and earth to pass, than for one tittle of the law to fail. Luke. 16—17. See 1. Peter. 1—25.

Power and Efficacy of God's Word.

God said: Be light made. And light was made. Gen. 1—3. See whole Chapter.

And I said: Hitherto thou shalt come, and shalt go no further: and here thou shalt break thy swelling waves. Job. 38—11.

He spoke, and they were made: he commanded, and they were created. Psalm. 32—9. See Psalm. 148—5, and Judith. 16—17.

My counsel shall stand: and all my will shall be done. Isa. 46—10. See 55—11.

Jesus said to the centurion: Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. Matth. 8—13. See verse 26.

With authority he commandeth even the unclean spirits, and they obey him. Mark. 1—27.

And, stretching forth *his* hand, he (*Jesus*) touched him, saying: I will: be thou cleansed. And immediately the leprosy departed from him. * * But that you may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay. Luke. 5—13 and 24, 25. See Matth. 8—3; 9—6; Mark. 1—41, and 2—11.

They came and awakened him, saying: Master, we perish. But he, arising, rebuked the wind, and the raging of the water: and it ceased, and there was a calm. Luke. 8—24. See 7—14; 8—54; Matth. 8—26; Mark. 4—39; 5—41, and John. 11—43.

The Word of God is the Food of the Soul.

Not in bread alone doth man live; but in every word that proceedeth from the mouth of God. Deut. 8—3. See Matth. 4—4, and Luke 4—4.

It is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee. Wisdom. 16—26. See verse 12.

Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts. Jerem. 15—16.

Son of man, thy belly shall eat, and thy bowels shall be filled with this book which I give thee. And I did eat it: and it was sweet as honey in my mouth. Ezech. 3—3. See Apocal. 10—9, 10.

WORK.

There are Works Perfectly Good.

In all these things Job sinned not by his lips nor spoke he any foolish thing against God. Job. 1—22. See 4. Kings. 20—3.

Be ye angry, and sin not. Psalm. 4—5. See Ephes. 4—26.

The Lord will reward me according to my justice; and will repay me according to the cleanness of my hands: because I have kept the ways of the Lord; and have not done wickedly against my God. For all his judgments are in my sight: and his justices I have not put away from me. And I shall be spotless with him: and shall keep myself from my iniquity. Psalm. 17—21 to 24. See 2. Kings. 22—21 and following verses.

I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. Isa. 38—3. See 1—16, 17, and 4. Kings. 20—3.

For in many things (*but not in all*) we all offend. James. 3—2. See 2. Peter. 1—10, and 1. John. 3—6. See also under LAW, *examples of those who have fulfilled the law.*

Every one that is born of God, doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God. 1. John. 3—9. See 5—18.

Good Works Commended.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Matth. 5—16. See 3—10, and Luke. 3—9.

Every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit. Matth. 7—17, 18. See 12—33, and Luke. 6—43.

We are his workmanship, created in Christ Jesus in good works; which God hath prepared, that we should walk in them. Ephes. 2—10. See 1. Tim. 6—18.

It is a faithful saying: and of these things I will have thee to affirm earnestly: that they who believe in God may be careful to excel in good works. * * And let our men also learn to excel in good works for necessary uses: that they be not unfruitful. Titus. 3—8 and 14. See 2—14.

We desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end: that you become not slothful, but followers of them, who through faith and patience shall inherit the promises. Hebr. 6—11, 12.

Let us consider one another to provoke unto charity and to good works. Ibid. 10—24.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation. 1. Peter. 2—11, 12. See Chapter 1.

Good Works Necessary to Salvation.

If you forgive men their offences, your heavenly Father will also forgive you your offences. But if you will not forgive men, neither will your Father forgive you your sins. Matth. 6—14, 15. See 18—35; Eccli. 28—1, and Mark. 11—25.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven. Matth. 7—21. See Luke. 6—46.

If thou wilt enter into life, keep the commandments. Matth. 19—17.

Then shall he say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me. Then shall they also answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not

minister to thee? Then he shall answer them, saying: Amen I say to you, as you did it not to one of these least ones, neither did you do it to me. And these shall go into everlasting punishment; but the just, into life everlasting. Ibid. 25—41 to 46.

A certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him: Thou hast answered right: This do, and thou shalt live. Luke. 10—25 to 28.

Unless you do penance, you shall all likewise perish. Ibid. 13—5. See verse 30.

If you know these things, you shall be blessed if you do them. John. 13—17.

You are my friends, if you do the things that I command you. Ibid. 15—14.

If you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. Rom. 8—13.

My dearly beloved, (as you have always obeyed not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling. Philip. 2—12.

A faithful saying: For if we be dead with him, we shall live also with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us. 2. Tim. 2—11, 12.

Patience is necessary for you; that, doing the will of God, you may receive the promise. Hebr. 10—36.

What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? James. 2—14.

Reward of Good Works.

(*See also Fruit, and Reward.*)

The Lord will reward me according to my justice: and according to the cleanness of my hands he will render to me. Because I have kept the ways of the Lord, and have not wickedly departed from my God. 2. Kings. 22—21, 22. See Psalm. 17—21.

Because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works. 2. Paral. 12—12.

And Jehu the son of Hanani the seer met him (*Josaphat*), and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord; and therefore thou didst deserve indeed the wrath of the Lord: but good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers. Ibid. 19—1 to 3.

By the fruit of his own mouth shall a man be filled with good things: and according to the works of his hands it shall be repaid him. Prov. 12—14. See Eccli. 14—20, 21.

All mercy shall make a place for every man, according to the merit of his works. Eccli. 16—15. See Eccles. 3—12.

They shall deliver their own souls by their justice, saith the Lord of hosts. Ezech. 14—14. See Chapter 20.

Thy Father, who seeth in secret, will reward thee. Matth. 6—6. See 20—8.

The Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. Ibid. 16—27. See 25—34 to 40.

The hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. John. 5—28, 29.

I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain. Ibid. 15—16.

We know that to them that love God, all things work together unto good. Rom. 8—28. See 2—5 to 10.

Owe no man any thing, but that you love one another: for he that loveth his neighbour hath fulfilled the law. Ibid. 13—8.

Be ye steadfast, and unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. 1. Cor. 15—58. See 3—8.

We must all appear before the judgment-seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. 2. Cor. 5—10. See 9—6.

What things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. Galat. 6—8.

Whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond or free. Ephes. 6—8.

He also that striveth for the mastery, is not crowned, except he strive lawfully. 2. Tim. 2—5.

I have fought a good fight; I have finished my course; I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day. Ibid. 4—8. See Apocal. 14—13.

God is not unjust, that he should forget your work, and the love which you have shown in his name. Hebr. 6—10.

Do not, therefore, lose your confidence which hath a great reward. Ibid. 10—35. See 11—26.

Do not forget to do good, and to impart: for by such sacrifices God's favour is obtained. Ibid. 13—16.

Blessed is the man than endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. James. 1—12.

Do you see that by works a man is justified, and not by faith only? Ibid. 2—24.

Evil Works Displease God, and Merit Punishment.

The Lord said to Adam: Who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? Gen. 3—11.

If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? Ibid. 4—7.

God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth. Ibid. 6—5, 6. See 7—4.

Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. Ibid. 9—6. See Matth. 26—52, and Apocal. 13—10.

The Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries. Gen. 11—8, 9.

The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. Ibid. 17—14.

And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous. Ibid. 18—20. See 19—11, 24, 26, and 20—3.

And they (*Joseph's brethren*) talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us. Ibid. 42—21. See 44—16.

The cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians. *And the Lord liberated the Israelites from the bondage of Egypt, while chastising their oppressors.* Exod. 3—9. See Chapters 7 to 12.

Then standing in the gate of the camp, he (*Moses*) said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him: and he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men. Ibid. 32—26 to 28. See verse 33; also Deut. 10—2.

Good Works are Agreeable to God, and Merit Recompense.

Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel and to his offerings. * * If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? Gen. 4—4 and 7. See Hebr. 11—4.

He (*Henoch*) walked with God, and was seen no more: because God took him Gen. 5—24. See Eccli. 44—16, and Hebr. 11—5.

Noe found grace before the Lord.—Noe was a just and perfect man in his generation, he walked with God. Gen. 6—8, 9. See Eccli. 44—17.

Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth.

therefore I will no more destroy every living soul as I have done. Gen. 8—20, 21.

By my own self have I sworn, saith the Lord: because thou (*Abraham*) hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Ibid. 22—15 to 18. See Exod. 1—20.

I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws. Gen. 26—4, 5. See 12—2, 3.

If thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. Exod. 23—22. See Deut. 7—12 and following verses.

Do not defile your souls, nor touch aught thereof, lest you be unclean. For I am the Lord your God: be holy, because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth. For I am the Lord, who brought you out of the land of Egypt, that I might be your God. Levit. 11—43 to 45.

Desire of Reward a Proper Motive for Doing Good Works.

I have inclined my heart to do thy justifications for ever, for the reward. Psalm. 118—112.

Rejoice, and be exceeding glad: because your reward is very great in heaven. Matth. 5—12. See Luke. 6—23.

Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Coloss. 3—23, 24.

There is laid up for me a crown of justice, which the Lord the just judge will render to me at that day; and not to me only, but to them also, who love his coming. 2. Tim. 4—8.

By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time, esteeming the reproach of Christ greater riches than the treasures of the Egyptians: for he looked unto the reward. Hebr. 11—24 to 26.

The Fear of Hell a Proper Motive for the Doing of Good Works.

The fear of the Lord is the beginning of wisdom. Psalm. 110—10. See Prov. 1—7; 9—10, and Eccli. 1—16.

Pierce thou my flesh with thy fear: for I am afraid of thy judgments. Psalm. 118—120.

Fear not those that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell. Matth. 10—28.

Fear the Lord, and give him honour; because the hour of his judgment is come. Apocal. 14—7.

Good Works Appease God.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Jerem. 7—3.

Amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil that he hath spoken against you. Ibid. 26—13. See 3. John. verse 11.

Good Works Edify our Neighbor.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Matth. 5—16. See 1. Peter. 2—12.

I was unknown by face to the churches of Judea, which were in Christ: but they had heard only: He, that persecuted us in times past, doth now preach the faith which once he impugned: and they glorified God in me. Galat. 1—22 to 24.

Works of Supererogation Counselled.

Speaking of voluntary chastity, Christ said: All receive not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive *it*, let him receive *it*. Matth. 19—11, 12.

Now concerning the things, whereof you wrote to me: It is good for a man not to touch a woman. * * I would that all men were even as myself.—I say to the unmarried and to the widows: It is good for them if they so continue, even as I. * * Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. * * Both he that giveth his virgin in marriage, doeth well: and he that giveth her not, doeth better. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord. But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the Spirit of God. 1. Cor. 7—1, 7, 8, 25 and 38 to 40.

Referring to voluntary poverty, Christ said: If thou wilt be perfect, go, sell what thou hast, and give to the poor: and thou shalt have treasure in heaven: and come, follow me. Matth. 19—21. *That this was intended as a counsel, not as a command, is evident from Christ's words:* If thou wilt enter into life, keep the commandments. Ibid. 19—17. See verse 29.

Works of Mortification.

David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. 2. Kings. 12—16. See 3. Kings. 21—27 and following verses; also Jonas. 3—5 and following verses.

Therefore I reprehend myself, and do penance in dust and ashes. Job. 42—6.

Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. Joel. 2—12.

I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate. 1. Cor. 9—27.

Mortify, therefore, your members, which are upon the earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols. Coloss. 3—5.

Commemoration of Good Works.

I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. 4. Kings. 20—3. See Psalm. 17—21, 22, and Isa. 38—3.

O Lord, remember David, and all his meekness. Psalm. 131—1.

WORLD.

The World to be Despised.

Be not conformed to this world. Rom. 12—12.

God forbid that I should glory, but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. Galat. 6—14.

Mind the things that are above, not the things that are on the earth. Coloss. 3—2.

Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him. 1. John. 2—15.

Love of the World Allures from God.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying? Psalm. 4—3.

Thou hast hated them that regard vanities, to no purpose. Psalm. 30—7.

God hath scattered the bones of them that please men: they have been confounded, because God hath despised them. Psalm. 52—6.

Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke; and the earth shall be worn away like a garment; and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail. Isa. 51—6.

Wo *to you* when men shall bless you: for according to these things did their fathers to the false prophets. Luke. 6—26.

I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him. John. 14—16, 17.

If the world hate you; know ye that it hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ibid. 15—18, 19.

No man, being a soldier to God, entangleth himself with worldly business; that he may please him to whom he hath engaged himself. 2. Tim. 2—4.

Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God. James. 4—4. See 1. Cor. 7—31, and 2. Peter. 1—3, 4.

Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him. 1. John. 2—15. See following verses; also 3—1 and 13, and 5—4, 5.

(See also Adoration, and Ceremony.)

Worship of God, Internal and External.

It came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel and to his offerings. Gen. 4—3, 4. See 8—20, 21; also Chapter 22.

Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever? Deut. 5—29. See 6—5.

And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul? Ibid. 10—12. See 11—13.

This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul. Ibid. 26—16. See 28—47, 48.

The Lord thy God will circumcise thy heart, and the heart of thy seed; that thou mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live. Ibid. 30—6. See verse 2; also Josue. 22—5, and 1. Kings. 12—20.

With all thy soul fear the Lord; and reverence his priests. Eccli. 7—31. See Isa. 29—13.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. Matth. 22—37. See 15—8; Mark. 7—6, and 12—30.

The true adorer shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. John. 4—23.

YOUTH.

(See Adolescence.)

ZEAL.

(See also Anger.)

Zeal, as Signifying Earnestness in the Effort to Attain or Practice Virtue.

Be zealous for the better gifts. 1. Cor. 12—31.

Follow after charity; be zealous for spiritual gifts. Ibid. 14—1. See verses 12 and 39.

Your emulation hath provoked a great many. 2. Cor. 9—2. See 11—2.

Be zealous for that which is good in a good thing always. Galat. 4—18. See verse 17.

Who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a people acceptable, pursuing good works. Titus. 2—14.

God's Zeal and Jealousy.

The Lord said to Moses: Phinees the son of Eleazar the son of Aaron the priest hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal. Num. 25—10, 11. See Deut. 29—20.

Out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion: the zeal of the Lord of hosts shall do this. 4. Kings. 19—31. See Isa. 37—32.

How long, O Lord, wilt thou be angry for ever; shall thy zeal be kindled like a fire? Psalm. 78—5.

His empire shall be multiplied; and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this. Isa. 9—7.

The Lord shall go forth as a mighty man: as a man of war, shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies. Ibid. 42—13.

He put on justice as a breast-plate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak. Ibid. 59—17. See Wisdom. 5—18.

I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I shall have accomplished my indignation in them. Ezech. 5—13. See 15—28; 23—25; 36—5, 6, and 38—19.

My indignation shall rest in thee; and my jealousy shall depart from thee; and I will cease and be angry no more. Ibid. 16—42. See 39—25.

Neither shall their silver, and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy; for he shall make even a speedy destruction of all them that dwell in the land. Sophon. 1—18. See 3—8.

Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy; and with a great indignation have I been jealous for her. Zach. 8—2.

Examples of Righteous Zeal and Jealousy.

And when he (*Moses*) came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount. * * Then standing in the gate of the camp he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him: and he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour. Exod. 32—19 and 26, 27. See Gen. 34—13.

And behold, one of the children of Israel went in before his brethren to

a harlot of Madian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle. And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the multitude; and taking a dagger, went in after the Israelite into the brothel-house, and thrust both of them through. Num. 25—6 to 8. See verses 11 to 13; also Josue. 7—24 and following verses.

And when the children of Israel had heard of it, and certain messengers had brought them an account that the children of Ruben, and of Gad, and the half tribe of Manasses had built an altar in the land of Chanaan, upon the banks of the Jordan, over-against the children of Israel: they all assembled in Silo, to go up and fight against them. Josue. 22—11, 12. See Judges. Chapters 19 and 20.

And Samuel said: Bring hither to me Agag the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner? And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal. 1. Kings. 15—32, 33.

Elias said to them: Take the prophets of Baal; and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there. 3. Kings. 18—40.

And when he was come thither, he abode in a cave: and behold, the word of the Lord *came* unto him: and he said to him: What doest thou here, Elias? And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars; they have slain thy prophets with the sword; and I alone am left; and they seek my life to take it away. Ibid. 19—9, 10. See 20—42, and 1. Kings. 11—6.

Jehu, king of Israel, his wickedness notwithstanding, is commended for the zeal displayed by him in the destruction of the house of Achab of and the prophets of Baal. 4. Kings. 10—11 to 32.

He (*Ezechias*) destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan. Ibid. 18—4. See 23—6 to 26.

The Spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord, which will not be for your good, and have forsaken the Lord, to make him forsake you? And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord. 2. Paral. 24—20, 21.

And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard: and I sat down mourning. And there were assembled to me all that feared the God of Israel, because of the transgression of those, that were come from the captivity: and I sat sorrowful, until the evening sacrifice. And at the evening sacrifice I rose up from my affliction: and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God. 1. Esdras. 9—3 to 5.

And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves. 2. Esdras. 13—25. See following verses.

The zeal of thy house hath eaten me up. Psalm. 68—10.

Now as he (*Mathathias*) left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. And Mathathias saw, and was grieved: and his reins trembled; and his wrath was kindled according to the judgment of the law: and running upon him he slew him upon the altar: moreover, the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar; and shewed zeal for the law, as Phinees did by Zamri the son of Salomi. And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me. So he and his sons fled into the mountains, and left all that they had in the city. 1. Mach. 2—23 to 28. See verses 54 and 58; also 2. Mach. 3—4, 5.

John the Baptist was burning with zeal, when he said to the Pharisees: Ye brood of vipers, who hath showed you to flee from the wrath to come? Matth. 3—7. See 23—33, and Luke. 3—7.

Herod had apprehended John, and bound him, and put him in prison, because of Herodias, his brother's wife. For John said to him: It is not lawful for thee to have her. Matth. 14—3, 4. See Mark. 6—18, and Luke. 3—19.

And Jesus went into the temple of God, and cast out all who were selling and buying in the temple; and overthrew the tables of the money-changers, and the chairs of them that sold doves. Matth. 21—12. See Mark. 11—15; Luke. 19—45, and John. 2—15.

Our Lord was inflamed with zeal against the Scribes and Pharisees. See Matth. 23—13 to 30, and Luke. 11—42 to 53.

And his disciples remembered that it was written: The zeal of thy house hath eaten me up. John. 2—17. See 8—44, and Acts. 5—3, 4 and 9.

Stephen, in his zeal, rebuked the Jews, saying: With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also. Which of the prophets have not your fathers persecuted? And they have slain these who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers: who have received the law by the disposition of Angels, and have not kept it. Acts. 7—51 to 53. See 13—10, 11, and 17—16.

I am jealous of you with the jealousy of God. 2. Cor. 11—2. See Philip. 3—2, and Galat. Chapter 4.

Examples of Indiscreet Zeal.

When they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp. Forthwith Josue the son of Nun, the minister of Moses, and chosen out of many, said: My lord Moses, forbid them. But he said: Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them his spirit. Num. 11—27 to 29.

Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head. And the king said: What have I to do with you, ye sons of Sarvia? Let him alone, and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so? 2. Kings. 16—9, 10.

The sons of the prophets at Jericho, who were over-against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground, and they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley. 4. Kings. 2—15, 16.

Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee. Matth. 16—22. See 23—16 and following verses; also Mark. 8—32, 33.

It came to pass again as the Lord walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn. And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful? Mark. 2—23, 24. See Matth. 12—2, and Luke. 6—1.

There assembled together unto him the Pharisees, and some of the Scribes, coming from Jerusalem. And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. Mark. 7—1, 2. See whole Chapter; also Luke. 11—38.

They brought to him young children, that he might touch them. And the disciples rebuked them that brought them. And when Jesus saw it, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Mark. 10—13, 14. See Matth. 19—13, 14, and Luke. 18—15, 16.

When he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. Mark. 14—3 to 5. See Matth. 26- 7; Luke. 7—37, and John. 12—3.

And John answering, said: Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said to him: Forbid *him* not: for he that is not against you is for you. Luke. 9—49, 50.

And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. Ibid. 9—54, 55.

And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said to the multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath-day. Ibid. 13—14. See 22—30; Matth. 26—51, and John. 18—10,11.

They (*the disciples of John the Baptist*) came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold, he baptizeth, and all men come to him. John. 3—26.

Then the high priest rising up, and all that were with him (which is the heresy of the Sadducees,) were filled with indignation. And they laid hands on the apostles, and put them in the common prison. Acts. 5—17, 18. See 7—54 and following verses.

And when the Jews saw the multitudes, they were filled with envy, and

contradicted those things which were said by Paul, blaspheming. Ibid. 13—45. See 10—2, and 21—20.

You have heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the church of God, and laid it waste. Galat. 1—13. See 1. Cor. 15—9.

They are zealous in your regard not well: but they would exclude you, that you might be zealous for them. Galat. 4—17. See verse. 18.

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